The passage below is accompanied by a set of 5 questions. Choose the best answer for each question.

Humans have been captivated by diamonds, the planet's hardest natural material, for nearly five thousand years. In Egypt, they were incorporated into the ankh, symbolizing the sun. People in ancient India thought they must be created by lightning, and attracted it; they also expected the stones could stave off danger. Greeks and Romans found the stones much more sacred, seeing them as tears of the gods. Rather poetically, they also thought the gems might be shards of fallen stars. At various times, people have thought diamonds to be capable of conferring invincibility, of healing, and of sealing the deal on romantic love.

The truth of diamonds is almost as extraordinary as all of those beliefs. They are formed of the stuff of life itself: carbon. Extraordinarily hard, they can withstand enough pressure to recreate the extreme conditions under which they were born; and yet, subjected to the right combination of heat and oxygen, they'll vanish in a puff of carbon dioxide. They form naturally in only a few places on Earth: deep beneath continental cratons, or in the shock of a meteorite strike. Most of them are billions of years old, and we're not even sure if they're still being formed beneath the crust today. And they're brought to the Earth's surface by some of the most bizarre eruptions in our planet's history.

No ordinary volcano would do. Most of them are too shallowly-rooted to get at the deep places, roughly 150 kilometres beneath the crust, under the keel of continents, where diamonds form. And even if they do, their magma is too hot, too full of oxygen, too slow to bring a diamond successfully to the surface. You need a magma that's ultramafic, far more basic than basalt. It must be somewhat cool, no more than around 1,300°C. It has to contain a high percentage of volatiles like water or carbon dioxide, in order to propel the stuff to the surface. And it needs to move like no eruptions humans have ever witnessed, in order to sweep diamonds up from the great depths where they originate up to the surface.

There are only three types of magma on the planet that can manage it, at least that we've identified so far: kimberlite, lamproite, and lamprophyre. All of them are ultrabasic. And most of them erupt in very odd ways. Kimberlite and lamproite especially like to power through the old, cold crust in and near cratons, expending vast energy in dashing to the surface and then off-loading their cargo in short-lived and small but very vigorous eruptions.

Most of the volcanoes that contain diamond-bearing rocks are old, but the diamonds that hitched a ride with them are far older. The vast majority are between one and three billion years old. So if someone gives you a natural diamond, as you admire its sparkle, marvel at the vast swath of time this little stone has witnessed.

1) Which of the following is the thematic highlight of the passage?

- Diamonds are products of unusual volcanic eruptions and tectonic activities.
- The geological history of diamonds is as remarkable as the beliefs attached to them. ✓
- One must be aware of the unique process that goes into the making of a diamond.
- Volcanos that bring up diamonds should be studied better than they currently are.

Video Explanation:

Explanation:

The passage begins by mentioning the various beliefs associated with diamonds and states that "the truth of diamonds is almost as extraordinary as all of those beliefs" [Paragraph 2]. Their formation itself is complex: "deep beneath continental cratons, or in the shock of a meteorite strike." They are brought to the surface of the earth by volcanic eruptions which 'humans have never seen." And, all of them are billions of years old. Thus, the passage highlights the extraordinariness of diamonds, and why humans find them 'captivating.' Option 2 correctly summarises the highlight of the passage.
Option 1 incorrectly states that diamonds are products of volcanic eruptions – whereas they are formed deep within the earth, beneath the continental cratons. Hence option 1 is incorrect.
Option 3 is incorrect as the author does not expect everyone to 'be aware' of the process – neither is it the thematic highlight of the passage.
Similarly option 4 makes an unwarranted suggestion that the volcanic eruptions that carry the diamonds to the surface 'should be studied better,' whereas the passage makes no such suggestions; neither is it the highlight of the passage. The passage highlights that the several beliefs associated with diamonds are in a way justifiable when one becomes aware of the origin and journey of natural diamonds Hence, [2].

Correct Answer:

Time taken by you: **201 secs**

Avg Time taken by all students: **208 secs**

Your Attempt: **Correct**

% Students got it correct: **75 %**

2) The passage makes all of the following claims EXCEPT:

- Diamonds are formed under the keel of continents.
- Diamonds can't be formed in magma hotter than 1,300°C. ✓
- Ultrabasic magma is not as hot as other types of volcanic magma.
- Diamonds are brought up to the surface in volcanic eruptions.

The passage below is accompanied by a set of 5 questions. Choose the best answer for each question.

Humans have been captivated by diamonds, the planet's hardest natural material, for nearly five thousand years. In Egypt, they were incorporated into the ankh, symbolizing the sun. People in ancient India thought they must be created by lightning, and attracted it; they also expected the stones could stave off danger. Greeks and Romans found the stones much more sacred, seeing them as tears of the gods. Rather poetically, they also thought the gems might be shards of fallen stars. At various times, people have thought diamonds to be capable of conferring invincibility, of healing, and of sealing the deal on romantic love.

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Video Explanation: Change Section here

Explanation:

Option 1 is stated in the second paragraph that "they (diamonds) form naturally in only a few places on Earth: deep beneath continental cratons…" Hence it is not an exception. Option 2 is an exception. The formation of diamonds is not related to magma or its temperature. Magma from volcanic eruptions brings the diamonds to the surface. Since the diamonds are formed deeper within the earth, only the magma that originates deeper within the earth can bring the diamonds up. The temperature is mentioned only in relation to the magma of ordinary or common volcanoes, and not in relation to the formation of diamonds.
Option 3 can be understood from the third paragraph: "No ordinary volcano would do… And even if they do; their magma is too hot, too full of oxygen, too slow to bring a diamond successfully to the surface. You need a magma that's ultramafic, far more basic than basalt. It must be somewhat cool, no more than around 1,300°C." This makes option 3 correct and not the exception we need. Option 4 is also thus stated in the passage.
Thus options 1, 3 and 4 are stated in the third paragraph. Hence, [2].

Correct Answer:

Time taken by you: **74 secs**

Avg Time taken by all students: **45 secs**

Your Attempt: **Correct**

% Students got it correct: **31 %**

3) According to the passage, naturally occurring diamonds…

- cannot form today as the conditions for their formation no longer exist on earth.
- form deep within the earth in a process similar to that of the origin of life itself.
- are obtained from mines roughly 150 kilometres deep within the earth's crust.
- form deep within the earth and are brought to the surface by volcanic eruptions. ✓

Video Explanation:

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There are only three types of magma on the planet that can manage it, at least that we've identified so far: kimberlite, lamproite, and lamprophyre. All of them are ultrabasic. And most of them erupt in very odd ways. Kimberlite and lamproite especially like to power through the old, cold crust in and near cratons, expending vast energy in dashing to the surface and then off-loading their cargo in short-lived and small but very vigorous eruptions.

Most of the volcanoes that contain diamond-bearing rocks are old, but the diamonds that hitched a ride with them are far older. The vast majority are between one and three billion years old. So if someone gives you a natural diamond, as you admire its sparkle, marvel at the vast swath of time this little stone has witnessed.

Explanation:

Change Section here

Option 1 is inconclusive; the passage merely states that "we're not even sure if they (diamonds) are still being formed…" [Paragraph 2] Hence the assertion that diamonds are cannot form today is incorrect. Option 2 too is incorrect – the author does not elaborate on either the process of forming diamonds or that of the origin of life itself. Option 3 is not a claim made in the passage-- in fact, the idea of 'mines that goes 150 km into the earth's crust' is incompatible with common sense. Option 4 correctly summarizes the process due to which we get to see natural diamonds. It is stated in the second paragraph as "They form naturally in only a few places on Earth: deep beneath continental cratons, or in the shock of a meteorite strike. Most of them are billions of years old, and we're not even sure if they're still being formed beneath the crust today. And they're brought to the Earth's surface by some of the most bizarre eruptions in our planet's history."
Hence, [4].

Correct Answer:

Time taken by you: **13 secs**

Avg Time taken by all students: **73 secs**

Your Attempt: **Correct**

% Students got it correct: **83 %**

4) According to the passage, which of the following is NOT true about diamonds?

- They can withstand extreme pressure without disintegrating.
- They are sometimes brought to earth by meteorites. ✔
- They are completely destroyed in chemical reactions.
- Commonly, diamonds are at least a billion years old.

Video Explanation:

Explanation:

Refer paragraph 2: "Extraordinarily hard, they can withstand enough pressure to recreate the extreme conditions under which they were born; and yet, subjected to the right combination of heat and oxygen, they'll vanish in a puff of carbon dioxide." Thus, option 1 that they can withstand extreme pressure is true. Also, that they are completely destroyed in chemical process – being subject to heat and oxygen is a chemical process (oxidation) in which diamonds vanishes in a puff of air as stated in option 3 is also true. The fifth paragraph states that the vast majority of diamonds are "one to three billion year old. Hence option 4 is also true. Statement 2 is not true. The passage only states that a meteorite strike creates the extreme condition in which diamonds are formed-- not that meteorites bring them to the earth. Hence, [2].

Correct Answer:

Time taken by you: **59 secs**

The passage below is accompanied by a set of 5 questions. Choose the best answer for each question.

Humans have been captivated by diamonds, the planet's hardest natural material, for nearly five thousand years. In Egypt, they were incorporated into the ankh, symbolizing the sun. People in ancient India thought they must be created by lightning, and attracted it; they also expected the stones could stave off danger. Greeks and Romans found the stones much more sacred, seeing them as tears of the gods. Rather poetically, they also thought the gems might be shards of fallen stars. At various times, people have thought diamonds to be capable of conferring invincibility, of healing, and of sealing the deal on romantic love.

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Avg Time taken by all students: **63 secs**

Change Section here

Your Attempt: **Correct**

% Students got it correct: **52 %**

5) 'Ultramafic magma' [Paragraph 3] refers to:

- magma that erupts with extreme force and has little oxygen. ✓
- magma that has more oxygen and/or is thicker.
- magma other than kimberlite, lamproite, or lamprophyre.
- a type of magma that is impossible to be studied or analysed.

Video Explanation:

Explanation:

Refer paragraph 3: "And even if they do, their magma is too hot, too full of oxygen, too slow to bring a diamond successfully to the surface. You need a magma that's ultramafic, far more basic than basalt …. And it needs to move like no eruptions humans have ever witnessed …" The fourth paragraph talks about 'short-lived but very vigorous eruptions'. All these facts make option 1 correct. Option 2 is incorrect as it contradicts the fact that ultramafic magma has 'little oxygen'. Option 3 is incorrect as kimberlite, lamproite, and lamprophyre are types of ultramafic magma. The passage provides information about three types of ultramafic magma, indicating that it is possible to study or analyse them. Therefore, option 4 is incorrect. Hence, [1].

Correct Answer:

Time taken by you: **44 secs**

Avg Time taken by all students: **92 secs**

Your Attempt: **Correct**

% Students got it correct: **81 %**

Loading...

The passage below is accompanied by a set of 5 questions. Choose the best answer for each question.

There are hundreds of things we do – repeatedly, routinely – every day. In recent years, such habitual actions have become an arena for self-improvement: bookshelves are saturated with bestsellers about 'life hacks' promising everything from enhanced productivity to huge fortunes. These guides vary in scientific accuracy, but they tend to depict habits as routines that follow a repeated sequence of behaviours, into which we can intervene to set ourselves on a more desirable track.

The problem is that this account has been bleached of much of its historical richness. Philosophers used to look at habits as ways of contemplating who we are, what it means to have faith, and why our daily routines reveal something about the world at large. In his Nicomachean Ethics, Aristotle uses the terms *hexis* and *ethos* – both translated today as 'habit' – to study stable qualities in people and things, especially regarding their morals and intellect. *Hexis* denotes the lasting characteristics of a person or thing, which can guide our actions and emotions. A *hexis* is a characteristic or capacity that one 'owns'. For Aristotle, a person's character is ultimately a sum of their *hexeis*.

An *ethos*, on the other hand, is what allows one to develop *hexeis*. It is both a way of life and the basic calibre of one's personality. *Ethos* is what gives rise to the essential principles that help to guide moral and intellectual development. Honing *hexeis* out of an *ethos* thus takes both time and practice. This version of habit reflects the tenor of ancient Greek philosophy, which often emphasised the cultivation of virtue as a path to the ethical life.

For the Enlightenment philosopher David Hume habit is the 'cement of the universe', which all 'operations of the mind … depend on'. For instance, we might throw a ball in the air and watch it rise and descend to Earth. By habit, we come to associate these actions and perceptions – the movement of our limb, the trajectory of the ball – in a way that eventually lets us grasp the relationship between cause and effect. Causality, for Hume, is little more than habitual association. Likewise language, music, relationships – any skills we use to transform experiences into something that's useful are built from habits, he believed. Habits are thus crucial instruments that enable us to navigate the world and to understand the principles by which it operates.

If the philosophers are to be believed, habits do no less than bind our world together. Seeing habits in this new-yet-old way requires a certain conceptual and historical about-face, but this U-turn offers much more than shallow self-help. It should show us that the things we do every day aren't just routines to be hacked, but windows through which we might glimpse who we truly are.

1) What is the central idea of the passage?

- The view that habits are a sequence of repeated behaviour without philosophical significance undermines their function as tools of self-improvement.
- Habits, apart from being routines to be hacked to increase productivity and amass huge fortunes, reflect who we are.
- Habits are sequences of behaviour that guide our moral and intellectual development and instruments that enable us to navigate the world.
- The view that habits are patterns of behaviour to be hacked for self-improvement misses their philosophical significance as features of one's character.

Video Explanation:

Explanation:

Option 1 is misleading – Option 1 implies that habits are tools of self-improvement which is incorrect. Also habits are sequences of repeated behaviour without philosophical significance does not make clear what their philosophical significance is. The passage highlights the fact that habits are also reflective of one's character; hence the belief that they are merely aspects to be hacked for self-improvement is incorrect. Eliminate option 1.
Option 2 supports the claim made by the bestsellers [Paragraph 1]. So, it is not the central idea of the passage. Option 3 summarises the modern view and the viewpoints from Aristotelian philosophy, but fails to present the bigger picture and also the need to take a 'conceptual and historical about-face' or U-turn. These missing ideas are incorporated in option 4—it states how the modern view misses the "philosophical significance" of habits and thus suggests the need to return to it in order to 'glimpse who we truly are'. Hence, [4].

Correct Answer:

Time taken by you: **0 secs**

Avg Time taken by all students: **132 secs**

Your Attempt: **Skipped**

% Students got it correct: **39 %**

2) Which of the following is NOT true about 'habits', as per the passage?

- They bind the natural world together.
- They can be channelized towards a desirable goal.
- They help us understand the world around us.
- They help us understand ourselves.

Video Explanation:

The passage below is accompanied by a set of 5 questions. Choose the best answer for each question.

There are hundreds of things we do – repeatedly, routinely – every day. In recent years, such habitual actions have become an arena for self-improvement: bookshelves are saturated with bestsellers about 'life hacks' promising everything from enhanced productivity to huge fortunes. These guides vary in scientific accuracy, but they tend to depict habits as routines that follow a repeated sequence of behaviours, into which we can intervene to set ourselves on a more desirable track.

The problem is that this account has been bleached of much of its historical richness. Philosophers used to look at habits as ways of contemplating who we are, what it means to have faith, and why our daily routines reveal something about the world at large. In his Nicomachean Ethics, Aristotle uses the terms *hexis* and *ethos* – both translated today as 'habit' – to study stable qualities in people and things, especially regarding their morals and intellect. *Hexis* denotes the lasting characteristics of a person or thing, which can guide our actions and emotions. A *hexis* is a characteristic or capacity that one 'owns'. For Aristotle, a person's character is ultimately a sum of their *hexeis*.

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For the Enlightenment philosopher David Hume habit is the 'cement of the universe', which all 'operations of the mind … depend on'. For instance, we might throw a ball in the air and watch it rise and descend to Earth. By habit, we come to associate these actions and perceptions – the movement of our limb, the trajectory of the ball – in a way that eventually lets us grasp the relationship between cause and effect. Causality, for Hume, is little more than habitual association. Likewise language, music, relationships – any skills we use to transform experiences into something that's useful are built from habits, he believed. Habits are thus crucial instruments that enable us to navigate the world and to understand the principles by which it operates.

If the philosophers are to be believed, habits do no less than bind our world together. Seeing habits in this new-yet-old way requires a certain conceptual and historical about-face, but this U-turn offers much more than shallow self-help. It should show us that the things we do every day aren't just routines to be hacked, but windows through which we might glimpse who we truly are.

Explanation:

Change Section here

The last paragraph states, "if philosophers are to be believed, habits do no less than bind our world together". So, they are talking about 'our (internal) world' and not the 'natural world'. David Hume [Paragraph 4] said that habits enable us to "*understand the principles* by which it (the natural world) operates." Hence, option 1 is not true and, therefore, is the answer.

Option 2 is true: it is stated at the start of the passage that "these guides … tend to depict habits as routines … into which we can intervene to set ourselves on a more desirable track." In the following paragraphs, the author explains the views of two great philosophers, with the intention of enhancing the 'limited understanding' of habits. At the end of the passage, he summarizes his argument that habits are 'not just as routines … into which we can intervene to set ourselves on a more desirable track'. Therefore, option 2, though limited, is not untrue.

Paragraph 4 states, "Habits are thus crucial instruments that enable us to navigate the world and to understand the principles by which it operates." So, option 3 is true.

The last sentence, "windows through which we might glimpse who we truly are,' makes option 4 true. Hence, [1]

Correct Answer:

Time taken by you: **452 secs**

Avg Time taken by all students: **40 secs**

Your Attempt: **Skipped**

% Students got it correct: **28 %**

3) "For instance, we might throw a ball in the air and watch it rise and descend to Earth" [Paragraph 4]. The example of throwing a ball into the air is related to habit in all of the following ways EXCEPT:

- Habits help us develop useful skills through habitual action.
- Repeated observations of a phenomenon help us understand its abstract relationships.
- Habits help us understand that operations of the mind depend on habitual association.
- Habits help us control natural phenomena by repeated action. ✔

Video Explanation:

The passage below is accompanied by a set of 5 questions. Choose the best answer for each question.

There are hundreds of things we do – repeatedly, routinely – every day. In recent years, such habitual actions have become an arena for self-improvement: bookshelves are saturated with bestsellers about 'life hacks' promising everything from enhanced productivity to huge fortunes. These guides vary in scientific accuracy, but they tend to depict habits as routines that follow a repeated sequence of behaviours, into which we can intervene to set ourselves on a more desirable track.

The problem is that this account has been bleached of much of its historical richness. Philosophers used to look at habits as ways of contemplating who we are, what it means to have faith, and why our daily routines reveal something about the world at large. In his Nicomachean Ethics, Aristotle uses the terms *hexis* and *ethos* – both translated today as 'habit' – to study stable qualities in people and things, especially regarding their morals and intellect. *Hexis* denotes the lasting characteristics of a person or thing, which can guide our actions and emotions. A *hexis* is a characteristic or capacity that one 'owns'. For Aristotle, a person's character is ultimately a sum of their *hexeis*.

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For the Enlightenment philosopher David Hume habit is the 'cement of the universe', which all 'operations of the mind … depend on'. For instance, we might throw a ball in the air and watch it rise and descend to Earth. By habit, we come to associate these actions and perceptions – the movement of our limb, the trajectory of the ball – in a way that eventually lets us grasp the relationship between cause and effect. Causality, for Hume, is little more than habitual association. Likewise language, music, relationships – any skills we use to transform experiences into something that's useful are built from habits, he believed. Habits are thus crucial instruments that enable us to navigate the world and to understand the principles by which it operates.

If the philosophers are to be believed, habits do no less than bind our world together. Seeing habits in this new-yet-old way requires a certain conceptual and historical about-face, but this U-turn offers much more than shallow self-help. It should show us that the things we do every day aren't just routines to be hacked, but windows through which we might glimpse who we truly are.

Explanation:

Change Section here

Refer to paragraph 4: "For the Enlightenment philosopher David Hume habit is the 'cement of the universe', which all 'operations of the mind … depend on'. For instance, we might throw a ball in the air and watch it rise and descend to Earth. By habit, we come to associate these actions and perceptions – the movement of our limb, the trajectory of the ball – in a way that eventually lets us grasp the relationship between cause and effect. Causality, for Hume, is little more than habitual association. Likewise language, music, relationships – any skills we use to transform experiences into something that's useful are built from habits, he believed. Habits are thus crucial instruments that enable us to navigate the world and to understand the principles by which it operates." Options 1, 2 and 3 are thus explicitly stated in the passage. However, that by repeated action or observation or associations formed in the mind, we'll be able to control nature is neither stated nor implied in the passage. Hence, [4].

Correct Answer:

Time taken by you: **148 secs**

Avg Time taken by all students: **78 secs**

Your Attempt: **Correct**

% Students got it correct: **73 %**

4) According to the passage, Aristotle's *ethos* most likely corresponds to:

- Character
- Habits
- Moral and intellectual development
- Virtue ✗

Video Explanation:

Explanation:

Refer to paragraph 3: "An *ethos*, on the other hand, is what allows one to develop *hexeis*. It is both a way of life and the basic calibre of one's personality. *Ethos* is what gives rise tothe essential principles that help to guide moral and intellectual development. Honing *hexeis* out of an *ethos* thus takes both time and practice. In the second paragraph it is said that "a person's character is ultimately a sum of their *hexeis*." The closest meaning of *ethos* can be thus inferred to be character from the statement that "it (*ethos*) is both a way of life and the basic calibre of one's personailty. Option 2 or habits, from this point of view, will be equal to *hexeis*. Option 3 is incorrect as *ethos* helps the development of moral and intellectual development. Option 4 is a specific moral value rather than character as a whole. Hence, [1].

Correct Answer:

Time taken by you: **62 secs**

Avg Time taken by all students: **17 secs**

Your Attempt: **Wrong**

% Students got it correct: **17 %**

Change Section here

The passage below is accompanied by a set of 5 questions. Choose the best answer for each question.

There are hundreds of things we do – repeatedly, routinely – every day. In recent years, such habitual actions have become an arena for self-improvement: bookshelves are saturated with bestsellers about 'life hacks' promising everything from enhanced productivity to huge fortunes. These guides vary in scientific accuracy, but they tend to depict habits as routines that follow a repeated sequence of behaviours, into which we can intervene to set ourselves on a more desirable track.

The problem is that this account has been bleached of much of its historical richness. Philosophers used to look at habits as ways of contemplating who we are, what it means to have faith, and why our daily routines reveal something about the world at large. In his Nicomachean Ethics, Aristotle uses the terms *hexis* and *ethos* – both translated today as 'habit' – to study stable qualities in people and things, especially regarding their morals and intellect. *Hexis* denotes the lasting characteristics of a person or thing, which can guide our actions and emotions. A *hexis* is a characteristic or capacity that one 'owns'. For Aristotle, a person's character is ultimately a sum of their *hexeis*.

An *ethos*, on the other hand, is what allows one to develop *hexeis*. It is both a way of life and the basic calibre of one's personality. *Ethos* is what gives rise to the essential principles that help to guide moral and intellectual development. Honing *hexeis* out of an *ethos* thus takes both time and practice. This version of habit reflects the tenor of ancient Greek philosophy, which often emphasised the cultivation of virtue as a path to the ethical life.

For the Enlightenment philosopher David Hume habit is the 'cement of the universe', which all 'operations of the mind … depend on'. For instance, we might throw a ball in the air and watch it rise and descend to Earth. By habit, we come to associate these actions and perceptions – the movement of our limb, the trajectory of the ball – in a way that eventually lets us grasp the relationship between cause and effect. Causality, for Hume, is little more than habitual association. Likewise language, music, relationships – any skills we use to transform experiences into something that's useful are built from habits, he believed. Habits are thus crucial instruments that enable us to navigate the world and to understand the principles by which it operates.

If the philosophers are to be believed, habits do no less than bind our world together. Seeing habits in this new-yet-old way requires a certain conceptual and historical about-face, but this U-turn offers much more than shallow self-help. It should show us that the things we do every day aren't just routines to be hacked, but windows through which we might glimpse who we truly are.

5) In the last paragraph, the author says that a "new-yet-old …" approach is required towards habits because:

- we do not understand the significance of our habitual actions.
- a philosophical approach to our routines can give us insights into who we really are. ✓
- a clearer understanding of our habits will help us set ourselves on a more desirable track.
- productivity and individual fortunes could be phenomenally enhanced through habits.

Video Explanation:

Explanation:

The last paragraph reads: "If the philosophers are to be believed, habits do no less than bind our world together. Seeing habits in this new-yet-old way requires a certain conceptual and historical about-face, but this U-turn offers much more than shallow self-help. It should show us that the things we do every day aren't just routines to be hacked, but windows through which we might glimpse who we truly are." The idea is aptly summarised in option 2. Though option 1 states a fact, the need to understand habits better is still not answered by option 1. Eliminate option 1. Option 3 states, 'set ourselves on a more desirable track – a more desirable track is at best vague and unspecific. The passage is more specific about the desirable track. Eliminate option 3. Option 4 goes beyond the scope of the passage by mentioning productivity and individual fortunes. Hence, [2].

Correct Answer:

Time taken by you: **105 secs**

Avg Time taken by all students: **71 secs**

Your Attempt: **Correct**

% Students got it correct: **84 %**

Loading...

The passage below is accompanied by a set of 5 questions. Choose the best answer for each question.

In a world increasingly focusing on automation and agility, the human in the workplace is sometimes lost, and mostly unacknowledged. While ordinary organisations are built around processes and systems, great organisations are built around people.

So, how should we approach re-introducing the human element in workplace culture? It's not that difficult. Let's consider three areas where we can re-imagine the human in the workplace. The first is to do with the emotional connect the organisation creates with its people. Emotions that connect people to their work have a direct impact on how customer-focused, innovative, team-oriented or competitive people are at work.

The emotional connect influences employee satisfaction, burnout, teamwork, and hard measures such as financial performance and absenteeism. The term 'discretionary effort' is broadly used to explain going beyond the call of duty. The extent to which a company is able to get their people to give this discretionary effort makes a difference. To make this happen, the purpose of work has to align with individual belief e.g. build the best product, cause no conscious harm, and use business to change the world for the better.

Most companies indulge in the first level of connect with employees like wellness and engagement. Few go to the levels of developing good managers and performance systems. Only the rare go to the extent of developing trust and aligning company purpose with individual belief systems.

The second is about leveraging people networks at work. Organisations of the future will need to make smart use of employee networks to drive efficiency and spur innovation. We will see a change in how organisations work - from a stable structure driven premise to a network-enabled dynamic organisation.

For this to work, networks need to be harnessed both formally and informally. For example, if a difficult project has to be delivered in 24 hours, how quickly can we search the network to get a team together for this purpose? Or if a complex machine-learning problem has to be solved, how do we find the in-house expert who is hidden in the company?

The third is about harnessing the social tools that people use all the time.While we all agree that employees are much more social outside work, their activity inside a workplace is not something to be ignored. Can companies extend their employees' social presence to cover work interactions? It's well established that sharing in the private space is different from sharing in the work space.

However, if we can create a reality where the two worlds can co-exist for a limited purpose, the benefits are remarkable. For example, studies have shown that people who use social tools at work are much more likely to find co-workers with expertise that can help them. They are also much more likely to find the right

1) According to the author, the first step to introduce the human element in the workplace culture is …

- by enforcing 'discretionary effort' on the employee.
- by hard measures such as financial performance and absenteeism.
- by creating a collaborative organisation.
- by aligning the purpose of work with the individual's belief. ✓

Video Explanation:

Explanation:

The second paragraph states clearly that the passage looks at 'three areas where we can re-imagine the human in the workplace'. The first one concerns the emotional connect between the employee and the organisation. The way to achieve this is explained in the third paragraph: "To make this happen, the purpose of work has to align with individual belief…" Option 4 explains this correctly. Option 1 is incorrect as the alignment of individual and company goals is said to lead to voluntary discretionary effort – this sense is lost in the term 'enforcing'. Option 2 appears in paragraph 3; it states that "the emotional connect influences… hard measures such as financial performance and absenteeism". In other words, these hard measures don't promote 'emotional connect'; it is the other way round. 'Collaborative organisation' in option 3 is an end result that would follow once the measures to introduce the human element in the workplace culture is put into practice. Reject option 3.Hence, [4].

Correct Answer:

Time taken by you: **282 secs**

Avg Time taken by all students: **249 secs**

Your Attempt: **Correct**

% Students got it correct: **77 %**

2) Leveraging the employee networks within the organisation …

- increases productivity and encourages new ideas. ✓
- increases the net profit of the company.
- enhances emotional connect between employees.
- provides an efficient feedback mechanism.

The passage below is accompanied by a set of 5 questions. Choose the best answer for each question.

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For this to work, networks need to be harnessed both formally and informally. For example, if a difficult project has to be delivered in 24 hours, how quickly can we search the network to get a team together for this purpose? Or if a complex machine-learning problem has to be solved, how do we find the in-house expert who is hidden in the company?

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However, if we can create a reality where the two worlds can co-exist for a limited purpose, the benefits are remarkable. For example, studies have shown that people who use social tools at work are much more likely to find co-workers with expertise that can help them. They are also much more likely to find the right

Explanation:

Refer paragraph 5: "The second is about leveraging people networks at work. Organisations of the future will need to make smart use of employee networks to drive efficiency and spur innovation." The second method of 'reintroducing the human element in the workplace culture' is thus said to both increase productivity/efficiency and it is said to support innovation. Option 2, 3, and 4 may be possibilities; but, they are not directly attributed to employee networks—for instance, option 2, which talks about the increase in the net profit of the company, presents a scenario that logically follows from a collaborative work environment that has a 'network-enabled dynamic organisation' [going by what the passage claims]. Likewise, an internal network [formal/ informal] will naturally lead to more social contact, and consequently, to an enhanced emotional connect among the employees [option 3]; 'feedback mechanism' [option 4] too is influenced in a similar manner. However, they are only secondary effects as they are not explicitly stated in the passage—in other words, they are just logical assumptions when compared to option 1.Hence, [1].

Correct Answer:

Time taken by you: **33 secs**

Avg Time taken by all students: **76 secs**

Your Attempt: **Correct**

% Students got it correct: **93 %**

3) A 'network enabled dynamic organisation'...

- (●) may help in discovering hidden talent in the organisation in times of need. ✓
- ( ) contributes for it to become a stable structure driven system.
- ( ) helps align company purpose with individual belief systems.
- ( ) can solve complex machine learning problems with ease and efficiency.

Video Explanation:

The passage below is accompanied by a set of 5 questions. Choose the best answer for each question.

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Refer to the 5th and 6th paragraphs: "We will see a change in how organisations work - from a stable structure driven premise to a network-enabled dynamic organisation. For this to work, networks need to be harnessed both formally and informally. For example, if a difficult project has to be delivered in 24 hours, how quickly can we search the network to get a team together for this purpose? Or if a complex machine-learning problem has to be solved, how do we find the in-house expert who is hidden in the company?" Option 1 is thus justified as a possibility. Option 2 is the opposite of a dynamic organisation—"We will see a change in how organisations work - from a stable structure driven premise to a network-enabled dynamic organisation." [Paragraph 5]; as you can see, a structure-driven organisation is contrasted with a network-enabled one. Hence, option 2 can be eliminated. Options 3 is a feature of the first point the passage puts forward, i.e.the emotional connect the organisation creates with its people. Option 4 is a specific example cited in the passage [Paragraph 6]; it is not a general advantage of network-enabled dynamic organisations. Hence, [1].

Correct Answer:

Time taken by you: **129 secs**

Avg Time taken by all students: **69 secs**

Your Attempt: **Correct**

% Students got it correct: **86 %**

4) According to the passage, an employee's efforts extend beyond the call of duty when:

- he has the social tools at his disposal to collaborate with others.
- his wellness and engagement with the company are regularly addressed. ✘
- his beliefs align with the company's objectives.
- he leverages his workplace network effectively at all times.

Video Explanation:

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Explanation:

The passage uses the phrase 'discretionary effort' to refer to when an employee's 'efforts extend beyond the call of duty'. Refer paragraph 3: "The extent to which a company is able to get their people to give this discretionary effort makes a difference. To make this happen,the purpose of work has to align with individual belief e.g. build the best product, cause no conscious harm, and use business to change the world for the better." This is mentioned in option 3. Option 2 is not correct as the passage states that most companies stop at the first level of emotional connect, which is wellness and engagement, whereas in order to elicit 'discretionary effort' the organisation needs to connect with the beliefs of the individual. Options 1 and 4 are irrelevant to the idea of 'discretionary effort'—they deal with the third and the second points [respectively] that the author puts forward in the passage, in connection with the possibility of re-introducing the human element in workplace culture. Hence, [3].

Correct Answer:

Time taken by you: **90 secs**

Avg Time taken by all students: **64 secs**

Your Attempt: **Wrong**

% Students got it correct: **89 %**

5) Which of the following best summarises the central idea of the passage?

- Lack of an emotional connect, people networks, and employee collaboration has made contemporary organisations less human and more automated.
- A focus on processes and systems has made businesses less human; we need to reintroduce the human element in the workplace culture if we are to build great organisations. ✓
- Our ability to interact with each other and solve problems at the workplace is being replaced with systems and processes, making the workplace more efficient, but less human.
- We need to focus on the human element, instead of relying on processes and systems to make the workplace place culture more efficient.

Video Explanation:

The passage below is accompanied by a set of 5 questions. Choose the best answer for each question.

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Explanation:

The central idea is summarised in the first and the second paragraphs: "In a world increasingly focusing on automation and agility, the human in the workplace is sometimes lost, and mostly unacknowledged … great organisations are built around people … Let's consider three areas where we can re-imagine the human in the workplace." The rest of the essay elaborates on the need for and the ways to reintroducing the human element into workplace culture. The theme is best summarised in option 2. Option 1 misses a significant idea discussed in the passage– the need for reintroducing the human element. Similarly, options 3 and 4 highlight only certain aspects of the essay. Main idea of a passage is a statement that best expresses the author's arguments or conclusions; it doesn't have to include all the details, unless they are absolutely necessary to put across the author's argument. Option 3 doesn't just focus on the particulars, but also fails to fare well in that—it doesn't talk about the 'emotional connect between the organisation and employees'. Option 4 is also inadequate in that it doesn't state the present scenario of the workplace culture before stating the necessary change that it has to undergo.Hence, [2].

Correct Answer:

Time taken by you: **36 secs**

Avg Time taken by all students: **64 secs**

Your Attempt: **Correct**

% Students got it correct: **66 %**

Loading...

The passage below is accompanied by a set of 4 questions. Choose the best answer for each question.

"The cloud-seas of the heavens are riled by waves.
The moon a ship rowed into hiding behind a forest of stars."

This waka-style poem was written some 1,300 years ago. It is included in the Manyoshu, the oldest extant collection of Japanese poems. Today, we have sent human beings beyond the reaches of Earth's atmosphere; we have stood on the surface of the moon. Yet, reading this poem, one has to wonder if people in ancient times didn't sense the presence of the moon and stars more intimately than we do today.

Immersed in material concerns, clamour and bustle, contemporary humanity has been cut off from the vastness of the universe. We struggle against feelings of isolation and alienation. We seek to slake the heart's thirst by pursuing pleasures, only to find that our cravings have grown that much fiercer. Science and technology have given humanity undreamed of power, bringing invaluable benefits to our lives and health. But this has been paralleled by a tendency to distance ourselves from life: to objectify and reduce everything around us to numbers and things. Even people become things. The victims of war are presented as statistics; we are numbed to individual realities of unspeakable suffering and grief. The eyes of a poet discover in each person a unique and irreplaceable humanity. While arrogant intellect seeks to control and manipulate the world, the poetic spirit bows with reverence before its mysteries.

Human beings are each a microcosm. Living here on Earth, we breathe the rhythms of a universe that extends infinitely above us. When resonant harmonies arise between this vast outer cosmos and the inner human cosmos, poetry is born. At one time, perhaps, all people were poets, in intimate dialogue with Nature. In Japan, the Manyoshu collection comprised poems written by people of all classes. And almost half of the poems are marked "poet unknown." These poems were not written to leave behind a name. Poems and songs penned as an unstoppable outpouring of the heart take on a life of their own. They transcend the limits of nationality and time as they pass from person to person, from one heart to another.

The poetic spirit can be found in any human endeavour. It may be vibrantly active in the heart of a scientist engaged in research in the awed pursuit of truth. When the spirit of poetry lives within us, even objects do not appear as mere things; our eyes are trained on an inner spiritual reality. A flower is not just a flower. The moon is no mere clump of matter floating in the skies. Our gaze fixed on a flower or the moon, we intuitively perceive the unfathomable bonds that link us to the world. In this sense, children are poets by nature, by birth. Treasuring and nurturing their poetic hearts, enabling them to grow, will also lead adults into realms of fresh discovery. Real happiness is not found in more possessions, but through a deepening harmony with the world. We must all be poets.

1) All of the following are used to support the author's critique of modern life EXCEPT:

- people are disconnected from nature. ✗
- people are immersed in science and technology.
- there is a clamour for material things.
- there is an increasing objectification of humans.

Video Explanation:

Explanation:

While relating all the reasons that lead to the lack of poetry in modern life, the author lists all the options except option 2 — option 1 is inferable from Paragraph 1: "… we have stood on the surface of the moon. Yet, reading this poem, one has to wonder if people in ancient times didn't sense the presence of the moon and stars more intimately…"; option 3 can be inferred from paragraph 2: "…immersed in material concerns, clamour and bustle, contemporary humanity has been cut off from the vastness of the universe..."; option 4 can be concluded from the same paragraph: "Even people become things. The victims of war are presented as statistics; we are numbed to individual realities of unspeakable suffering and grief." Science and technology, on the other hand, is said to have given humanity 'undreamed of power bringing invaluable benefits to our lives and health.' [Paragraph 2] Also refer to the last paragraph: "The poetic spirit can be found in any human endeavour. It may be vibrantly active in the heart of a scientist engaged in research in the awed pursuit of truth." The author doesn't criticise science and technology; it is the aspects that developed in parallel to it that are said to be having the negative effects.Hence, [2].

Correct Answer:

Time taken by you: **298 secs**

Avg Time taken by all students: **128 secs**

Your Attempt: **Wrong**

% Students got it correct: **47 %**

2) According to the writer, the tendency of people to distance themselves from life has resulted in …

- people being immersed in more material concerns in life.
- people being treated as mere objects and statistics. ✓
- people developing a self-inflicted sense of solitude.
- the numerous cravings of humanity.

The passage below is accompanied by a set of 4 questions. Choose the best answer for each question.

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Explanation:

In paragraph 2, 'the tendency to distance from life' has been rephrased as 'our inclination to objectify and reduce everything around us to numbers and things'. This is followed by an elaboration on how 'even people become things'. He provides as an example the fact that "…the victims of war are presented as statistics; we are numbed to individual realities of unspeakable suffering and grief." Option 1, though mentioned in the same paragraph, is not a direct result of this tendency. The topic, 'self-inflicted sense of solitude' [option 3] is not dealt with in passage. Option 4 is very similar to option 1; and for the same reason, it's not the answer. Option 2 is the only one that specifically refers to the 'lack of feeling' that the question inquires of. Hence, [2].

Correct Answer:

Time taken by you: **105 secs**

Avg Time taken by all students: **81 secs**

Your Attempt: **Correct**

% Students got it correct: **72 %**

3) Which of the following would be the most appropriate title for the passage?

- The legacy of poetry in modern life.
- The Manyoshu and its significance.
- Poetic sensibility and real happiness. ✔
- Poetic spirit and human endeavour.

Video Explanation:

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The moon a ship rowed into hiding behind a forest of stars."

This waka-style poem was written some 1,300 years ago. It is included in the Manyoshu, the oldest extant collection of Japanese poems. Today, we have sent human beings beyond the reaches of Earth's atmosphere; we have stood on the surface of the moon. Yet, reading this poem, one has to wonder if people in ancient times didn't sense the presence of the moon and stars more intimately than we do today.

Immersed in material concerns, clamour and bustle, contemporary humanity has been cut off from the vastness of the universe. We struggle against feelings of isolation and alienation. We seek to slake the heart's thirst by pursuing pleasures, only to find that our cravings have grown that much fiercer. Science and technology have given humanity undreamed of power, bringing invaluable benefits to our lives and health. But this has been paralleled by a tendency to distance ourselves from life: to objectify and reduce everything around us to numbers and things. Even people become things. The victims of war are presented as statistics; we are numbed to individual realities of unspeakable suffering and grief. The eyes of a poet discover in each person a unique and irreplaceable humanity. While arrogant intellect seeks to control and manipulate the world, the poetic spirit bows with reverence before its mysteries.

Human beings are each a microcosm. Living here on Earth, we breathe the rhythms of a universe that extends infinitely above us. When resonant harmonies arise between this vast outer cosmos and the inner human cosmos, poetry is born. At one time, perhaps, all people were poets, in intimate dialogue with Nature. In Japan, the Manyoshu collection comprised poems written by people of all classes. And almost half of the poems are marked "poet unknown." These poems were not written to leave behind a name. Poems and songs penned as an unstoppable outpouring of the heart take on a life of their own. They transcend the limits of nationality and time as they pass from person to person, from one heart to another.

The poetic spirit can be found in any human endeavour. It may be vibrantly active in the heart of a scientist engaged in research in the awed pursuit of truth. When the spirit of poetry lives within us, even objects do not appear as mere things; our eyes are trained on an inner spiritual reality. A flower is not just a flower. The moon is no mere clump of matter floating in the skies. Our gaze fixed on a flower or the moon, we intuitively perceive the unfathomable bonds that link us to the world. In this sense, children are poets by nature, by birth. Treasuring and nurturing their poetic hearts, enabling them to grow, will also lead adults into realms of fresh discovery. Real happiness is not found in more possessions, but through a deepening harmony with the world. We must all be poets.

Explanation:

Change Section here

The writer begins the passage lamenting the loss of the poetic attitude in the modern life—"… we have sent human beings beyond the reaches of Earth's atmosphere; we have stood on the surface of the moon. Yet, reading this poem, one has to wonder if people in ancient times didn't sense the presence of the moon and stars more intimately than we do today"; he goes on to stress the need for it in order to be in harmony with life. In paragraph 5, he states thus: "Human beings are each a microcosm. Living here on Earth, we breathe the rhythms of a universe that extends infinitely above us. When resonant harmonies arise between this vast outer cosmos and the inner human cosmos, poetry is born." He concludes the passage by stating that: "Real happiness is not found in more possessions, but through a deepening harmony with the world. We must all be poets." Option 1 is ill-suited to be the title—the passage is about exhausting poetic attitude rather than poetry. Manyoshu [option 2] is only an example that the author uses to demonstrate the greater depth and connection that earlier generations possessed. Option [3], poetic spirit and human endeavour is a possible title; but, when compared, option 3 is a more inclusive and apt title. Hence, [3].

Correct Answer:

Time taken by you: **6 secs**

Avg Time taken by all students: **21 secs**

Your Attempt: **Correct**

% Students got it correct: **35 %**

4) All of the following are true about the Manyoshu, EXCEPT:

- It was compiled around 1300 years ago.
- It is a collection of Japanese poems.
- The poems in the collection were written by people from all classes.
- Many of the poems in the collection are authored by unknown people. ✗

Video Explanation:

The passage below is accompanied by a set of 4 questions. Choose the best answer for each question.

"The cloud-seas of the heavens are riled by waves.
The moon a ship rowed into hiding behind a forest of stars."

This waka-style poem was written some 1,300 years ago. It is included in the Manyoshu, the oldest extant collection of Japanese poems. Today, we have sent human beings beyond the reaches of Earth's atmosphere; we have stood on the surface of the moon. Yet, reading this poem, one has to wonder if people in ancient times didn't sense the presence of the moon and stars more intimately than we do today.

Immersed in material concerns, clamour and bustle, contemporary humanity has been cut off from the vastness of the universe. We struggle against feelings of isolation and alienation. We seek to slake the heart's thirst by pursuing pleasures, only to find that our cravings have grown that much fiercer. Science and technology have given humanity undreamed of power, bringing invaluable benefits to our lives and health. But this has been paralleled by a tendency to distance ourselves from life: to objectify and reduce everything around us to numbers and things. Even people become things. The victims of war are presented as statistics; we are numbed to individual realities of unspeakable suffering and grief. The eyes of a poet discover in each person a unique and irreplaceable humanity. While arrogant intellect seeks to control and manipulate the world, the poetic spirit bows with reverence before its mysteries.

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Loading...

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Explanation:

Refer to paragraph 3: “At one time, perhaps all people were poets, in intimate dialogue with nature. In Japan, the Manyoshu comprised poems written by people of all classes. And, almost half of the poems are marked ‘poet unknown’”. This makes 2, 3 and 4 true and, therefore, not exceptions. Refer to the first paragraph: “This waka-style poem was written some 1,300 years ago. It is included in theManyoshu, the oldest extant collection of Japanese poems.” As you can see, the poem quoted in the passage is said to be approximately 1300 years old, but not Manyoshu; it is a collection of poems such as the one quoted, and may contain poems from even further back in history – the passage does not specify. Hence, [1].

Correct Answer:

Time taken by you: **51 secs**

Avg Time taken by all students: **66 secs**

Your Attempt: **Wrong**

% Students got it correct: **75 %**

The passage below is accompanied by a set of 5 questions. Choose the best answer for each question.

Many of our psychological traits are innate in origin. There is overwhelming evidence from twin, family and general population studies that all manner of personality traits, as well as things such as intelligence, sexuality and risk of psychiatric disorders, are highly heritable.

But exactly how does our genetic heritage influence our psychological traits? Are there dedicated genetic and neural modules underlying various cognitive functions? What does it mean to say we have found 'genes for intelligence', or extraversion, or schizophrenia? This commonly used 'gene for X' construction is unfortunate in suggesting that such genes have a dedicated function: that it is their purpose to cause X. This is not the case at all.

From the perspective of molecular biology, a gene is a stretch of DNA that codes for a specific protein. So there is a gene for the protein haemoglobin, which carries oxygen around in the blood, and genes for metabolic enzymes and neurotransmitter receptors and antibodies, and so on. It is right to think of the purpose of these genes as encoding those proteins with those cellular or physiological functions.

But from the point of view of heredity, a gene is some physical unit that can be passed from parent to offspring that is associated with some trait or condition. There is a gene for sickle-cell anaemia, for example, that explains how the disease runs in families. The key idea linking these two different concepts of the gene is variation: the 'gene' for sickle-cell anaemia is really just a mutation or change in sequence in the stretch of DNA that codes for haemoglobin. That mutation does not have a purpose – it only has an effect.

So, when we talk about genes for intelligence, say, what we really mean is genetic variants that cause differences in intelligence. These might be having their effects in highly indirect ways. Though we all share a human genome, with a common plan for making a human body and a human brain, wired so as to confer our general human nature, genetic variation in that plan arises inevitably, as errors creep in each time DNA is copied to make new sperm and egg cells. The accumulated genetic variation leads to variation in how our brains develop and function, and ultimately to variation in our individual natures.

This is not metaphorical. We can directly see the effects of genetic variation on our brains. Neuroimaging technologies reveal extensive individual differences in the size of various parts of the brain, including functionally defined areas of the cerebral cortex. They reveal how these areas are laid out and interconnected, and the pathways by which they are activated and communicate with each other under different conditions. All these parameters are at least partly heritable – some highly so.

That said, the relationship between these kinds of neural properties and psychological traits is far from simple. There is a long history of searching for correlations between isolated parameters of brain structure – or function – and specific behavioural traits, and certainly no shortage of apparently positive associations in the

1) What is this passage about?

- The relationship between genes and physiological traits.
- The influence of genetic heritage on psychological traits. ✓
- The evolution of traits as a result of DNA variation.
- The insignificance of nurture in shaping behaviour.

Video Explanation:

Explanation:

Throughout the passage, the author explains how genes affect traits such as intelligence and other personality traits. This is clearly spelt out at the beginning of paragraph 2, "But exactly how does our genetic heritage influence our psychological traits?" Through this question, the author puts forward the premise/ argument of this passage. Thus, it is the correct option. Option 1 is not correct because the passage focusses more on the relationship between genes and behavioural/ psychological traits than it does on physiological traits. Option 3, although it appears in the passage, is not the central idea of the passage. Option 4 too is incorrect-- the passage talks about 'human nature', and not about the role of nurture in shaping behaviour or human natures. Hence, [2].

Correct Answer:

Time taken by you: **201 secs**

Avg Time taken by all students: **170 secs**

Your Attempt: **Correct**

% Students got it correct: **55 %**

2) Which of the following assumptions, if true, would nullify what the author is trying to say?

- Cognitive functions or mental states have direct molecular underpinnings.
- Functionally defined areas of the brain are not identical in different people. ✗
- Different areas of the brain are interconnected.
- The idea of a gene varies between molecular biology and heredity studies.

Video Explanation:

The passage below is accompanied by a set of 5 questions. Choose the best answer for each question.

Many of our psychological traits are innate in origin. There is overwhelming evidence from twin, family and general population studies that all manner of personality traits, as well as things such as intelligence, sexuality and risk of psychiatric disorders, are highly heritable.

But exactly how does our genetic heritage influence our psychological traits? Are there dedicated genetic and neural modules underlying various cognitive functions? What does it mean to say we have found 'genes for intelligence', or extraversion, or schizophrenia? This commonly used 'gene for X' construction is unfortunate in suggesting that such genes have a dedicated function: that it is their purpose to cause X. This is not the case at all.

From the perspective of molecular biology, a gene is a stretch of DNA that codes for a specific protein. So there is a gene for the protein haemoglobin, which carries oxygen around in the blood, and genes for metabolic enzymes and neurotransmitter receptors and antibodies, and so on. It is right to think of the purpose of these genes as encoding those proteins with those cellular or physiological functions.

But from the point of view of heredity, a gene is some physical unit that can be passed from parent to offspring that is associated with some trait or condition. There is a gene for sickle-cell anaemia, for example, that explains how the disease runs in families. The key idea linking these two different concepts of the gene is variation: the 'gene' for sickle-cell anaemia is really just a mutation or change in sequence in the stretch of DNA that codes for haemoglobin. That mutation does not have a purpose – it only has an effect.

So, when we talk about genes for intelligence, say, what we really mean is genetic variants that cause differences in intelligence. These might be having their effects in highly indirect ways. Though we all share a human genome, with a common plan for making a human body and a human brain, wired so as to confer our general human nature, genetic variation in that plan arises inevitably, as errors creep in each time DNA is copied to make new sperm and egg cells. The accumulated genetic variation leads to variation in how our brains develop and function, and ultimately to variation in our individual natures.

This is not metaphorical. We can directly see the effects of genetic variation on our brains. Neuroimaging technologies reveal extensive individual differences in the size of various parts of the brain, including functionally defined areas of the cerebral cortex. They reveal how these areas are laid out and interconnected, and the pathways by which they are activated and communicate with each other under different conditions. All these parameters are at least partly heritable – some highly so.

That said, the relationship between these kinds of neural properties and psychological traits is far from simple. There is a long history of searching for correlations between isolated parameters of brain structure – or function – and specific behavioural traits, and certainly no shortage of apparently positive associations in the

If it were true that cognitive functions or mental states have direct molecular underpinnings, it would mean that a gene (a gene is a stretch of DNA in molecular biology) would directly influence cognitive functions or mental states. Paragraph 5 states, "so, when we talk about genes for intelligence, say, what we really mean is genetic variants that cause differences in intelligence." 'Genetic variant,' in the context, means a variation (in the gene or) at the molecular level. The implication is that such variations alone do not cause the difference in intelligence. The passage explains that though the gene influences hereditary traits, it is not the function of the gene alone. The brain consists of such interconnected systems that the system as a whole determines psychological traits. In other words, we can say that cognitive functions or mental states have "neural" underpinnings rather than "molecular" underpinnings. Option 1, thus, nullifies the argument of the passage. Option 2 does not address the main argument. Option 3 too would not nullify what the author is saying since the passage does make a reference to the interconnected parts of the brain in sentence 3 of paragraph 6, Option 4, yet again is in agreement with the varying idea of a gene as presented in sentence 1 of paragraphs 3 and 4, "From the perspective of molecular biology, a gene is a stretch of DNA that codes for a specific protein… But from the point of view of heredity, a gene is some physical unit that can be passed from parent to offspring that is associated with some trait or condition." Hence, [1].

Correct Answer:

Time taken by you: **42 secs**

Avg Time taken by all students: **76 secs**

Your Attempt: **Wrong**

% Students got it correct: **69 %**

3) Based on the passage, which of the following is NOT true about genes?

- Genes encode proteins with certain cellular functions.
- Genes explain how diseases run in families. ✗
- Genes may cause changes in intelligence.
- Genes are directly and evidently related to psychological behaviours.

Video Explanation:

Explanation:

Change Section here

The passage below is accompanied by a set of 5 questions. Choose the best answer for each question.

Many of our psychological traits are innate in origin. There is overwhelming evidence from twin, family and general population studies that all manner of personality traits, as well as things such as intelligence, sexuality and risk of psychiatric disorders, are highly heritable.

But exactly how does our genetic heritage influence our psychological traits? Are there dedicated genetic and neural modules underlying various cognitive functions? What does it mean to say we have found 'genes for intelligence', or extraversion, or schizophrenia? This commonly used 'gene for X' construction is unfortunate in suggesting that such genes have a dedicated function: that it is their purpose to cause X. This is not the case at all.

From the perspective of molecular biology, a gene is a stretch of DNA that codes for a specific protein. So there is a gene for the protein haemoglobin, which carries oxygen around in the blood, and genes for metabolic enzymes and neurotransmitter receptors and antibodies, and so on. It is right to think of the purpose of these genes as encoding those proteins with those cellular or physiological functions.

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Option 4 is untrue about genes based on the passage. According to the passage genes are related to the psychological behaviours, albeit indirectly. The author refers to this in sentence 1 of paragraph 5, "So, when we talk about genes for intelligence, say, what we really mean is genetic variants that cause differences in intelligence. These might be having their effects in highly indirect ways." This is repeated by the author in the opening sentence of the last paragraph, "That said, the relationship between these kinds of neural properties and psychological traits is far from simple." Hence, it can be concluded that the relationship between genes and psychological behaviours is not direct or evident. Option 1 is true. This can be deduced based on sentence 1 of paragraph 3, "From the perspective of molecular biology, a gene is a stretch of DNA that codes for a specific protein." Option 2 is also true based on the description of sickle-cell anaemia presented by the author in paragraph 4. It explains that though the mutation (variant) has no purpose it has an effect – which is the disease. Option 3 is true based on sentence 1 of paragraph 5, "So, when we talk about genes for intelligence, say, what we really mean is genetic variants that cause differences in intelligence." Besides, the writer does not contradict what is generally understood about genes. (Options 1, 2 and 3) He merely points out that our ideas about heredity are not as simple as we take them to be. Hence, [4].

Correct Answer:

Time taken by you: **55 secs**

Avg Time taken by all students: **100 secs**

Your Attempt: **Wrong**

% Students got it correct: **78 %**

4) Why does the author use the phrase "this is not metaphorical" at the beginning of paragraph 6?

- To support the claim that genetic variations actually affect the physical structure of the brain.
- To explain the significance of genetic variants in relation to the cerebral cortex. ✘
- To build the case for the research on genomes that is discussed later.
- To back the discussion about genes as DNA codes for proteins.

Video Explanation:

The passage below is accompanied by a set of 5 questions. Choose the best answer for each question.

Many of our psychological traits are innate in origin. There is overwhelming evidence from twin, family and general population studies that all manner of personality traits, as well as things such as intelligence, sexuality and risk of psychiatric disorders, are highly heritable.

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Since this phrase appears as a link between the last sentence of paragraph 5, and the first sentence of paragraph 6 it is best to look at preceding and succeeding parts to find the answer-- "The accumulated genetic variation leads to variation in how our brains develop and function, and ultimately to variation in our individual natures. This is not metaphorical. We can directly see the effects of genetic variation on our brains. Neuroimaging technologies reveal extensive individual differences in the size of various parts of the brain, including functionally defined areas of the cerebral cortex." The fact that these changes are not metaphorical but physical, line up with Option 1. Option 2 is not correct-- it is not used to signify the importance of genetic variants w.r.t. cerebral cortex in particular, but to explain the how these variations manifest as changes in the physical structure of the brain. Option 3 is incorrect since the author does not discuss any research on genomes in the rest of the passage. Option 4, likewise, is not correct because the discussion is not about DNA and proteins. Hence, [1].

Correct Answer:

Time taken by you: **84 secs**

Avg Time taken by all students: **81 secs**

Your Attempt: **Wrong**

% Students got it correct: **81 %**

5) In paragraph 7, the confirmation that "… these have not held up to further scrutiny" can be used to conclude that:

- psychological traits, like intelligence, are not linked to any molecular or local brain parameter.
- there are strong correlations between isolated parameters of brain and specific traits like intelligence. ✗
- interconnected brain subsystems overcome the effects of specific gene variations.
- there are a large number of genetic variants that are associated with intelligence.

Video Explanation:

The passage below is accompanied by a set of 5 questions. Choose the best answer for each question.

Many of our psychological traits are innate in origin. There is overwhelming evidence from twin, family and general population studies that all manner of personality traits, as well as things such as intelligence, sexuality and risk of psychiatric disorders, are highly heritable.

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That said, the relationship between these kinds of neural properties and psychological traits is far from simple. There is a long history of searching for correlations between isolated parameters of brain structure – or function – and specific behavioural traits, and

Explanation:

Throughout the passage, the author explains how genes affect traits such as intelligence and other personality traits. The gist of the last paragraph is that though there is a great deal of literature that links specific behavioural traits to isolated parameters, this literature has "not held up to further scrutiny". Further supporting the statement, the author asserts that "the brain is simply not so modular: even quite specific cognitive functions rely not on isolated areas but on interconnected brain subsystems…" So, no localized or molecular parameter can be linked to specific traits. Hence, option 1 can be concluded. Option 2 contradicts this idea. Option 3 is an extrapolation that is not supported by the passage. Option 4 is also unsustainable – apart from stating that there can be a large number of variants, the author does not state or imply the effects of such large number of variants. Hence, [1].

Correct Answer:

Time taken by you: **108 secs**

Avg Time taken by all students: **58 secs**

Your Attempt: **Wrong**

% Students got it correct: **49 %**

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The passage given below is followed by four summaries. Choose the option that best captures the author's position.

The Centre has deferred, yet again, the cut-off date for bidding for oil and gas exploration blocks under its Open Acreage Licensing Policy, in a bid to shore up faltering investor interest. The government has recently tweaked the bidding parameter for oil blocks, and along with revenue share with the government, the new norms reemphasize 30% weightage for drilling of wells, which, consequently, appears to have reduced bidder interest. Potential investors in oil and gas blocks can hardly be expected to commit upfront investments in drilling wells in the capital-intensive upstream petroleum sector, against the backdrop of generally poor and unreliable geophysical data available.

- To boost bidding interest for oil and gas exploration, the government must make available limited period licence and provide more reliable geophysical data.
- To boost investor interest in the oil and gas sector, government must offer licence without elaborate investment commitments and provide reliable geophysical data.
- To counter the faltering investor interest in the oil and gas sector, the government must repeal the changes it made in the Acreage Licensing Policy. ✖
- Bidder interest in oil and gas exploration blocks has reduced owing to the need for elaborate investment commitments and the non-availability of reliable geophysical data.

Oops, you got it wrong!

Explanation:

Option 1 is incorrect because it states 'limited period licence'. Option 2 is incorrect because of "oil and gas sector" whereas the passage is about oil and gas exploration blocks'. Option 3 is incorrect because the passage does not suggest 'repeal of changes'. Besides, the imperative in all the three options (the government must) is not so strongly made in the passage. Option 4 correctly summarises the author's position. Hence, [4].

Correct Answer:

Time taken by you: **115 secs**

Avg Time taken by all students: **138 secs**

Your Attempt: **Wrong**

% Students got it correct: **77 %**

The passage given below is followed by four summaries. Choose the option that best captures the author's position.

By the 1960s, it was widely believed that Neanderthals were primarily carnivores who dwelt in frigid surroundings with very little vegetation. This was in part based on ignorance of Indigenous plant use in comparable habitats, but also because anthropology was male-dominated, and particularly focused on the lives of big-game hunters. Reactions against this perspective, however – including from feminist scholars – pointed out that a significant proportion of calories came from the 'slow and steady' second part of the hunter-gatherer equation: not only plants, but small-game hunting and fishing. In reality, people who live by foraging are deeply embedded in their environment, and everyone, including women, elders and young children, takes part.

- The idea that Neanderthals were carnivores rather than foragers was a misconception spread by male anthropologists.
- A lack of knowledge of plant use in comparable habitats led to the idea that Neanderthals were primarily carnivores.
- Neanderthals were foragers who lived on plants, small-game, and fish; they were not big-game hunter carnivores as was widely believed.
- Feminist scholars refuted claims that Neanderthals were primarily carnivores, and established that they were in fact foragers. ✖

Oops, you got it wrong!

Explanation:

The crux of the paragraph is that Neanderthals were not carnivorous big-game hunters, but foragers, and that this was pointed out by feminist scholars. It contrasts the feminist view with the popular view that Neanderthals were 'primarily carnivores who dwelt in frigid surroundings with very little vegetation'. The second part of the paragraph justifies the feminist view that emphasizes the importance of the 2nd part of the 'hunter-gatherer equation', by stating that all members-- including women, elders and young children --took part in the day-to-day activities in a foraging community. All these points are set out only in option 3. Option 1 is incorrect as it suggests that the author's focus is on the male anthropologist's 'spreading' an incorrect idea—it says nothing about the feminist take on the topic. Option 2 is similarly misleading in that it does not mention the feminist scholars' correction; neither does it say anything about the male-dominated version [that Neanderthals were big-game hunters]. Option 4 emphasises the view of feminist scholars, without mentioning anything about the popular (male-dominated) belief. Hence, [3].

Correct Answer:

Time taken by you: **61 secs**

Avg Time taken by all students: **77 secs**

Your Attempt: **Wrong**

% Students got it correct: **41 %**

The passage given below is followed by four summaries. Choose the option that best captures the author's position.

Adding confusion to the politics of climate change and global warming in the press is the assumption that the terms weather and climate are at some level interchangeable. The two terms are confused with one another, presumably because the same elements - solar radiation, temperature, humidity, wind speed and direction, precipitation, etc. - make them what they are, but there is more to the story. Weather and climate relate to one another in much the same way that an inning in a baseball game compares with the whole game. The weather is the set of conditions in the atmosphere in one location for a limited period of time. Climate, however, describes the average condition of the atmosphere over a long period of time, such as across spans of 30 years or more, for a given location.

- The same elements make up the weather and the climate; however, the weather and climate differ in their duration only.
- There is much more to the similarity between weather and climate, and they are not interchangeable as assumed in the press.
- Not knowing that the main difference between weather and climate is duration adds confusion to the narrative on global warming.
- The discussion on climate change and global warming is distorted by the lack of distinction between weather and climate in the press. ✖

Oops, you got it wrong!

Explanation:

The paragraph distinguishes between the two interchangeable terms, climate and weather, the mistaken use of which adds confusion to the politics of climate change and global warming in the press. Notwithstanding the basic set of elements that characterise them [humidity, temperature, radiation etc...], they are different in terms of their coverage; in other words, both of them are related the same way an inning (of a game) and the whole game is related. Option 1 misses the main point of the paragraph – the mistaken assumption (that weather and climate are the same) adding confusion to the politics of climate change. Option 2 also misses this point. Option 4 does not state the difference between weather and climate. Option 3 summarizes the paragraph aptly. Hence, [3].

Correct Answer:

Time taken by you: **105 secs**

Avg Time taken by all students: **51 secs**

Your Attempt: **Wrong**

% Students got it correct: **33 %**

The four sentences labelled (1, 2, 3, 4) given in this question, when properly sequenced, form a coherent paragraph. Each sentence is labelled with a number. Decide on the proper sequence of order of the sentences and key in this sequence of four numbers as your answer.

1. The “primitive” cultures possessed a psychology that was less highly evolved than that of their “superiors”: thus they developed less-reasoned responses to a bewildering world.
2. The powerful influence of Darwin’s theory of evolution led many early anthropologists to organize cultures hierarchically, with the “lower races” below and European society above.
3. Most modern anthropologists have abandoned the ethnocentrism of their predecessors in favour of a more egalitarian stance.
4. Consequently, they attributed both the magical and religious practices to the workings of lower forms of human intelligence.

2143

Oops, you got it wrong!

Explanation:

The paragraph talks of ethnocentrism in early anthropologists. 2-4 is a mandatory pair—'they' in sentence 4 refers to 'early anthropologists', who 'organized cultures hierarchically' [Sentence 2]. 'The lower forms of human intelligence' is a direct reference to "primitive" cultures in sentence 1. Thus, we get the sequence, 2-4-1. The sarcasm in sentence 1 is made clearer in sentence 3, which terms this tendency of early anthropologists as 'ethnocentrism'. The sentence also concludes the paragraph by talking of how this attitude is changing— how the modern anthropologists are favouring a more egalitarian stance. Hence, 2413.

Correct Answer:

Time taken by you: **101 secs**

Avg Time taken by all students: **10 secs**

Your Attempt: **Wrong**

% Students got it correct: **7 %**

The four sentences labelled (1, 2, 3, 4) given in this question, when properly sequenced, form a coherent paragraph. Each sentence is labelled with a number. Decide on the proper sequence of order of the sentences and key in this sequence of four numbers as your answer.

1. Few experts would argue that women will never compete with men in trials of strength and power, such as the shot put, 100-meter dash, and 50-meter freestyle swim.

2. The jury is out, so to speak, with expert opinions ranging from indeed, to not likely, to simply no way.

3. But a number of scientists assert that women may eventually catch up to men in ultra-endurance events like marathons and triathlons.

4. Whichever side you listen to, the answer always entails a healthy dose of biology and sociology-- biology first.

1324

Oops, you got it wrong!

Explanation:

Sentences 2 ,3 and 4, have references to ideas introduced in the other sentences; hence they cannot start the paragraph. Sentence 1 introduces the controversy about women being physically unable to compete with men in trials of strength and power. Sentence 3 beginning with 'but' provides a contrary opinion. 1-3, thus make a logical pair at the beginning of the paragraph. Sentence 4 with 'whichever side you listen to…" refers to the two sides presented in sentences 1 and 3 , hence follows the 1-3 pair as 134. Sentence 2 closes the paragraph with the conclusion that the matter is still undecided with the phrase 'the jury is out…' Hence 1342.

Correct Answer:

Time taken by you: **102 secs**

Avg Time taken by all students: **15 secs**

Your Attempt: **Wrong**

% Students got it correct: **13 %**

The four sentences labelled (1, 2, 3, 4) given in this question, when properly sequenced, form a coherent paragraph. Each sentence is labelled with a number. Decide on the proper sequence of order of the sentences and key in this sequence of four numbers as your answer.

1. Even the daily gathering of parents and kids at the same table every night for dinner can make that time feel less like eating an ordinary meal and more like sharing a meaningful family ritual.
2. These rituals can help people cope with grief, boost enjoyment of a special occasion, or reduce anxiety before a concert or athletic performance.
3. Rituals are common in all kinds of social relationships, from religious gatherings and sports games, to holiday celebrations and business meetings.
4. Families engage in rituals when they celebrate weddings or birthdays or pay their respects to those who have died.

3412

Oops, you got it wrong!

Explanation:

Sentence 3 is the most general statement among the four sentences and the best start. Sentence 4 follows sentence 3 because “all kinds of social relationships from ... to ...” is clarified with an example of a social relationship (family) and the specific rituals that are common – weddings, birthday, and paying respects to the dead. Sentence 2 begins “these rituals” referring to the specific rituals mentioned in 4. So we get 3-4-2. (Other combinations may look plausible. However, ‘these rituals’ can only refer to ‘weddings, birthdays etc.” in sentence 4.) Sentence 1 then closes the paragraph stating that that not only special occasions but ‘even the family dinner...’ can be a family ritual. Hence, 3421.

Correct Answer:

Time taken by you: **58 secs**

Avg Time taken by all students: **19 secs**

Your Attempt: **Wrong**

% Students got it correct: **20 %**

The four sentences labelled (1, 2, 3, 4) given in this question, when properly sequenced, form a coherent paragraph. Each sentence is labelled with a number. Decide on the proper sequence of order of the sentences and key in this sequence of four numbers as your answer.

1. In reality, the issue is far more complex.
2. Many of them cling to the belief that women's struggle to balance their home and work obligations limits their advancement.
3. The loss of women managers—and potential future leaders—has been particularly vexing for executives.
4. Many companies are going through their own soul-searching as they try to hold on to their most educated and valuable talent in a competitive labour market.

3421

Oops, you got it wrong!

Explanation:

3-4 and 4-3 are possible combinations at the start of the paragraph. 4-3 scores over 3-4 because 4-3 would make women managers a part of the "most educated and valuable talent"—emphasized by the adverb, 'particularly' in sentence 3. But, in 3-4 women managers will be "their most educated and valuable talent in a competitive labour market," which is illogical. The 4-3 pair is then followed by sentence 2. The phrase, "many of them", in sentence 2, refers to 'executives' in 3. "In reality the issue is more complex," contrasts the executives' belief with reality, and closes the paragraph. Hence, 4321.

Correct Answer:

Time taken by you: **31 secs**

Avg Time taken by all students: **24 secs**

Your Attempt: **Wrong**

% Students got it correct: **24 %**

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. Choose its number as your answer and key it in.

1. India is home to 17% of the world's population but has only 4% of the world's fresh water resources.
2. India today is also the world's largest groundwater extractor, pumping out nearly 25% of the global groundwater usage annually.
3. India today exports more than 10 trillion litre of virtual water through export of basmati rice.
4. Five of the world's 20 largest cities under water stress are in India, with Delhi being second in the list.
5. At present, 75% of Indian households do not have access to drinking water and close to 90% of rural households have no access to piped water.

3

Congratulations, you got it correct!

03:45

Explanation:

Water scarcity/stress in India is the central issue in all the sentences except 2 and 3— sentence 1 describes the great disparity that exists between India's population and the quantity of water available for their use; sentences 4 and 5 contain data that points to the extent of water scarcity in India. Each of these sentences gives some statistics about how water is a scarce commodity in India. So, none of them can be odd. And, our choice boils down to sentences 2 and 3. Sentence 2 talks about India's excess groundwater consumption. This indirectly points to 'water scarcity' itself. Hence, the sentence can be taken as another statistic pointing to India's water scarcity. Sentence 3, on the other hand, deals with the nation's 'export of virtual water';virtual water refers to 'the hidden flow of water if food or other commodities are traded from one place to another'. There is nothing in the statement that suggests the idea of water scarcity. Hence, 3.

Correct Answer:

Time taken by you: **104 secs**

Avg Time taken by all students: **74 secs**

Your Attempt: **Correct**

% Students got it correct: **73 %**

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. Choose its number as your answer and key it in.

1. Similarly, in man there was early evolution of structures for bipedal locomotion, but during the same time there was little change in skull form or brain size; later, both skull and brain evolved rapidly into the state of development associated with modern human species.
2. The African elephant underwent parallel changes but at different rates: the foreshortening of the forehead took place in an early stage of development, molar modification occurring later.
3. Mosaic evolution is the occurrence, within a given population of organisms, of different rates of evolutionary change in various body structures and functions.
4. An example of this is a bat's wing and a whale's flipper: both originated in the forelimbs of early mammalian ancestors, but they have undergone different evolutionary modification to perform the radically different tasks of flying and swimming, respectively.
5. An example can be seen in the patterns of development of the different elephant species: the Indian elephant underwent rapid early molar modification with little foreshortening of the forehead.

4

Congratulations, you got it correct!

Explanation:

Sentence 3 defines and explains the theme of the paragraph – mosaic evolution. Other sentences are examples of this evolutionary process. Mosaic evolution is defined as different rates of evolution of body parts and functions within a given population of organisms. Sentences 5 and 1 talk about how within the group of elephants Indian elephants and Africa elephants evolved differently in terms of 'molar modification'. This is an example of mosaic evolution. Sentence 1 explains how different body parts of human beings had different rates of evolution in terms of bipedal locomotion and in the development of skull and brain. This is another example of mosaic evolution. Sentence 4, however, is an example where different organisms (bat and whales) had body parts basically similar in construction, but modified to perform different functions; it is not an example for mosaic evolution.Hence, 4.

Correct Answer:

Time taken by you: **150 secs**

Avg Time taken by all students: **50 secs**

Your Attempt: **Correct**

% Students got it correct: **45 %**

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. Choose its number as your answer and key it in.

1. Bakers who were found to be “cheating” their customers by overpricing undersized loaves were subject to strict punishment, including fines or flogging.
2. Baked goods show fluctuations in rising, baking, air content, and size and weight; and many of these bakers didn’t even have scales to weigh their dough.
3. Even with careful planning it is difficult to ensure that all of your baked foods come out the same size.
4. For fear of accidentally coming up short, they would throw in a bit extra to ensure that they wouldn’t end up with a surprise flogging later.
5. There are a few theories as to why a baker’s dozen became 13 – in medieval England there were laws that related the price of bread to the price of the wheat used to make it.

1

Oops, you got it wrong!

Explanation:

Correct Answer:

Time taken by you: **95 secs**

Avg Time taken by all students: **30 secs**

Your Attempt: **Wrong**

% Students got it correct: **23 %**