

General Instructions

- (i) This booklet contains 24 questions, each provided with a complete, step-by-step solution.
- (ii) It comprises 24 single-correct multiple-choice questions.
- (iii) The questions are grouped under 4 reading comprehension / data sets; read each passage or data set before its questions.
- (iv) Attempt each question on your own before reviewing the given solution.

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

The Chinese have two different concepts of a copy. Fangzhipin . . . are imitations where the difference from the original is obvious. These are small models or copies that can be purchased in a museum shop, for example. The second concept for a copy is fuzhipin . . . They are exact reproductions of the original, which, for the Chinese, are of equal value to the original. It has absolutely no negative connotations. The discrepancy with regard to the understanding of what a copy is has often led to misunderstandings and arguments between China and Western museums. The Chinese often send copies abroad instead of originals, in the firm belief that they are not essentially different from the originals. The rejection that then comes from the Western museums is perceived by the Chinese as an insult. . . . The Far Eastern notion of identity is also very confusing to the Western

observer. The Ise Grand Shrine [in Japan] is 1,300 years old for the millions of Japanese people who go there on pilgrimage every year. But in reality this temple complex is completely rebuilt from scratch every 20 years. . . .

The cathedral of Freiburg Minster in southwest Germany is covered in scaffolding almost all year round. The sandstone from which it is built is a very soft, porous material that does not withstand natural erosion by rain and wind. After a while, it crumbles. As a result, the cathedral is continually being examined for damage, and eroded stones are replaced. And in the cathedral's dedicated workshop, copies of the damaged sandstone figures are constantly being produced. Of course, attempts are made to preserve the stones from the Middle Ages for as long as possible. But at some point they, too, are removed and replaced with new stones.

Fundamentally, this is the same operation as with the Japanese shrine, except in this case the production of a replica takes place very slowly and over long periods of time. . . . In the field of art as well, the idea of an unassailable original developed historically in the Western world. Back in the 17th century [in the West], excavated artworks from antiquity were treated quite differently from today. They were not restored in a way that was faithful to the original. Instead, there was massive intervention in these works, changing their appearance. . . .

It is probably this intellectual position that explains why Asians have far fewer scruples about cloning than Europeans. The South Korean cloning researcher Hwang Woo-suk, who

attracted worldwide attention with his cloning experiments in 2004, is a Buddhist. He found a great deal of support and followers among Buddhists, while Christians called for a ban on human cloning. . . . Hwang legitimised his cloning experiments with his religious affiliation: ‘I am Buddhist, and I have no philosophical problem with cloning. And as you know, the basis of Buddhism is that life is recycled through reincarnation. In some ways, I think, therapeutic cloning restarts the circle of life.’

Correct Answer: —

1.1. Which one of the following scenarios is unlikely to follow from the arguments in the passage?

- (A) A 21st century Christian scientist is likely to oppose cloning because of his philosophical orientation.
- (B) A 17th century British painter would have no problem adding personal touches when restoring an ancient Roman painting.
- (C) A 17th century French artist who adhered to a Christian worldview would need to be completely true to the original intent of a painting when restoring it.
- (D) A 20th century Japanese Buddhist monk would value a reconstructed shrine as the original.

Correct Answer: (C) A 17th century French artist who adhered to a Christian worldview would need to be completely true to the original intent of a painting when restoring it.

Solution:

The passage elucidates differences in cultural perceptions about originality and replication between Eastern and Western societies. It particularly highlights how Western and Eastern philosophies toward copies have historically diverged, affecting views on reconstruction and authenticity across cultures. Let's analyze the provided scenarios using this context:

- A 21st century Christian scientist is likely to oppose cloning because of his philosophical orientation.

The passage notes that Christians generally oppose cloning due to their philosophical beliefs. Therefore, this scenario aligns well with the arguments in the passage.

- A 17th century British painter would have no problem adding personal touches when restoring an ancient Roman painting.

The passage mentions that in the 17th century, Western practices included significant intervention in archaeological artworks. This would support the notion that adding personal touches was acceptable, thus, this scenario follows from the passage.

- A 17th century French artist who adhered to a Christian worldview would need to be completely true to the original intent of a painting when restoring it.

The passage indicates that in the 17th century, the Western approach to art was not about being faithful to the original intent of artworks but rather involved considerable personal intervention. Thus, this scenario is unlikely as it contradicts the historical context provided about Western art restoration practices.

- A 20th century Japanese Buddhist monk would value a reconstructed shrine as the original.

The passage provides the example of the Ise Grand Shrine in Japan, which is entirely rebuilt every 20 years but is still

considered original by the Japanese. This aligns well with the scenario provided.

Therefore, the scenario "A 17th century French artist who adhered to a Christian worldview would need to be completely true to the original intent of a painting when restoring it." is unlikely based on the historical context and arguments presented in the passage.



1.2. Which one of the following statements does not correctly express the similarity between the Ise Grand Shrine and the cathedral of Freiburg Minster?

- (A) Both can be regarded as very old structures
- (B) Both are continually undergoing restoration
- (C) Both were built as places of worship.
- (D) Both will one day be completely rebuilt.

Correct Answer: (B) Both are continually undergoing restoration

Solution:

The passage describes the construction and repair approaches of the Ise Grand Shrine and the Freiburg Minster. Despite their differences in cultural perspective on restoration and originality, both structures share certain attributes:

- **Historical Background:** Both the Ise Grand Shrine and the Freiburg Minster are regarded as historical structures. The Ise Grand Shrine, with a history extending over 1,300 years, is celebrated for its periodical reconstruction every 20 years.

Similarly, the Freiburg Minster is a medieval cathedral, emphasizing its long-standing historical significance.

- **Purpose:** Both structures were initially constructed as places of worship, serving significant roles within their respective religious and cultural communities.
- **Ongoing Maintenance:** The correct statement from the given options is that both structures are "continually undergoing restoration." The Ise Grand Shrine is rebuilt entirely every two decades, while the Freiburg Minster undergoes constant repairs to counteract the natural erosion of its sandstone.
- **Reconstruction Outlook:** Although the Ise Grand Shrine is known for its complete periodic reconstruction, the Freiburg Minster follows a different restoration practice where parts are replaced progressively over time. Thus, the concept that "both will one day be completely rebuilt" does not fit the Freiburg Minster.

Therefore, the statement about both structures continually undergoing restoration is indeed accurate, as the ongoing maintenance and renewal processes align with their preservation needs, showcasing the cultural focus on longevity and reverence.



1.3. The value that the modern West assigns to “an unassailable original” has resulted in all of the following EXCEPT:

- (A) it allows regular employment for certain craftsmen.
- (B) it discourages them from carrying out human cloning.
- (C) it discourages them from making interventions in ancient art.
- (D) it discourages them from simultaneous displays of multiple copies of a painting

Correct Answer: (B) it discourages them from carrying out human cloning.

Solution:

The passage discusses the Western value placed on "an unassailable original" and how it differs from Eastern perspectives on copies and replicas. It highlights the Western historical evolution towards valuing original pieces of art and the negative connotations associated with copies, unlike in China, where copies are often considered of equal value.

Let's evaluate the provided options:

- **It allows regular employment for certain craftsmen.** This option aligns with the passage's observation regarding the continuous work needed to preserve or replicate artworks like the Freiburg Minster Cathedral.
- **It discourages them from carrying out human cloning.** The text differentiates Eastern and Western perspectives on cloning, suggesting that Western values prioritize originality and continuity, unlike the Eastern comfort with cloning, seen as recycling life based on their beliefs. This option is a consequence unrelated to the "unassailable original" value.
- **It discourages them from making interventions in ancient art.** Western treatment has moved from altering ancient artworks to focusing on preserving originals, which aligns with the provided emphasis on "unassailable originals."
- **It discourages them from simultaneous displays of multiple copies of a painting.** Western preference for originals over copies implies that displaying multiple copies is less favored.

In conclusion, the passage does not directly link the Western value of "an unassailable original" to discouragement against human cloning, making it the correct choice for the exception: **it discourages them from carrying out human cloning.**



1.4. Based on the passage, which one of the following copies would a Chinese museum be unlikely to consider as having less value than the original?

- (A) Pablo Picasso's painting of Vincent van Gogh's original painting, bearing Picasso's signature.
- (B) Pablo Picasso's miniaturised, but otherwise faithful and accurate painting of Vincent van Gogh's original painting.
- (C) Pablo Picasso's photograph of Vincent van Gogh's original painting, printed to exactly the same scale.
- (D) Pablo Picasso's painting of Vincent van Gogh's original painting, identical in every respect.

Correct Answer: (D) Pablo Picasso's painting of Vincent van Gogh's original painting, identical in every respect.

Solution:

The passage distinguishes between two Chinese concepts of copies: *fangzhipin*, which are obvious imitations, and *fuzhipin*, which are exact reproductions considered equal in value to the original. The key point is that for the Chinese, a *fuzhipin* holds the same value as the original, without negative connotations. This understanding is often at odds with Western views, where the original is typically valued more highly than any reproduction. The correct answer is determined by

identifying which option closely aligns with the concept of *fuzhipin*, as per Chinese perception.

Options analysis:

- Pablo Picasso's painting of Vincent van Gogh's original painting, bearing Picasso's signature: This is not an exact copy because it includes Picasso's signature, making it identifiable as a distinct version.
- Pablo Picasso's miniaturised, but otherwise faithful and accurate painting of Vincent van Gogh's original painting: This is not an exact reproduction because the size differs from the original.
- Pablo Picasso's photograph of Vincent van Gogh's original painting, printed to exactly the same scale: Although the scale is identical, a photograph is a different medium and thus not an exact reproduction in original form.
- Pablo Picasso's painting of Vincent van Gogh's original painting, identical in every respect: This matches the Chinese concept of *fuzhipin*—an exact reproduction with no discernible differences from the original.

Considering these analyses, the Chinese museum would be unlikely to consider the last option as having less value than the original because it fits their acceptance of *fuzhipin*, which are as valuable as the original.



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

Stories concerning the Undead have always been with us. From out of the primal darkness of Mankind's earliest years, come whispers of eerie creatures, not quite alive (or alive in a way which we can understand), yet

not quite dead either. These may have been ancient and primitive deities who dwelt deep in the surrounding forests and in remote places, or simply those deceased who refused to remain in their tombs and who wandered about the countryside, physically tormenting and frightening those who were still alive. Mostly they were ill-defined—strange sounds in the night beyond the comforting glow of the fire, or a shape, half-glimpsed in the twilight along the edge of an encampment. They were vague and indistinct, but they were always there with the power to terrify and disturb. They had the power to touch the minds of our early ancestors and to fill them with dread. Such fear formed the basis of the earliest tales although the source and exact nature of such terrors still remained very vague.

And as Mankind became more sophisticated, leaving the gloom of their caves and forming themselves into recognizable communities—towns, cities, whole cultures—so the Undead travelled with them, inhabiting their folklore just as they had in former times. Now they began to take on more definite shapes. They became walking cadavers; the physical embodiment of former deities and things which had existed alongside Man since the Creation. Some still remained vague and ill-defined but, as Mankind strove to explain the horror which it felt towards them, such creatures emerged more readily into the light.

In order to confirm their abnormal status, many of the Undead were often accorded attributes, which defied the natural order of things—the power to transform themselves into other shapes, the ability to sustain themselves by drinking human blood, and the ability to influence human minds across a distance. Such powers—described as supernatural—only [lent] an added dimension to the terror that humans felt regarding them.

And it was only natural, too, that the Undead should become connected with the practice of magic. From very early times, Shamans and witchdoctors had claimed at least some power and control over the spirits

of departed ancestors, and this has continued down into more “civilized” times. Formerly, the invisible spirits and forces that thronged around men’s earliest encampments, had spoken “through” the tribal Shamans but now, as entities in their own right, they were subject to magical control and could be physically summoned by a competent sorcerer. However, the relationship between the magician and an Undead creature was often a very tenuous and uncertain one. Some sorcerers might have even become Undead entities once they died, but they might also have been susceptible to the powers of other magicians when they did.

From the Middle Ages and into the Age of Enlightenment, theories of the Undead continued to grow and develop. Their names became more familiar—werewolf, vampire, ghoul—each one certain to strike fear into the hearts of ordinary humans.

Correct Answer: —

2.1. Which one of the following observations is a valid conclusion to draw from the statement, “From out of the primal darkness of Mankind’s earliest years, come whispers of eerie creatures, not quite alive (or alive in a way which we can understand), yet not quite dead either.”?

- (A) Mankind’s primal years were marked by creatures alive with eerie whispers, but seen only in the darkness
- (B) We can understand the lives of the eerie creatures in Mankind’s early years through their whispers in the darkness
- (C) Mankind’s early years were marked by a belief in the existence of eerie creatures that were neither quite alive nor dead.
- (D) Long ago, eerie creatures used to whisper in the primal darkness that they were not quite dead

Correct Answer: (C) Mankind's early years were marked by a belief in the existence of eerie creatures that were neither quite alive nor dead.

Solution:

The passage discusses the conceptualization of eerie creatures in the primitive years of Mankind. These creatures, described as neither quite alive nor dead, stem from ancient beliefs about entities outside ordinary human understanding. The key element here is the word "belief," indicating these were likely mythological or legendary creatures embedded in early human lore. Therefore, the correct inference from the statement provided aligns with the notion that these creatures were part of primitive belief systems rather than literal beings witnessed by early humans.

The statement from the question refers to whispers about creatures that were neither fully alive nor dead, echoing this belief system.

Given the options:

Mankind's primal years were marked by creatures alive with eerie whispers, but seen only in the darkness

We can understand the lives of the eerie creatures in Mankind's early years through their whispers in the darkness

Mankind's early years were marked by a belief in the existence of eerie creatures that were neither quite alive nor dead.

Long ago, eerie creatures used to whisper in the primal darkness that they were not quite dead

The correct conclusion, as per our analysis, is:

Mankind's early years were marked by a belief in the existence of eerie creatures that were neither quite alive nor dead.

2.2. All of the following statements, if false, could be seen as being in accordance with the passage, EXCEPT:

- (A) the transition from the Middle Ages to the Age of Enlightenment saw new theories of the Undead.
- (B) the Undead remained vague and ill-defined, even as Mankind strove to understand the horror they inspired.
- (C) the relationship between Shamans and the Undead was believed to be a strong and stable one.
- (D) the growing sophistication of Mankind meant that humans stopped believing in the Undead

Correct Answer: (A) the transition from the Middle Ages to the Age of Enlightenment saw new theories of the Undead.

Solution:

The question asks us to identify which statement, if false, could not be consistent with the passage. To solve this, we need to evaluate each option against the passage content:

1. Transition from the Middle Ages to the Age of Enlightenment saw new theories of the Undead.

This is consistent with the passage: "From the Middle Ages and into the Age of Enlightenment, theories of the Undead continued to grow and develop."

2. The Undead remained vague and ill-defined, even as Mankind strove to understand the horror they inspired.

Consistent with: "They were vague and indistinct...such creatures emerged more readily into the light" indicating some remained vague.

3. The relationship between Shamans and the Undead was believed to be a strong and stable one.

False as per the passage which states: "the relationship between the

magician and an Undead creature was often a very tenuous and uncertain one."

4. The growing sophistication of Mankind meant that humans stopped believing in the Undead.

False according to: "Mankind became more sophisticated...so the Undead travelled with them, inhabiting their folklore."

The correct answer is the first option, as it could not be seen as false from the passage since the transition was indeed associated with the development of new theories about the Undead.



2.3. Which one of the following statements best describes what the passage is about?

- (A) The passage describes the failure of human beings to fully comprehend their environment.
- (B) The writer discusses the transition from primitive thinking to the Age of Enlightenment.
- (C) The passage discusses the evolution of theories of the Undead from primitive thinking to the Age of Enlightenment.
- (D) The writer describes the ways in which the Undead come to be associated with Shamans and the practice of magic

Correct Answer: (C) The passage discusses the evolution of theories of the Undead from primitive thinking to the Age of Enlightenment.

Solution:

To determine which statement best describes the passage, we analyze the given text and options:

The passage describes the evolution of human understanding and cultural explanations of the Undead from primitive beliefs to more

structured concepts during the Age of Enlightenment. Initially, the Undead were linked to primitive deities in early human cultures and remained mostly indefinable. As human societies evolved, the Undead became part of folklore, gaining distinct forms and supernatural attributes. The link between the Undead and magic was explored, revealing an evolving narrative from ancient to more modern times.

Evaluating the options:

- The passage describes the failure of human beings to fully comprehend their environment.
- The writer discusses the transition from primitive thinking to the Age of Enlightenment.
- **The passage discusses the evolution of theories of the Undead from primitive thinking to the Age of Enlightenment.**
- The writer describes the ways in which the Undead come to be associated with Shamans and the practice of magic.

The best statement is the third option: "The passage discusses the evolution of theories of the Undead from primitive thinking to the Age of Enlightenment." This option best captures the progressive exploration and development of Undead theories from ancient times to the Enlightenment, as described in the passage.



2.4. “In order to confirm their abnormal status, many of the Undead were often accorded attributes, which defied the natural order of things . . .”

Which one of the following best expresses the claim made in this statement?

- (A) The Undead are deified in nature's order by giving them divine attributes.
- (B) Human beings conceptualise the Undead as possessing abnormal features
- (C) According to the Undead an abnormal status is to reject the natural order of things
- (D) The natural attributes of the Undead are rendered abnormal by changing their status

Correct Answer: (B) Human beings conceptualise the Undead as possessing abnormal features

Solution:

The statement presented discusses how many of the Undead were accorded attributes that defied the natural order of things, such as transformation abilities, sustenance through drinking human blood, and influence over human minds across distances. These attributes are described as supernatural and add to the terror they evoke in humans. The discussion suggests a conceptualization by humans attributing abnormal features to the Undead, rather than any divine or natural change in their status.

The correct option that best expresses the statement is: **Human beings conceptualise the Undead as possessing abnormal features.**

This option accurately reflects how humans perceive and describe the Undead by assigning them supernatural characteristics, thereby acknowledging their abnormality in contrast to the natural order.

3. The passage below is accompanied by a set of questions. Choose the best answer to each question. Stoicism was founded in 300 BC by the Greek

philosopher Zeno and survived into the Roman era until about AD 300. According to the Stoics, emotions consist of two movements. The first movement is the immediate feeling and other reactions (e.g., physiological response) that occur when a stimulus or event occurs. For instance, consider what could have happened if an army general accused Marcus Aurelius of treason in front of other officers. The first movement for Marcus may have been (internal) surprise and anger in response to this insult, accompanied perhaps by some involuntary physiological and expressive responses such as face flushing and a movement of the eyebrows. The second movement is what one does next about the emotion. Second movement behaviors occur after thinking and are under one's control. Examples of second movements for Marcus might have included a plot to seek revenge, actions signifying deference and appeasement, or perhaps proceeding as he would have proceeded whether or not this event occurred: continuing to lead the Romans in a way that Marcus Aurelius believed best benefited them. In the Stoic view, choosing a reasoned, unemotional response as the second movement is the only appropriate response. The Stoics believed that to live the good life and be a good person, we need to free ourselves of nearly all desires such as too much desire for money, power, or sexual gratification. Prior to second movements, we can consider what is important in life. Money, power, and excessive sexual gratification are not important. Character, rationality, and kindness are important. The Epicureans, first associated with the Greek philosopher Epicurus . . . held a similar view, believing that people should enjoy simple pleasures, such as good conversation, friendship, food, and wine, but not be indulgent in these pursuits and not follow passion for those things that hold no real value like power and money. As Oatley (2004) states, "the Epicureans articulated a view—enjoyment of relationship with friends, of things that are real rather than illusory, simple rather than artificially inflated, possible rather than vanishingly unlikely—that is certainly relevant today" . . . In sum, these ancient Greek and

Roman philosophers saw emotions, especially strong ones, as potentially dangerous. They viewed emotions as experiences that needed to be [reined] in and controlled. As Oatley (2004) points out, the Stoic idea bears some similarity to Buddhism. Buddha, living in India in the 6th century BC, argued for cultivating a certain attitude that decreases the probability of (in Stoic terms) destructive second movements. Through meditation and the right attitude, one allows emotions to happen to oneself (it is impossible to prevent this), but one is advised to observe the emotions without necessarily acting on them; one achieves some distance and decides what has value and what does not have value. Additionally, the Stoic idea of developing virtue in oneself, of becoming a good person, which the Stoics believed we could do because we have a touch of the divine, laid the foundation for the three monotheistic religions: Judaism, Christianity, and Islam . . . As with Stoicism, tenets of these religions include controlling our emotions lest we engage in sinful behavior.

Correct Answer: —

3.1. “Through meditation and the right attitude, one allows emotions to happen to oneself (it is impossible to prevent this), but one is advised to observe the emotions without necessarily acting on them; one achieves some distance and decides what has value and what does not have value.” In the context of the passage, which one of the following is not a possible implication of the quoted statement?

- (A) Emotional responses can make it difficult to distinguish valuable experiences from valueless experiences.
- (B) “Meditation and the right attitude”, in this instance, implies an initially passive reception of all experiences.
- (C) Meditation allows certain out-of-body experiences that permit us to gain the distance necessary to control our emotions.
- (D) The observation of emotions in a distant manner corresponds to the second movement referred to earlier in the passage.

Correct Answer: (C) Meditation allows certain out-of-body experiences that permit us to gain the distance necessary to control our emotions.

Solution:

The question is regarding the implications of meditation and the right attitude in observing emotions as mentioned in the passage. Let's analyze each provided option to determine which one does not align with the passage:

- 1. Emotional responses can make it difficult to distinguish valuable experiences from valueless experiences.** - The passage suggests that through meditation and the right attitude, one can gain distance and observe emotions to decide what has value, implying that without this distance, emotional responses could indeed blur the distinction between value and non-value.
- 2. "Meditation and the right attitude", in this instance, implies an initially passive reception of all experiences.** - The passage indicates meditation allows emotions to happen, suggesting a passive initial acceptance to observe them without action.
- 3. Meditation allows certain out-of-body experiences that permit us to gain the distance necessary to control our emotions.** - This option implies an out-of-body experience which is not

mentioned in the passage. The passage discusses gaining distance through observation, not through out-of-body experiences.

4. **The observation of emotions in a distant manner corresponds to the second movement referred to earlier in the passage.** -

This is consistent with the passage that talks about the second movement as the control over emotional responses after initial reactions.

The option that is not a possible implication of the given statement in the context of the passage is **Meditation allows certain out-of-body experiences that permit us to gain the distance necessary to control our emotions**, as it introduces the idea of out-of-body experiences which is not supported by the text.



3.2. Which one of the following statements would be an accurate inference from the example of Marcus Aurelius?

- (A) Marcus Aurelius was one of the leaders of the Roman army.
- (B) Marcus Aurelius was humiliated by the accusation of treason in front of the other officers.
- (C) Marcus Aurelius was a Stoic whose philosophy survived into the Roman era.
- (D) Marcus Aurelius plotted revenge in his quest for justice

Correct Answer: (A) Marcus Aurelius was one of the leaders of the Roman army.

Solution:

The most accurate inference from the example of Marcus Aurelius is the statement that aligns best with the given passage. The passage

discusses Marcus Aurelius in the context of a hypothetical accusation of treason and how he, as a Stoic, might respond. The passage provides insights into his internal responses (immediate feelings like surprise and anger) and possible actions during the 'second movement', influenced by Stoic philosophy, which emphasizes reasoned and controlled responses. It does not explicitly claim that this event actually happened. Thus, the correct inference would focus on Marcus Aurelius's role and the philosophy that influenced his actions. Among the options, the statement "Marcus Aurelius was one of the leaders of the Roman army" is verified by the passage as it demonstrates his leadership role by discussing how he would continue to lead the Romans despite any accusations, aligning with Stoic principles.



3.3. Which one of the following statements, if false, could be seen as contradicting the facts/arguments in the passage?

- (A) Despite practising meditation and cultivating the right attitude, emotions cannot ever be controlled.
- (B) The Greek philosopher Zeno survived into the Roman era until about AD 300.
- (C) In the Stoic view, choosing a reasoned, unemotional response as the first movement is an appropriate response to emotional situations.
- (D) In the Epicurean view, indulging in simple pleasures is not desirable.

Correct Answer: (D) In the Epicurean view, indulging in simple pleasures is not desirable.

Solution:

To solve the problem, we need to identify the statement that contradicts the facts presented in the passage. Let's analyze each option:

1. **"Despite practising meditation and cultivating the right attitude, emotions cannot ever be controlled."** - This does not contradict the passage. The passage acknowledges that emotions occur but emphasizes controlling one's reaction to them, aligning with the Stoic and Buddhist views of managing responses.

2. **"The Greek philosopher Zeno survived into the Roman era until about AD 300."** - This statement is accurate as per the passage, which states Stoicism was founded by Zeno in 300 BC and persisted until about AD 300.

3. **"In the Stoic view, choosing a reasoned, unemotional response as the first movement is an appropriate response to emotional situations."** - This contradicts the passage. The passage clearly states the first movement consists of initial reactions, and reasoned responses are part of the second movement, according to Stoic philosophy.

4. **"In the Epicurean view, indulging in simple pleasures is not desirable."** - This directly contradicts the passage which states that Epicureans believed in enjoying simple pleasures but advised against excessive indulgence. Therefore, this is the correct answer as it opposes the Epicurean philosophy described.

Considering these evaluations, the statement that falsely contradicts the facts in the passage is: **"In the Epicurean view, indulging in simple pleasures is not desirable."**



3.4. On the basis of the passage, which one of the following statements can be regarded as true?

- (A) There were no Stoics in India at the time of the Roman civilisation.
- (B) The Epicureans believed in controlling all emotions.
- (C) The Stoic influences can be seen in multiple religions.
- (D) The Stoics valorised the pursuit of money, power, and sexual gratification.

Correct Answer: (C) The Stoic influences can be seen in multiple religions.

Solution:

The passage discusses Stoicism, its foundation by Zeno, and its principles. Stoics believed emotions comprised two movements: initial involuntary feelings and the second movement, which involved reasoned responses. They valued character, rationality, and kindness over material desires. Importantly, the passage highlights Stoicism's influence on other philosophies and religions, noting its similarities to Buddhism and its foundation in Judaism, Christianity, and Islam.

Therefore, we can deduce:

- There were no Stoics in India at the time of the Roman civilization - The passage does not explicitly state this.
- The Epicureans believed in controlling all emotions - The passage indicates they preferred moderation, but not specifically "controlling all emotions."
- **The Stoic influences can be seen in multiple religions.** - The passage directly states Stoicism laid the foundation for three monotheistic religions.

- The Stoics valorized the pursuit of money, power, and sexual gratification - The passage clearly states Stoics opposed such pursuits.

Thus, the statement "The Stoic influences can be seen in multiple religions" is true based on the passage.



4. The passage below is accompanied by a set of questions. Choose the best answer to each question. Critical theory of technology is a political theory of modernity with a normative dimension. It belongs to a tradition extending from Marx to Foucault and Habermas according to which advances in the formal claims of human rights take center stage while in the background centralization of ever more powerful public institutions and private organizations imposes an authoritarian social order. Marx attributed this trajectory to the capitalist rationalization of production. Today it marks many institutions besides the factory and every modern political system, including so-called socialist systems. This trajectory arose from the problems of command over a disempowered and deskilled labor force; but everywhere [that] masses are organized – whether it be Foucault’s prisons or Habermas’s public sphere – the same pattern prevails. Technological design and development is shaped by this pattern as the material base of a distinctive social order. Marcuse would later point to a “project” as the basis of what he called rather confusingly “technological rationality.” Releasing technology from this project is a democratic political task. In accordance with this general line of thought, critical theory of technology regards technologies as an environment rather than as a collection of tools. We live today with and even within technologies that determine our way of life. Along with the constant pressures to build centers of power, many other social values and meanings are inscribed in technological design. A hermeneutics of technology must make explicit the

meanings implicit in the devices we use and the rituals they script. Social histories of technologies such as the bicycle, artificial lighting or firearms have made important contributions to this type of analysis. Critical theory of technology attempts to build a methodological approach on the lessons of these histories. As an environment, technologies shape their inhabitants. In this respect, they are comparable to laws and customs. Each of these institutions can be said to represent those who live under their sway through privileging certain dimensions of their human nature. Laws of property represent the interest in ownership and control. Customs such as parental authority represent the interest of childhood in safety and growth. Similarly, the automobile represents its users in so far as they are interested in mobility. Interests such as these constitute the version of human nature sanctioned by society. This notion of representation does not imply an eternal human nature. The concept of nature as non-identity in the Frankfurt School suggests an alternative. On these terms, nature is what lies at the limit of history, at the point at which society loses the capacity to imprint its meanings on things and control them effectively. The reference here is, of course, not to the nature of natural science, but to the lived nature in which we find ourselves and which we are. This nature reveals itself as that which cannot be totally encompassed by the machinery of society. For the Frankfurt School, human nature, in all its transcending force, emerges out of a historical context as that context is [depicted] in illicit joys, struggles and pathologies. We can perhaps admit a less romantic . . . conception in which those dimensions of human nature recognized by society are also granted theoretical legitimacy.

Correct Answer: —



4.1. Which one of the following statements contradicts the arguments of the passage?

(A) The problems of command over a disempowered and deskilled labour force gave rise to similar patterns of the capitalist rationalisation of production wherever masses were organised.

(B) Marx's understanding of the capitalist rationalisation of production and Marcuse's understanding of a "project" of "technological rationality" share theoretical inclinations.

(C) Paradoxically, the capitalist rationalisation of production is a mark of so-called socialist systems as well.

(D) Masses are organised in patterns set by Foucault's prisons and Habermas' public sphere

Correct Answer: (D) Masses are organised in patterns set by Foucault's prisons and Habermas' public sphere

Solution:

To solve this question, we need to identify which statement contradicts the passage's arguments. The passage discusses the critical theory of technology and explores the role of technological rationalization across different political systems. It mentions Marx, Foucault, and Habermas in relation to the rationalization of production and technological rationality:

- The first option states that issues with labor control led to capitalist rationalization patterns worldwide. This aligns with the passage's discussion of capitalist rationalization in different sectors and systems, including socialist ones.
- The second option suggests Marx and Marcuse share theoretical viewpoints. The passage mentions Marx's and Marcuse's views on rationalization and technological design, indicating parallel inclinations.

- The third option claims that capitalist rationalization is present in socialist systems as well. The passage clearly describes this phenomenon, affirming the statement.
- The fourth option states that masses are organized in patterns set by Foucault's prisons and Habermas' public sphere. While the passage mentions organization patterns in Foucault's and Habermas' contexts, it does not argue these patterns directly organize masses. The contradiction arises because it attributes organizational roles to Foucault's and Habermas' patterns, which is not explicitly supported in the passage.

Thus, the statement "Masses are organised in patterns set by Foucault's prisons and Habermas' public sphere" contradicts the passage.



4.2. Which one of the following statements could be inferred as supporting the arguments of the passage?

- (A) Technologies form the environmental context and shape the contours of human society.
- (B) Nature decides the point at which society loses its capacity to control history
- (C) The romantic conception of nature referred to by the passage is the one that requires theoretical legitimacy
- (D) It is not human nature, but human culture that is represented by institutions such as law and custom.

Correct Answer: (A) Technologies form the environmental context and shape the contours of human society.

Solution:

The correct answer to the question is: **Technologies form the environmental context and shape the contours of human society.**

The passage discusses the critical theory of technology as a political theory of modernity. It highlights how technology, rather than being merely a collection of tools, forms an environment that determines our way of life. Technologies are compared to laws and customs in their ability to shape individuals within their environment. This point aligns with the statement that technologies shape the contours of human society, suggesting that they create the structural backdrop against which society functions.

The other options are less aligned with the passage's arguments:

1. The option 'Nature decides the point at which society loses its capacity to control history' refers to a concept in the Frankfurt School, contrasting with the passage's main argument focused on technology's role in shaping society.
2. 'The romantic conception of nature referred to by the passage is the one that requires theoretical legitimacy' touches upon a less central theme in the passage, which instead emphasizes the practical implications of technology in societal structures.
3. 'It is not human nature, but human culture that is represented by institutions such as law and custom' suggests a focus shifted away from technology, the primary focus of the passage's arguments.

4.3. Which one of the following statements best reflects the main argument of the fourth paragraph of the passage?

(A) Technology, laws, and customs are not unlike each other if considered as institutions.

(B) Technology, laws, and customs are comparable, but dissimilar phenomena.

(C) Automobiles represent the interest in mobility present in human nature.

(D) Technological environments privilege certain dimensions of human nature as effectively as laws and customs.

Correct Answer: (A) Technology, laws, and customs are not unlike each other if considered as institutions.

Solution:

The main task is to identify the main argument of the fourth paragraph from the passage provided. The paragraph discusses the similarity between technology, laws, and customs as institutions that shape human nature. It argues that these elements exert influence not by mere existence but through the roles and behaviors they encourage or propagate within society. As institutions, they privilege specific dimensions of human nature, suggesting they function similarly despite their distinct forms.

Analyzing the given options:

- The statement "Technology, laws, and customs are not unlike each other if considered as institutions" clearly captures this argument, as it identifies the common organizational framework these elements create and highlights their institutional similarity.
- The second option mentions these elements as comparable but dissimilar phenomena, which contradicts the paragraph's depiction of them as sharing key institutional characteristics.

- The third option about automobiles and human nature's interest in mobility is a specific example used within the paragraph to illustrate a point, not the main argument itself.
- The final option discusses the preferential treatment of human nature by these environments but shifts focus from their institutional similarity to more specific structural effects.

Thus, the best reflection of the main argument is:

Technology, laws, and customs are not unlike each other if considered as institutions.



4.4. All of the following claims can be inferred from the passage, EXCEPT:

- (A) analyses of technologies must engage with their social histories to be able to reveal their implicit and explicit meanings for us.
- (B) the significance of parental authority to children's safety does not therefore imply that parental authority is a permanent aspect of human nature.
- (C) the critical theory of technology argues that, as issues of human rights become more prominent, we lose sight of the ways in which the social order becomes more authoritarian
- (D) technologies seek to privilege certain dimensions of human nature at a high cost to lived nature.

Correct Answer: (D) technologies seek to privilege certain dimensions of human nature at a high cost to lived nature.

Solution:

To solve the given Comprehension question, we need to understand which claim cannot be inferred from the passage. Let's analyze each

option:

1. Analyses of technologies must engage with their social histories to be able to reveal their implicit and explicit meanings for us: The passage states that social histories of technologies have made important contributions and a hermeneutics of technology must make explicit the meanings implicit in devices and rituals. Therefore, this can be inferred from the passage.
2. The significance of parental authority to children's safety does not therefore imply that parental authority is a permanent aspect of human nature: The passage mentions customs like parental authority representing interests like childhood protection but states that this does not imply eternal human nature. Hence, this can also be inferred.
3. The critical theory of technology argues that, as issues of human rights become more prominent, we lose sight of the ways in which the social order becomes more authoritarian: The passage discusses how advances in human rights mask the increasing authoritarian social order. Therefore, this claim is consistent with the passage and can be inferred.
4. Technologies seek to privilege certain dimensions of human nature at a high cost to lived nature: The passage mentions that technologies represent interests by privileging certain human dimensions but does not mention any cost to lived nature. Hence, this claim cannot be inferred from the passage.

Therefore, the correct choice is: **Technologies seek to privilege certain dimensions of human nature at a high cost to lived nature.**

5. The four sentences (labelled 1, 2, 3 and 4) below, when properly sequenced, would yield a coherent paragraph. Decide on the proper sequencing of the order of the sentences and key in the sequence of the four numbers as your answer:

1. Fish skin collagen has excellent thermo-stability and tensile strength making it ideal for use as bandage that adheres to the skin and adjusts to body movements.

2. Collagen, one of the main structural proteins in connective tissues in the human body, is well known for promoting skin regeneration.

3. Fish skin swims in here as diseases and bacteria that affect fish are different from most human pathogens.

4. The risk of introducing disease agents into other species through the use of pig and cow collagen proteins for wound healing has inhibited its broader applications in the medical field

(A) 2413

(B) 2431

(C) 1342

(D) 1432

Correct Answer: (B) 2431

Solution:

The correct sequence is **2431**. Here's the logical ordering of the sentences to form a coherent paragraph:

1. **(2)** Collagen, one of the main structural proteins in connective tissues in the human body, is well known for promoting skin regeneration.

2. **(4)** The risk of introducing disease agents into other species through the use of pig and cow collagen proteins for wound healing has inhibited its broader applications in the medical field.
3. **(3)** Fish skin swims in here as diseases and bacteria that affect fish are different from most human pathogens.
4. **(1)** Fish skin collagen has excellent thermo-stability and tensile strength making it ideal for use as bandage that adheres to the skin and adjusts to body movements.

Explanation: The paragraph logically introduces collagen's role in sentence 2. Sentence 4 highlights the issues with animal-derived collagen, leading to the introduction of fish skin collagen in sentence 3. Finally, sentence 1 describes the benefits of using fish skin collagen.



6. The passage given below is followed by four alternate summaries. Choose the option that best captures the essence of the passage. All that we think we know about how life hangs together is really some kind of illusion that we have perpetrated on ourselves because of our limited vision. What appear to be inanimate objects such as stones turn out not only to be alive in the same way that we are, but also in many infinitesimal ways to be affected by stimuli just as humans are. The distinction between animate and inanimate simply cannot be made when you enter the world of quantum mechanics and try to determine how those apparent subatomic particles, of which you and everything else in our universe is composed, are all tied together. The point is that physics and metaphysics show there is a pattern to the universe that goes beyond our capacity to grasp it with our brains.

- (A) The inanimate world is both sentient and cognizant like its animate counterpart.
- (B) The effect of stimuli is similar in inanimate objects when compared to animate objects or living beings.
- (C) Quantum physics indicates that an astigmatic view of reality results in erroneous assumptions about the universe.
- (D) Arbitrary distinctions between inanimate and animate objects disappear at the scale at which quantum mechanics works.

Correct Answer: (D) Arbitrary distinctions between inanimate and animate objects disappear at the scale at which quantum mechanics works.

Solution:

The given passage relates to the idea that our understanding of how life and the universe function is limited and possibly misconstrued due to our constrained perspective. It emphasizes that objects we consider inanimate, such as stones, exhibit characteristics often associated with living beings, particularly at the quantum level, where conventional boundaries between living and non-living entities blur. The passage suggests that the universe possesses a complex pattern that transcends human comprehension, merging physics and metaphysics. Among the options provided, the summary that best captures this essence is: **Arbitrary distinctions between inanimate and animate objects disappear at the scale at which quantum mechanics works.** This option encapsulates the passage's core concept that, at a quantum level, the distinctions we make about the nature of objects do not hold, aligning with the passage's suggestion of a deeper, interconnected reality.

7. The passage given below is followed by four alternate summaries. Choose the option that best captures the essence of the passage. It's not that modern historians of medieval Africa have been ignorant about contacts between Ethiopia and Europe; they just had the power dynamic reversed. The traditional narrative stressed Ethiopia as weak and in trouble in the face of aggression from external forces, so Ethiopia sought military assistance from their fellow Christians to the north. But the real story, buried in plain sight in medieval diplomatic texts, simply had not yet been put together by modern scholars. Recent research pushes scholars of medieval Europe to imagine a much more richly connected medieval world: at the beginning of the so-called Age of Exploration, there is evidence that the kings of Ethiopia were sponsoring their own missions of diplomacy, faith and commerce.

- (A) Medieval historical sources selectively promoted the narrative that powerful European forces were called on to protect weak African civilisations such as Ethiopia, but this is far from reality.
- (B) Historians were under the illusion that Ethiopia needed military protection from their neighbours, but in fact the country had close commercial and religious connections with them
- (C) Medieval texts have documented how strong connections between the Christian communities of Ethiopia and Europe were invaluable in establishing military and trade links between the two civilisations.
- (D) Medieval texts have been 'cherry-picked' to promote a view of Ethiopia as weak and in need of Europe's military help with aggressive neighbours, but recent studies reveal it was a well-connected and outwardlooking culture.

Correct Answer: (D) Medieval texts have been ‘cherry-picked’ to promote a view of Ethiopia as weak and in need of Europe’s military help with aggressive neighbours, but recent studies reveal it was a well-connected and outwardlooking culture.

Solution:

The given passage discusses the traditional and rewritten narratives of Ethiopia's historical relationship with Europe during the medieval period. Traditionally, the narrative depicted Ethiopia as weak and seeking help from Europe due to threats from aggressive neighbors. However, recent research challenges this view by highlighting that Ethiopia was a well-connected, outward-looking society that engaged in its own diplomatic and commercial missions. Out of the provided options, the one that best summarizes this essence is: **Medieval texts have been ‘cherry-picked’ to promote a view of Ethiopia as weak and in need of Europe’s military help with aggressive neighbours, but recent studies reveal it was a well-connected and outwardlooking culture.** This option effectively captures the reversal of the traditional narrative by emphasizing the misrepresentation in historical texts and recognizing Ethiopia's active role in diplomacy and trade.

8. The four sentences (labelled 1, 2, 3 and 4) below, when properly sequenced, would yield a coherent paragraph. Decide on the proper sequencing of the order of the sentences and key in the sequence of the four numbers as your answer:

1. The creative element in product design has become of paramount importance as it is one of the few ways a firm or industry can sustain a competitive advantage over its rivals.

2. In fact, the creative element in the value of world industry would be larger still, if we added the contribution of the creative element in other industries, such as the design of tech accessories.
3. The creative industry is receiving a lot of attention today as its growth rate is faster than that of the world economy as a whole.
4. It is for this reason that today's trade issues are increasingly involving intellectual property, as Western countries have an interest in protecting their revenues along with freeing trade in non-tangibles.

- (A) 3142
- (B) 3214
- (C) 3241
- (D) 3421

Correct Answer: (B) 3214

Solution:

The correct sequence for the sentences to form a coherent paragraph is **3214**. Here is the explanation:

To arrange the sentences in a logical order, we must first identify the introductory sentence that sets the context. Sentence 3 states: "The creative industry is receiving a lot of attention today as its growth rate is faster than that of the world economy as a whole." This sentence introduces the topic about the significance and impact of the creative industry, making it an appropriate starting point.

The next logical sentence is Sentence 2: "In fact, the creative element in the value of world industry would be larger still, if we added the contribution of the creative element in other industries, such as the

design of tech accessories." This sentence elaborates on the impact mentioned in Sentence 3, illustrating the extensive contribution of creativity across various industries.

Following this, Sentence 1: "The creative element in product design has become of paramount importance as it is one of the few ways a firm or industry can sustain a competitive advantage over its rivals." Sentence 1 provides additional justification for the significance of creativity, aligning with the economic insights mentioned in the previous sentences.

Finally, Sentence 4 is a logical conclusion of the paragraph: "It is for this reason that today's trade issues are increasingly involving intellectual property, as Western countries have an interest in protecting their revenues along with freeing trade in non-tangibles." This sentence ties the discussion to current trade issues, providing a broader societal context.



9. The passage given below is followed by four alternate summaries. Choose the option that best captures the essence of the passage. Petitioning is an expeditious democratic tradition, used frequently in prior centuries, by which citizens can bring issues directly to governments. As expressions of collective voice, they support procedural democracy by shaping agendas. They can also recruit citizens to causes, give voice to the voteless, and apply the discipline of rhetorical argument that clarifies a point of view. By contrast, elections are limited in several respects: they involve only a few candidates, and thus fall far short of a representative democracy. Further, voters' choices are not specific to particular policies or laws, and elections are episodic, whereas the voice of the people needs to be heard and integrated constantly into democratic government.

- (A) By giving citizens greater control over shaping political and democratic agendas, political petitions are invaluable as they represent an ideal form of a representative democracy.
- (B) Petitioning has been important to democratic functioning, as it supplements the electoral process by enabling ongoing engagement with the government.
- (C) Petitioning is definitely more representative of the collective voice, and the functioning of democratic government could improve if we relied more on petitioning rather than holding periodic elections.
- (D) Citizens become less inclined to petitioning as it enables vocal citizens to shape political agendas, but this needs to change to strengthen democracies today.

Correct Answer: (B) Petitioning has been important to democratic functioning, as it supplements the electoral process by enabling ongoing engagement with the government.

Solution:

The passage primarily discusses the role of petitioning in a democratic context. It highlights that petitioning allows citizens to directly express collective concerns to the government, influencing democratic processes and agendas. Unlike elections, which are restrictive in candidate choice and represent a snapshot in time, petitioning provides ongoing engagement. The passage argues that while elections are periodic, petitioning maintains a continuous dialogue necessary for democracy to truly reflect the people's voice.

Considering this analysis, the option that most accurately summarizes the passage is: **"Petitioning has been important to democratic functioning, as it supplements the electoral process by enabling ongoing engagement with the government."** This option

encapsulates the essence of the passage by emphasizing petitioning as a complement to elections, facilitating constant interaction between the populace and the government.



10. The four sentences (labelled 1, 2, 3 and 4) below, when properly sequenced, would yield a coherent paragraph. Decide on the proper sequencing of the order of the sentences and key in the sequence of the four numbers as your answer:

1. Some company leaders are basing their decisions on locating offices to foster innovation and growth, as their best-performing inventors suffered the greatest productivity losses when their commutes grew longer.
2. Shorter commutes support innovation by giving employees more time in the office and greater opportunities for in-person collaboration, while removing the physical strain of a long commute.
3. This is not always the case: remote work does not automatically lead to greater creativity and productivity as office water-cooler conversations are also very important for innovation.
4. Some see the link between long commutes and productivity as support for work-from-home scenarios, as many workers have grown accustomed to their commute-free arrangements during the pandemic

- (A) 2314
- (B) 2143
- (C) 1342
- (D) 3421

Correct Answer: (B) 2143

Solution:

The proper sequence of the sentences to form a coherent paragraph is as follows:

1. Sentence 2: Shorter commutes support innovation by giving employees more time in the office and greater opportunities for in-person collaboration, while removing the physical strain of a long commute.
2. Sentence 1: Some company leaders are basing their decisions on locating offices to foster innovation and growth, as their best-performing inventors suffered the greatest productivity losses when their commutes grew longer.
3. Sentence 4: Some see the link between long commutes and productivity as support for work-from-home scenarios, as many workers have grown accustomed to their commute-free arrangements during the pandemic.
4. Sentence 3: This is not always the case: remote work does not automatically lead to greater creativity and productivity as office water-cooler conversations are also very important for innovation.

Thus, the correct order is 2143, which discusses the impact of commute lengths on productivity and the considerations of work arrangements that affect innovation and growth.



11. There is a sentence that is missing in the paragraph below. Look at the paragraph and decide in which blank (option 1, 2, 3, or 4) the following sentence would best fit. Sentence: Having made citizens more and less knowledgeable than their predecessors, the Internet has proved to be both a blessing and a curse. Paragraph: Never before has a population, nearly all of whom has enjoyed at a least a secondary school education, been exposed to so much information, whether in newspapers and magazines or

through YouTube, Google, and Facebook. ____ (1) ____ . Yet it is not clear that people today are more knowledgeable than their barely literate predecessors. Contemporary advances in technology offered more serious and inquisitive students access to realms of knowledge previously unimaginable and unavailable. ____ (2) ____ . But such readily available knowledge leads many more students away from serious study, the reading of actual texts, and toward an inability to write effectively and grammatically. ____ (3) ____ . It has let people choose sources that reinforce their opinions rather than encouraging them to question inherited beliefs. ____ (4) ____ .

- (A) Option 1
- (B) Option 2
- (C) Option 3
- (D) Option 4

Correct Answer: (D) Option 4

Solution:

The given sentence to fit into the paragraph is: "Having made citizens more and less knowledgeable than their predecessors, the Internet has proved to be both a blessing and a curse."

We need to determine the best place for this sentence within the provided paragraph. Let's analyze each blank:

Analysis:

- The first sentence of the paragraph talks about the abundance of information available through various digital platforms.
- The subsequent statement, after Blank 1, highlights that it is unclear if this accessibility translates to greater knowledge compared to the past.

- After Blank 2, the paragraph mentions that new technology gives serious students access to vast knowledge.
- The sentence that follows Blank 3 notes the negative impact on serious study and writing skills due to easy access to information.
- The sentence just before Blank 4 emphasizes selecting information that reinforces people's opinions rather than challenging them.

Decision:

The provided sentence reflects on the dual nature of the Internet as both beneficial and detrimental. Placing this sentence at Blank 4 is most suitable because it aligns with the idea of choosing information sources that merely confirm existing views, underscoring the Internet's paradoxical role in both informing and misinforming users.

Conclusion:

Therefore, the correct position for the sentence is Blank 4.



12. There is a sentence that is missing in the paragraph below. Look at the paragraph and decide in which blank (option 1, 2, 3, or 4) the following sentence would best fit. Sentence: Easing the anxiety and pressure of having a “big day” is part of the appeal for many couples who marry in secret. Paragraph: Wedding season is upon us and – after two years of Covid chaos that saw nuptials scaled back– you may think the temptation would be to go all out. ____ (1) _____. But instead of expanding the guest list, many couples are opting to have entirely secret ceremonies. With Covid case numbers remaining high and the cost of living crisis meaning that many couples are feeling the pinch, it’s no wonder that some are less than eager to send out invites. ____ (2) _____. Plus, it can’t hurt that in celebrity circles getting married in secret is all the rage. ____ (3) _____. “I

would definitely say that secret weddings are becoming more common,” says Landis Bejar, the founder of a therapy practice, which specialises in helping brides and grooms manage wedding stress. “People are looking for ways to get out of the spotlight and avoid the pomp and circumstance of weddings. ____ (4) ____ . They just want to get to the part where they are married.”

- (A) Option 1
- (B) Option 2
- (C) Option 3
- (D) Option 4

Correct Answer: (B) Option 2

Solution:

The sentence "Easing the anxiety and pressure of having a “big day” is part of the appeal for many couples who marry in secret." fits best in the paragraph at option 2. Let's examine why:

The paragraph discusses the reasons why couples might opt for secret weddings rather than large ones, especially in the context of Covid-19 and financial pressures. It highlights the growing trend due to high stress and anxiety levels associated with traditional, large weddings.

Here's how the sentence logically fits within the passage:

- Option 1: Directly contrasts large weddings with the chosen alternative of secret weddings. The missing sentence wouldn't fit here as it's an introductory sentence.
- Option 2: Follows the explanation about current pandemic and financial challenges. The sentence perfectly extends the idea presented here by focusing on how secret weddings alleviate wedding stress.

- Option 3: Discusses the celebrity influence on the trend, unrelated to the emotional benefits of secret weddings.
- Option 4: Concludes with a general statement about the trend's growth. The sentence about reducing anxiety is not a conclusive remark.

Thus, the best fit for the sentence is **Option 2**.