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# VA - 24

CEX-V-0260/18

Number of Questions : **25**

## Test Drive

Time Limit

5 Minutes

**Directions for questions 1- 5:** For each of the following questions, choose the word that can best substitute the underlined phrase.

- Prakash used to be so humble. Ever since he became rich, he has turned into that kind of a person who behaves arrogantly after realizing the rags to riches story.  
(MICAT 2, 2018, MB)  
(1) a highflier (2) an upstart  
(3) a bohemian (4) a hedonist
- 'Emotions, he says, are 'our main hands-on or trial and error method to discovering moral truths.'  
(1) scepticism (2) pugilist  
(3) heuristic (4) syntactic
- Sumit is a person having sophisticated charm.  
(1) womanizer (2) libertine  
(3) debonair (4) depraved soul
- I have always detested Rakhim as he has this disgusting habit of attacking cherished ideas or traditional institutions.  
(1) is an iconoclast (2) is a zealot  
(3) is a militant (4) is a fiend

- Yesterday, I had to unwillingly attend a funeral procession.

- (1) junta (2) dirge  
(3) requiem (4) cortege

## Genre: Philosophy

Points of discussion:

- The difference between **Philosophy** and **philosophy**:  
Philosophy comes from the Greek roots *phil* (to love) + *sophia* (skill, wisdom, knowledge) *philosophia*, literally "love of wisdom". It is the study of general and fundamental problems concerning matters such as existence and knowledge. On the other hand, 'philosophy' is considered to be a theory or attitude that acts as a guiding principle for behaviour. So, the former is the name of an academic discipline and the latter is the name of one's personal set of guiding principles.
- Practical Application of Philosophy:  
  - Philosophical inquiry is a central element in the intellectual history of many civilizations.
  - Empiricism, Rationalism, and Materialism are three branches of Philosophy that have governed the era of Enlightenment Philosophy (16<sup>th</sup> and 17<sup>th</sup> century)
  - We take decisions every day. We are asked to make choices under situations where there are conflicting ethics,

variations of values or priorities, questions of self-reflection, and questions of doing the 'right or honourable' thing. These are philosophical choices or considerations.

4. Philosophy is not limited to questions about Metaphysics, Epistemology, or Semantics.
5. "Many of those who study philosophy in undergraduate or graduate programs contribute in the fields of law, journalism, politics, religion, science, business and various art and entertainment activities." – Wikipedia
6. What are the differences between Philosophy, Ideology, and Theology?

A few famous Philosophers:

1. Classical Philosophers: Socrates, Plato, and Aristotle; all were Greek.
2. Medieval or Religious Philosophers: St. Augustine and Thomas Aquinas
3. Early Modern Philosophers: Thomas Hobbes and Rene Descartes
4. Modern Philosophers: Immanuel Kant, David Hume, and John Locke
5. 19<sup>th</sup> century or 'the Enlightenment' Philosophers: G.W. Friedrich Hegel, Soren Kierkegaard, and Friedrich Nietzsche
6. Political Philosophers: John Stuart Mill, Karl Marx, William James

Points to remember:

- We need to have a basic understanding of Philosophy. So, focus on developing a comfort level with the terms.
- Philosophy is called the 'Mother of All Sciences.' So, don't try to 'master' the subject. It's a futile endeavour.
- Check the 'crash course in Philosophy' videos on Youtube. They are very interesting.
- Refer to Will Durant's book or Gaarder's *Sophie's World* for a better understanding of Philosophy and the different terms.
- Check this page: <https://www.britannica.com/topic/philosophy>

For this class, we will learn the technique to understand DUALISM.

What is DUALISM?

It's that branch of philosophy which deals with the reconciliation of two heterogeneous principles (sometimes these are conflicting issues). Think of Thought vs. Being (I think therefore I am), Matter vs. Spirit, or Good vs. Evil.

Rene Descartes is the proponent of the mind-body dualism, which is now called as CARTESIANISM. In its most radical form, Cartesianism believes that the mind is a completely different and independent entity. Descartes talks about the dualism of substances. In his opinion, the body can be dissolved but it doesn't affect the survival of the immortal soul.

Some key points of dualism:

1. Most of the substances are complex forms made up of other substances.
2. Substances are independent things that can exist independently. (Exclude shadows)
3. Substances have bundles of properties.
4. There are material substances (spatial extension) and Mental Substances (non-spatial).

**Direction for questions 6-25:** Read each passage and answer the questions that follow.

**(XAT 2018)**

**Passage 1:**

Rene Descartes' assertion that ideas may be held true with certainty if they are "clear and distinct" provides the context for Peirce's title, "How to Make Our Ideas Clear." Peirce argued that an idea may seem clear if it is familiar. Distinctness depends on having good definitions, and while definitions are desirable they do not yield any new knowledge or certainty of the truth of empirical propositions. Peirce argues that thought needs more than a sense of clarity; it also needs a method for making ideas clear. Once we have made an idea clear, then we can begin the task of determining its truth. The method that Peirce offers came to be known as the pragmatic method and the epistemology on which it depends

is pragmatism. Peirce rejected Descartes' method of doubt. We cannot doubt something, for the sake of method, that we do not doubt in fact. In a later essay, he would state as his rule "Dismiss make-believes." This refers to Descartes' method of doubting things, in the safety of his study, such things as the existence of the material world, which he did not doubt when he went out on the street. Peirce proposed that a philosophical investigation can begin from only one state of mind, namely, the state of mind in which we find ourselves when we begin. If any of us examines our state of mind, we find two kinds of thoughts: beliefs and doubts. Peirce had presented the interaction of doubt and belief in an earlier essay "The Fixation of Belief".

Beliefs and doubts are distinct. Beliefs consist of states of mind in which we would make a statement; doubts are states in which we would ask a question. We experience a doubt as a sense of uneasiness and hesitation. Doubt serves as an irritant that causes us to appease it by answering a question and thereby fixing a belief and putting the mind to rest on that issue. A common example of a doubt would be arriving in an unfamiliar city and not being sure of the location of our destination address in relation to our present location. We overcome this doubt and fix a belief by getting the directions. Once we achieve a belief, we can take the necessary action to reach our destination. Peirce defines a belief subjectively as something of which we are aware and which appeases the doubt. Objectively, a belief is a rule of action. The whole purpose of thought consists in overcoming a doubt and attaining a belief. Peirce acknowledges that some people like to think about things or argue about them without caring to find a true belief, but he asserts that such dilettantism does not constitute thought. The beliefs that we hold determine how we will act. If we believe, rightly or wrongly, that the building that we are trying to reach sits one block to our north, we will walk in that direction. We have beliefs about matters of fact, near and far. For example, we believe in the real objects in front of us and we believe generally accepted historical statements. We also believe in relations of ideas such as that seven and five equal twelve. In addition to these we have many beliefs about science, politics, economics, religion and so on. Some of our

beliefs may be false since we are capable of error. To believe something means to think that it is true.

6. According to Peirce, for a particular thought, which of the following statements will be correct?
  - (1) A belief always leads to a doubt.
  - (2) A doubt always leads to a belief.
  - (3) A doubt and a belief may co-exist.
  - (4) A belief and a doubt are not related.
  - (5) A doubt may lead to a belief.
7. According to Peirce, for a particular thought, which of the following statements will be correct?
  - (1) The candidate has a belief in the XAT application process.
  - (2) The candidate has a belief that XAT is a good test of ability.
  - (3) The candidate is doubtful about her/his performance in XAT.
  - (4) The candidate believes that s/he will perform well in XAT.
  - (5) The candidate has a doubt about her/his performance in other MBA entrance examinations.
8. Which of the following words is the **closest** in meaning to "dilettantism"?
  - (1) Belief
  - (2) Doubt
  - (3) Guess
  - (4) Surety
  - (5) Unlikelihood
9. A person thinks that s/he has to keep awake for twenty hours in a day to score well in an examination, but is awake for only fifteen hours. For the above statement, which of the following options will be right, according to Peirce?
  - (1) This person believes in a minimum sleep of 10 hours.
  - (2) This person does not have a true belief.
  - (3) It is a counter-argument of Pierce theory.
  - (4) It is only a thought, a pure thought, nothing to do with action.
  - (5) The person does not have a doubt.

- In this manner, you can learn the other essential terms of Philosophy.

### Passage 2:

The discovery of natural selection, by Darwin and Alfred Russel Wallace, must itself be counted as an extraordinary philosophical advance. The principle remained unknown throughout the more than 2,000-year history of philosophy ranging from the Greeks to Hume, Kant and the Victorian era. The concept of natural selection had remarkable power for explaining directional and adaptive changes. Its nature is simplicity itself. It is not a force like the forces described in the laws of physics; its mechanism is simply the elimination of inferior individuals. This process of nonrandom elimination impelled Darwin's contemporary, philosopher Herbert Spencer, to describe evolution with the now familiar term "survival of the fittest."

The truly outstanding achievement of the principle of natural selection is that it makes unnecessary the invocation of "final causes"—that is, any teleological forces leading to a particular end. In fact, nothing is predetermined. Furthermore, the objective of selection even may change from one generation to the next, as environmental circumstances vary.

A diverse population is a necessity for the proper working of natural selection. (Darwin's success meant that typologists, for whom all members of a class are essentially identical, were left with an untenable viewpoint.) Because of the importance of variation, natural selection should be considered a two-step process: the production of abundant variation is followed by the elimination of inferior individuals. This latter step is directional. By adopting natural selection, Darwin settled the several-thousand year-old argument among philosophers over chance or necessity. Change on the earth is the result of both, the first step being dominated by randomness, the second by necessity.

Darwin was a holist: for him the object, or target, of selection was primarily the individual as a whole. The geneticists, almost from 1900 on, in a rather reductionist spirit preferred to consider the gene the

target of evolution. In the past 25 years, however, they have largely returned to the Darwinian view that the individual is the principal target.

For 80 years after 1859, bitter controversy raged as to which of four competing evolutionary theories was valid. "Transmutation" was the establishment of a new species or new type through a single mutation, or saltation. "Orthogenesis" held that intrinsic teleological tendencies led to transformation. Lamarckian evolution relied on the inheritance of acquired characteristics. And now there was Darwin's variational evolution, through natural selection. Darwin's theory clearly emerged as the victor during the evolutionary synthesis of the 1940s, when the new discoveries in genetics were married with taxonomic observations concerning systematics, the classification of organisms by their relationships. Darwinism is now almost unanimously accepted by knowledgeable evolutionists. In addition, it has become the basic component of the new philosophy of biology.

A most important principle of the new biological philosophy, undiscovered for almost a century after the publication of *On the Origin of Species*, is the dual nature of biological processes. These activities are governed both by the universal laws of physics and chemistry and by a genetic program, itself the result of natural selection, which has moulded the genotype for millions of generations. The causal factor of the possession of a genetic program is unique to living organisms, and it is totally absent in the inanimate world. Because of the backward state of molecular and genetic knowledge in his time, Darwin was unaware of this vital factor.

Another aspect of the new philosophy of biology concerns the role of laws. Laws give way to concepts in Darwinism. In the physical sciences, as a rule, theories are based on laws; for example, the laws of motion led to the theory of gravitation. In evolutionary biology, however, theories are largely based on concepts such as competition, female choice, selection, succession and dominance. These biological concepts, and the theories based on them, cannot be reduced to the laws and theories of the physical sciences. Darwin himself never stated this idea plainly.

10. Which of the following, as per the passage, is an example of a 'diverse population'?
- (1) A group of scientists trying to achieve a breakthrough in a technology.
  - (2) A group of theorists trying to debate the validity of their findings.
  - (3) A group of people trying to propagate a law that protects women.
  - (4) A group of teenagers enjoying a school camp.
11. Which of the following best describes the architecture of natural selection?
- (1) It is an entity which can neither be controlled nor can be channelized.
  - (2) It is a philosophy which integrates within itself the laws and theories of natural sciences.
  - (3) It is a deterministic philosophy whereby moral end goals can fit into biological ones.
  - (4) It is rationalistic process whose qualities are transformative.
12. The theory of natural selection provided an important shift in existential perception. It can be characterised by:
- (1) communal to individual.
  - (2) aesthetic to practical.
  - (3) romantic to scientific.
  - (4) chaotic to determined.
13. Darwin's theory shaped the philosophy of chance into a/an:
- (1) monolithic structure.
  - (2) abstract conception.
  - (3) dual realm.
  - (4) temporal feature.
14. A significant shift in our interaction with lifeless entities through theory of evolution is:
- (1) the perception that as long as species evolves, its natural surroundings also evolve.
  - (2) the notion that existence on earth is a process which governs both living and non-living beings.
  - (3) the understanding that rocks and stones also evolve following the physical laws.
  - (4) the knowledge that additional factors control the living beings.
15. What do you think is the essence – either positive or negative - of the shift between governing biological factors being laws to governing factors being concepts?
- (1) Laws are more stable and thus helpful in the long run.
  - (2) Concepts are not fixed and thus variety arises out of them.
  - (3) Laws can never be taken out of context and random species functions become redundant.
  - (4) Concepts can be manipulated for ulterior motives.

### Passage 3:

Amid all the hubbub a few years ago about the Existentialist movement in France, it seems that nobody, not even the Existentialists themselves, took the trouble to make one cardinal point that would have cleared up a great deal of misunderstanding. Yet this point is a very simple one, so simple that it is surprising that it got lost in the scuffle. It is nothing less than the fact that Existentialism is not a philosophy at all—at least not the kind of philosophy that should have stirred the professional contentiousness of the various philosophic schools now current in America. This does not mean that Existentialism is merely a brand of impassioned rhetoric, which it may have been in some of its adherents, or merely a new literary genre—perhaps, worst of all, only a clumsy effort at poetry. On the contrary, it has a very good right to the name “philosophy,” almost, we might say, a right of primogeniture. Its aim, in fact, is nothing less than to restore to this name its ancient and primitive meaning, a meaning which covers much of the territory we moderns assign to religion, and one which centuries of specialized learning have obscured. Unless we understand this point, we shall not understand what is at the center of Existentialism, and therefore shall not see how it is

related to our time and what it can hope to do for us.

Nietzsche once observed, in one of those passing pregnant asides that constitute the real richness of his work, that the achievement of a philosophy was an altogether different business for the modern European (of Nietzsche's time) than it was for ancient man or even for the modern Oriental. When we speak of a man as having a "philosophy," we tend immediately to think of this as something he has to tell us, to convey verbally, rather than as a truth that has been lived. A philosophy, thus, is taken as a system of propositions held to be true on purely intellectual or rational grounds. But for the ancients, and for the Orientals, the business of achieving a philosophy was one that engaged the whole man, his total being, and was not pursued simply as one specialized department of knowledge among others. In the spirit of Nietzsche's remark, Kierkegaard had attacked the Hegelian professors of his time as being philosophers without any real philosophic existence: they had a system of propositions to teach but the system itself was a means of forgetting the concrete realities of human life.

16. Which of the following can be inferred from the given passage following the footsteps of ancient philosophers?
- (1) Existentialism has suffered a setback with the rise of American school of philosophy.
  - (2) Existentialism should engage the whole man, his association with the world.
  - (3) Existentialism failed to express the real problem which modern man is feeling.
  - (4) Existentialism has always been the primitive source for understanding philosophy.
17. Which of the following justifies Nietzsche's observation in case of philosophy?
- (1) Idea of philosophy has altered over time.
  - (2) Nietzsche's philosophy clashed with the ideas of the ancient philosophers.
  - (3) Every philosophy should be judged in its own time frame.
  - (4) Concept of man hasn't changed over time.

18. Which of the following should be the aim of modern existentialism?

- (1) The philosophers should not look back in time but instead alter the Existentialist theories with respect to modern man.
- (2) The long lost theories and applications of Existentialism should be restored in the modern times.
- (3) It's important to go through the existentialist philosophies of the past before imposing it on modern philosophers.
- (4) Modern philosophers should preach the ancient theory of existentialism in the modern times.

#### Passage 4:

The first structured examinations of the human mind were not strictly scientific. Why? Because science, as we understand it, wasn't developed as a distinct discipline until the 17th century CE. European intellectual culture itself began much earlier, back around the 5th century BCE. In ancient Greece, all intellectual pursuits were studied holistically, as individual parts of greater human experiences.

The studies of the human mind was initiated in the Greek philosophy itself, starting with Socrates, who died around 399 BCE. Socrates, often considered the founder of all Western philosophy, claimed that one of the oldest wisdoms in Greek thought was "know thyself". Know thyself. What does that mean?

Socrates' mantra (originally attributed to the divine Oracle of Delphi) is meant to evoke a simple idea: truth must be found within. In an era when moral structures were first truly being defined, Socrates argued that moral truth had to come from examining one's own sense of self and one's own mind. In psychology today, conscious reflection on your own feelings and thoughts is known as introspection.

Introspection is a fundamental concept in psychology. The devotion to self-reflection dates back to Socrates, but we get an even better understanding of its importance from his student, Plato. Everything

we know about Socrates comes from the writings of Plato, who also wrote out his own theories. Plato focused heavily on understanding how humans are capable of knowing things, and specifically how they are capable of knowing the truth. He reasoned that if moral, scientific, and philosophical truths existed then they must be knowable, but how are we to know them? His answer was reason and logic.

To Plato, human purpose was defined by the human ability to consciously rationalize thought. This was what allowed humans to find the philosophical truths of the universe. Of course, this meant that like Socrates, Plato saw introspection as one of the most important activities in human existence. Conscious examination of one's own thoughts and feelings was the foundation upon which all truths could be understood.

Theories on the human mind did not stop with Plato. One of Plato's most distinguished students, Aristotle, was more concretely focused than Plato, looking for definitive answers to his questions. Plato had proposed that the human mind worked partly because of various components associated with each other and produced thoughts and memories. Aristotle, looking for clearer explanations, took the study further. He developed a concrete theory on how elements of the mind interact, called associationism.

19. Which of the following is a valid inference?
- (1) Socrates wrote about the introspection of one's thoughts and feelings.
  - (2) Socrates, Plato and Aristotle were contemporaries.
  - (3) Under Plato's guidance, Aristotle wrote the theory of associationism.
  - (4) In the absence of Plato, Socrates might not have been known at all.
20. Which of the following can be inferred from the above passage?
- (1) Ancient Greek philosophy opened the doors for the study of human mind that provided the roots for the Western philosophy.
  - (2) Ancient Greek philosophy has an undeniable influence on the West.

- (3) Ancient Greek philosophy laid the foundations for many major beliefs of the Western world.
- (4) Ancient Greek philosophy laid a base for a particular way of thinking that serves as roots for the Western intellectual tradition.

21. According to Socrates-

- (1) truth is something that should be lived, embodied and practiced.
- (2) truth should be arrived at through the investigation of self.
- (3) truth is the introspection of one's own actions and beliefs.
- (4) truth is making one's understanding about different things explicit.

### Passage 5:

Stoicism was founded in Athens by Zeno of Citium in the early 3rd century BC, but was famously practiced by the likes of Epictetus, Cato, Seneca and Marcus Aurelius. The philosophy asserts that virtue (such as wisdom) is happiness and judgment be based on behavior, rather than words. That we don't control and cannot rely on external events, only ourselves and our responses.

But at the very root of the thinking, there is a very simple, though not easy, way of living. Take obstacles in your life and turn them into your advantage, control what you can and accept what you can't.

In the words of Epictetus:

"In life our first job is this, to divide and distinguish things into two categories: externals I cannot control, but the choices I make with regard to them I do control. Where will I find good and bad? In me, in my choices."

Amazingly we still have access to these ideas, despite the fact that many of the greatest Stoics never wrote anything down for publication. Cato definitely didn't. Marcus Aurelius never intended for *Meditations* to be anything but personal. Seneca's letters were, well, letters and Epictetus' thoughts come to us by way of a note-taking student.

And so it was from their example, their actions, we find real philosophy.

Because other than their common study of the philosophy, the Stoics were all men of action—and I don't think this is a coincidence. Marcus Aurelius was emperor of the most powerful empire in the history of the world. Cato, the moral example for many philosophers, defended the Roman republic with Stoic bravery until his defiant death. Even Epictetus, the lecturer, had no cushy tenure—he was a former slave.

And this shouldn't really be that surprising...

The modern day philosopher and writer Nassim Nicholas Taleb defines a Stoic as someone who “transforms fear into prudence, pain into transformation, mistakes into initiation and desire into undertaking.”

Using this definition as a model we can see that throughout the centuries Stoicism has been a common thread though some of history's great leaders. It has been practiced by Kings, presidents, artists, writers and entrepreneurs. Both historical and modern men illustrate Stoicism as a way of life.

Prussian King, Frederick the Great, was said to ride with the works of the Stoics in his saddlebags because they could, in his words, “sustain you in misfortune”.

22. Stoicism endorses a way of life that is:
- (1) More primal in nature.
  - (2) Verbose and rhetoric based.
  - (3) Disregardful when it comes to observe a mean.
  - (4) Defined by optimistic celebrations.
23. From the reading of your passage, which one of the following options do you think is true?
- (1) Stoicism is a philosophy which has little to do with destiny and free will.
  - (2) Stoicism is essentially meant for those nearing death.
  - (3) Stoicism considers free will necessary to tackle the externalities of providence.
  - (4) Stoicism was a closeted religion of the Grecian world.
24. Stoicism is a philosophy which can be defined by:
- (1) Relational
  - (2) Rational
  - (3) Obstructive
  - (4) Metamorphic
25. Which of the following best describes the tone of the passage?
- (1) Analytical
  - (2) Explanatory
  - (3) Evaluative
  - (4) Narrative

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Visit “Test Gym” for taking Topic Tests / Section Tests on a regular basis.

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# VA - 24 : RC - 8

## Answers and Explanations

CEX-V-0260/18

1	2	2	3	3	3	4	1	5	4	6	2	7	1	8	3	9	2	10	3
11	4	12	1	13	3	14	4	15	2	16	2	17	3	18	2	19	4	20	1
21	2	22	1	23	3	24	4	25	2										

- |   |  |
|---|--|
| <p>1. 2 This is the correct definition of the underlined section.</p> <p>2. 3 Heuristic is the correct word to describe the underlined part.</p> <p>3. 3 Debonair is the correct word. All other options are negative in meaning.</p> <p>4. 1 An iconoclast is a person who attacks cherished beliefs or institutions and destroys religious images. All the other options have different meanings.</p> <p>5. 4 A cortege is a solemn procession, especially for a funeral. A dirge or a requiem is a funeral song/hymn.</p> <p>6. 2 ***Refer to this line from the passage- "Doubt serves as an irritant that causes us to appease it by answering a question and thereby fixing a belief and putting the mind to rest on that issue." This clearly states that according to Peirce, doubt will always lead to a belief. The official answer key is given as 1 – "may lead to belief". But the passage strongly supports 2.</p> <p>7. 1 According to Pierce, without proper belief in something someone shouldn't commit to something. Therefore if the candidate has applied for XAT, he believes in its application process. All other options are far-fetched assumptions which may or may not be true.</p> <p>8. 3 According to the passage, "....acknowledges that some people like to think about things or argue about them without caring to find a true belief, but he asserts that such dilettantism.." This makes option 3, 'guess', correct.</p> <p>9. 2 The entire passage says that if a person has a true belief, he/she will follow it. So, option 2 is correct as this person doesn't execute his plan.</p> <p>10. 3 In the passage, 'diverse population' is presented as a scenario where there is a lack of common background or goal. The other options mention a group that can be homogeneous. Only option 3 has a possibility of a heterogeneous group. So, it is the correct answer.</p> | <p>11. 4 In the passage it is stated that natural selection is a 'process of nonrandom elimination'. Natural selection forms the crux of evolutionary theory. Evolution depends on transformation. The other options are logically wrong and they have been negated in the passage itself.</p> <p>12. 1 In the given passage look at, 'Darwin was a holist: for him the object, or target, of selection was primarily the individual as a whole. The geneticists, almost from 1900 on, in a rather reductionist spirit preferred to consider the gene the target of evolution. In the past 25 years, however, they have largely returned to the Darwinian view that the individual is the principal target'. That existence and transformation of the individual will shape the species rather than other way round is a huge break in traditional thought. The individual is thus offered a hitherto unrealised responsibility of becoming noble rather than being born noble as a virtue of its species. The other options are factually incorrect.</p> <p>13. 3 In the passage it is mentioned that, 'By adopting natural selection, Darwin settled the several-thousand year-old argument among philosophers over chance or necessity. Change on the earth is the result of both, the first step being dominated by randomness, the second by necessity'. 1 gets negated because of this. 2 and 4 have no bearing with either the passage or the given question.</p> <p>14. 4 In the passage it is given that, 'A most important principle of the new biological philosophy, undiscovered for almost a century after the publication of On the Origin of Species, is the dual nature of biological processes. These activities are governed both by the universal laws of physics and chemistry and by a genetic program, itself the result of natural selection, which has moulded the genotype for millions of generations. The causal factor of the possession of a genetic program is unique to living organisms, and it is totally absent in the inanimate world'. The other options are factually incorrect.</p> |
|---|--|

15. 2	The evolution theory emphasises on variety and on indeterminacies. A species thrives when these two factors are achieved. Even ignoring the philosophical possibilities of these concepts, just on the basis of the survival of a species, random concepts are preferable over rigid laws. 4 is an illogical statement and hence should be discarded.	is incorrect since there are no basis to make this inference.
16. 2	The correct answer is 2. Refer to these lines from the last paragraph-“ <i>But for the ancients, and for the Orientals, the business of achieving a philosophy was one that engaged the whole man, his total being...</i> ”. The other options therefore can be negated.	20. 1 Option 1 is correct since the opening two paragraphs of the passage call Socrates as the founder of Western Philosophy. Socrates was an ancient Greek philosopher, who had initiated the studies of the human mind. Other options are factually incorrect.
17. 3	Option 1 is partially correct but is vague. 2 is factually incorrect. So is 4, the concept of man and philosophy has changed over time. According to Nietzsche both should cater to a specific time frame. Modern man should also be seen as a separate individual irrespective of the fact that he is a part of the society. “...the achievement of a philosophy was an altogether different business for the modern European (of Nietzsche’s time) than it was for ancient man or even for the modern Oriental.”	21. 2 The passage states- “In an era when moral structures were first truly being defined, Socrates argued that moral truth had to come from examining one’s own sense of self and one’s own mind.” The option that closely relates to this statement is option 2. Other options are factually incorrect. Option 3 is incorrect since the passage doesn’t explicitly states ‘actions and beliefs’.
18. 2	Refer to these lines from the 1 <sup>st</sup> paragraph of this extract-“ <i>Its aim, in fact, is nothing less than to restore to this name its ancient and primitive meaning, a meaning which covers much of the territory we moderns assign to religion, and one which centuries of specialized learning have obscured.</i> ” This makes 2, an obvious choice. Options 3 and 4 although look appropriate but are beyond the scope of the given context. Option 1 is factually incorrect.	22. 1 The passage states how stoicism is more based on behaviour rather than words. This makes 2 wrong. 3 and 4 are logically irrelevant. Option 1 states that it is primal. Since stoic philosophy is behaviour and action based, this relates to its emphasis on primal instincts.
19. 4	Option 1 is incorrect since it is written- “Everything we know about Socrates comes from the writings of Plato, who also wrote out his own theories.” This also makes option 4 correct. Option 3 is incorrect since it cannot be inferred if Aristotle wrote this under Plato’s guidance. It may or may not have happened. Option 2	23. 3 In the passage, Epictetus’s quote states that how we cannot control our destiny but we can make an active choice regarding the way we tackle our destiny. This hints at the presence of free will. Thus, 1 is wrong. 2 and 4 are factually incorrect.
		24. 4 In the passage, it is stated that, ‘The modern day philosopher and writer Nassim Nicholas Taleb defines a Stoic as someone who “transforms fear into prudence, pain into transformation, mistakes into initiation and desire into undertaking”’. This shows how the cardinal mechanism behind stoicism is transformation or metamorphosis. The other options are factually incorrect.
		25. 2 The passage explains the given term with examples. So, it is the best option.