

## 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:** —

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**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 text contrasts Eastern and Western cultural views on originality and reproduction, noting historical differences in attitudes toward copies, reconstruction, and authenticity. The following scenarios are analyzed within this framework:

- A 21st-century Christian scientist would likely oppose cloning due to philosophical beliefs, aligning with the passage's general observation about Christian opposition.
- A 17th-century British painter would likely incorporate personal touches when restoring an ancient Roman painting, consistent with the passage's description of 17th-century Western practices involving significant intervention in archaeological art.
- A 17th-century French artist with a Christian worldview would likely contradict the passage's assertion that 17th-century Western art restoration involved substantial personal intervention rather than strict adherence to original intent.
- A 20th-century Japanese Buddhist monk would likely consider a reconstructed shrine as original, supported by the passage's example of the Ise Grand Shrine's continuous reconstruction while retaining its original status.

Consequently, the scenario stating **"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 improbable given the historical context provided in the passage regarding Western art restoration.



**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:**

This passage contrasts the construction and repair strategies of the Ise Grand Shrine and the Freiburg Minster. Despite differing cultural viewpoints on restoration and originality, both structures share common characteristics:

- **Historical Context:** Both the Ise Grand Shrine and the Freiburg Minster are recognized as historic edifices. The Ise Grand Shrine, with a legacy spanning over 1,300 years, is notable for its reconstruction every 20 years. Likewise, the Freiburg Minster is a medieval cathedral, underscoring its enduring historical importance.
- **Function:** Both structures were originally erected as places of worship, playing vital roles in their respective religious and cultural communities.
- **Continuous Upkeep:** The accurate assertion among the provided options is that both structures are "continually undergoing restoration." The Ise Grand Shrine is fully rebuilt every two decades, whereas the Freiburg Minster undergoes persistent repairs to mitigate the natural decay of its sandstone.
- **Rebuilding Approach:** While the Ise Grand Shrine is characterized by its complete, periodic reconstruction, the

Freiburg Minster employs a different restoration method involving the gradual replacement of its parts over time. Consequently, the notion that "both will one day be completely rebuilt" is not applicable to the Freiburg Minster.

Therefore, the assertion that both structures are continuously undergoing restoration is valid, as their ongoing maintenance and renewal processes align with their preservation requirements, reflecting a cultural emphasis on durability and respect.

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**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 text examines the Western emphasis on "an unassailable original" and contrasts it with Eastern views on copies and replicas. It traces the Western historical shift towards valuing original artworks and the negative perception of copies, unlike in China, where replicas are often regarded as equally valuable.

Evaluating the options:

- **It enables consistent work for specific artisans.** This option resonates with the passage's point about the ongoing need for work in maintaining or reproducing artworks, such as those at Freiburg Minster Cathedral.
- **It deters them from performing human cloning.** The text distinguishes between Eastern and Western perspectives on cloning, suggesting Western values champion originality and continuity, in contrast to Eastern acceptance of cloning, viewed as life recycling based on their beliefs. This option is an outcome unrelated to the "unassailable original" value.
- **It dissuades them from altering historical art.** Western practices have evolved from modifying ancient artworks to prioritizing the preservation of originals, which aligns with the stated focus on "unassailable originals."
- **It discourages them from exhibiting multiple copies of a painting concurrently.** A Western preference for originals over copies suggests that displaying numerous reproductions is less preferred.

Therefore, the passage does not directly connect the Western value of "an unassailable original" with a deterrent against human cloning, making it the correct 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. respect.

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

**SOLUTION:**

The text differentiates between two Chinese notions of replicas: *fangzhipin*, which are clear imitations, and *fuzhipin*, which are exact duplicates deemed equivalent in worth to the primary item. The core idea is that a *fuzhipin* possesses the same value as the original for the Chinese, without negative associations. This perspective often contrasts with Western views, where the original is typically esteemed more highly than any copy. The correct choice is identified by its congruence with the Chinese perception of *fuzhipin*.

Options analysis:

- Pablo Picasso's painting of Vincent van Gogh's original painting, bearing Picasso's signature: This is not an exact copy as Picasso's signature marks it as a distinct variant.
- Pablo Picasso's miniaturised, but otherwise faithful and accurate painting of Vincent van Gogh's original painting: This is not an exact reproduction due to the difference in size.
- Pablo Picasso's photograph of Vincent van Gogh's original painting, printed to exactly the same scale: While the scale

matches, the change in medium (photograph versus painting) means it is not an exact reproduction of the original form.

- Pablo Picasso's painting of Vincent van Gogh's original painting, identical in every respect: This aligns with the Chinese concept of *fuzhipin*—an exact reproduction with no identifiable differences from the original.

Based on this analysis, a Chinese museum would likely not consider the last option as less valuable than the original, as it aligns with their acceptance of *fuzhipin*, which are considered equal in value to their source.



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:** —

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**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 text explains the origin of descriptions of uncanny entities during humanity's early history. These entities, characterized as existing in an ambiguous state between life and death, originate from ancient convictions concerning beings beyond normal human comprehension. The term "belief" is central, suggesting these were mythological or legendary beings integrated into early human narratives. Consequently, the statement implies that these entities were components of primitive belief systems, not literal beings encountered by early humans.

The statement in the question alludes to hushed accounts of beings that were neither fully alive nor deceased, reinforcing this concept of belief systems.

Considering the provided 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

Based on the analysis, the accurate conclusion 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:**

To determine which statement, if false, is inconsistent with the passage, each option must be assessed against the passage's content:

**1. The transition from the Middle Ages to the Age of Enlightenment featured the emergence of new theories regarding the Undead.**

This statement aligns with the passage, which asserts: "From the Middle Ages and into the Age of Enlightenment, theories of the Undead continued to grow and develop."

**2. Despite humanity's efforts to comprehend the horror inspired by the Undead, their nature remained obscure and poorly defined.**

This is consistent with the passage's description: "They were vague and indistinct...such creatures emerged more readily into the light," implying some retained ambiguity.

**3. It was believed that the connection between Shamans and the Undead was robust and consistent.**

The passage contradicts this, stating: "the relationship between the magician and an Undead creature was often a very tenuous and uncertain one."

**4. Increased human sophistication led to a cessation of belief in the Undead.**

This is contradicted by the passage: "Mankind became more sophisticated...so the Undead travelled with them, inhabiting their folklore."

The first option is the correct answer because it cannot be deemed false based on the passage, as the specified transition period was indeed linked to the evolution of Undead theories.

**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 identify the most accurate description of the passage, the provided text and options are analyzed:

The passage details the transformation of human comprehension and cultural interpretations of the Undead, tracing this evolution from rudimentary beliefs to more systematic concepts during the Age of Enlightenment. Initially, the Undead were connected to primal deities in early human societies and were largely indistinct. With the advancement of human societies, the Undead became integrated into folklore, acquiring specific forms and supernatural characteristics. The relationship between the Undead and magic was examined, illustrating a developing narrative from antiquity to contemporary eras.

Assessment of the options:

- This option posits that the passage describes humanity's inability to fully grasp its surroundings.
- This option suggests the writer examines the shift from primitive thought to the Age of Enlightenment.
- **This option states the passage addresses the evolution of Undead theories, from primitive thought to the Age of Enlightenment.**
- This option claims the writer outlines how the Undead became linked to Shamans and magical practices.

The most suitable 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 accurately reflects the progressive investigation and development of Undead concepts from ancient times through the Enlightenment, as presented 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 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 text posits that the unnatural attributes assigned to the Undead, including transformation, blood consumption for sustenance, and telepathic influence, were conceptualizations by humans. These supernatural qualities contribute to the terror they inspire, framing them as abnormalities rather than alterations in their fundamental state.

The most fitting summary is: **Human beings conceptualise the Undead as possessing abnormal features.** This option accurately encapsulates the human perception of the Undead as entities with supernatural characteristics, underscoring their divergence from 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:** —

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**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 query concerns the effects of meditation and an appropriate mindset for observing emotions, as described in the passage. We will

evaluate each option to identify the one that is not supported by the text:

1. **Emotional reactions can obscure the discernment between valuable and worthless experiences.** - The passage implies that through meditation and the correct attitude, one can achieve a detached perspective to observe emotions and thus determine their value. This suggests that, conversely, without this detachment, emotional responses could indeed blur this distinction.
2. **In this context, "meditation and the right attitude" suggests an initial state of passively receiving all experiences.** - The passage indicates that meditation facilitates the experience of emotions without immediate action, implying a passive initial acceptance for observation.
3. **Meditation facilitates certain out-of-body experiences, enabling the distance required to manage emotions.** - This option introduces the concept of out-of-body experiences, which is not mentioned in the passage. The passage refers to achieving distance through observation, not through out-of-body phenomena.
4. **Observing emotions from a detached perspective aligns with the passage's reference to a second movement.** - This statement is consistent with the passage's description of the second movement as the management of emotional responses after initial reactions.

The option that is not a plausible implication of the statement within the context of the passage is **Meditation facilitates certain out-of-body experiences, enabling the distance required to manage**

**emotions**, because it introduces the notion of out-of-body experiences, which is not substantiated 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 provided passage. The passage examines Marcus Aurelius within the context of a hypothetical accusation of treason and his potential Stoic response. It offers insights into his immediate internal reactions (surprise, anger) and his possible actions during the 'second movement,' which is guided by Stoic philosophy's emphasis on reasoned and controlled responses. The passage does not confirm that this event actually occurred. Therefore, the correct inference should center on Marcus Aurelius's role and the philosophical influences on his actions. Considering the options, the statement "Marcus Aurelius was one of the leaders of the Roman army" is supported by the passage, as it illustrates his leadership by

describing how he would continue to lead the Romans even under accusation, in accordance 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 resolve the issue, identify the statement that conflicts with the passage's facts. Evaluate each option:

1. **"Emotions are beyond control, even with meditation and a positive mindset."** - This aligns with the passage, which notes emotions arise but stresses managing reactions, consistent with Stoic and Buddhist principles.
2. **"Zeno, a Greek philosopher, lived until approximately AD 300, spanning the Roman era."** - This is factual according to the passage, stating Stoicism's founding by Zeno in 300 BC and its duration until AD 300.

3. **"Stoics consider a reasoned, unemotional response as the initial reaction to emotional situations."** - This contradicts the passage. The passage specifies initial reactions as the first movement, with reasoned responses belonging to the second movement in Stoic philosophy.

4. **"The Epicurean philosophy discourages the pursuit of simple pleasures."** - This directly opposes the passage, which states Epicureans favored simple pleasures but cautioned against overindulgence. Thus, this statement is the correct answer as it misrepresents Epicureanism.

Based on these analyses, the statement that inaccurately contradicts the passage's facts 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 text explores Stoicism, its origin with Zeno, and its core tenets. Stoics categorized emotions into two stages: immediate, unbidden sensations and subsequent, reasoned reactions. They prioritized virtue,

logic, and benevolence above material possessions. Significantly, the passage emphasizes Stoicism's impact on various philosophical and religious traditions, noting parallels with Buddhism and its foundational role in Judaism, Christianity, and Islam. From this, we can infer:

- No Stoics existed in India concurrent with the Roman era - This is not explicitly stated in the passage.
- Epicureans advocated for complete emotional suppression - The passage suggests a preference for temperance rather than total control of all emotions.
- **Stoic influence is evident across several religions.** - The passage explicitly confirms Stoicism as a precursor to three monotheistic faiths.
- Stoics esteemed the acquisition of wealth, authority, and sexual pleasure - The passage explicitly contradicts this, stating Stoics rejected such pursuits.

Consequently, the assertion "Stoic influence is evident across several religions" is corroborated by 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:** —

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**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:**

This question requires identifying the statement that contradicts the provided passage. The passage examines the critical theory of technology and the pervasive nature of technological rationalization across various political structures, referencing Marx, Foucault, and Habermas in the context of production rationalization and technological rationality.

- Statement 1 posits that labor control issues drove global capitalist rationalization patterns. This aligns with the passage's depiction of capitalist rationalization within diverse sectors and systems, including socialist ones.
- Statement 2 suggests a convergence of theoretical perspectives between Marx and Marcuse. The passage notes their shared discussions on rationalization and technological design, implying similar viewpoints.
- Statement 3 asserts the existence of capitalist rationalization within socialist systems. The passage explicitly describes this occurrence, thereby validating the statement.
- Statement 4 claims that masses are organized according to patterns established by Foucault's prisons and Habermas' public sphere. While the passage references organizational patterns within Foucault's and Habermas' frameworks, it does not assert that these patterns directly dictate mass organization. The contradiction lies in attributing direct organizational agency to Foucault's and Habermas' conceptual patterns, an assertion not explicitly supported by the passage.

Consequently, the statement "Masses are organised in patterns set by Foucault's prisons and Habermas' public sphere" is in direct contradiction with the passage's arguments.

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:**

**Technologies establish the environmental context and define the structure of human society.**

The passage examines the critical theory of technology as a political theory of modernity. It posits that technology is not simply a set of tools but rather an environment that dictates our lifestyle.

Technologies are likened to laws and customs in their influence on individuals within their surroundings. This reinforces the idea that technologies shape the framework of human society, forming the structural basis for societal operation.

The other options are less relevant to the passage's arguments:

1. The statement 'Nature decides the point at which society loses its capacity to control history' relates to a Frankfurt School concept

and diverges from the passage's primary focus on technology's societal influence.

2. 'The romantic conception of nature referred to by the passage is the one that requires theoretical legitimacy' addresses a secondary theme, whereas the passage prioritizes technology's practical impact on societal structures.
3. 'It is not human nature, but human culture that is represented by institutions such as law and custom' shifts emphasis away from technology, which is the central subject of the passage.



**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 central objective is to ascertain the primary assertion of the fourth paragraph of the provided text. This paragraph examines the parallels between technology, legislation, and societal norms as frameworks that

mold human characteristics. It posits that their impact stems not from their mere presence but from the functions and conduct they foster or disseminate within society. As institutional structures, they favor particular facets of human nature, implying a shared operational modality despite their divergent forms.

Evaluation of the presented choices:

- The assertion, "Technology, laws, and customs are not unlike each other if considered as institutions," accurately encapsulates this argument by recognizing the shared organizational structure these components establish and emphasizing their institutional congruence.
- The second option categorizes these elements as comparable yet distinct, which contradicts the paragraph's description of them possessing similar fundamental institutional attributes.
- The third option, concerning automobiles and humanity's inclination for locomotion, serves as a concrete illustration within the paragraph, rather than its main thesis.
- The final option addresses the favored development of human nature by these contexts but deviates from their institutional commonality to focus on more specific systemic outcomes.

Consequently, the most fitting representation of the principal 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 answer the Comprehension question, we must identify the claim not supported by the passage. Let's examine each option:

1. Technological analyses require consideration of their social histories to disclose explicit and implicit meanings: The passage indicates that social histories of technologies are valuable and that a hermeneutics of technology should clarify the meanings embedded in devices and rituals. This statement is inferable.
2. The importance of parental authority for child safety does not mean it is an inherent human trait: The passage notes that customs such as parental authority serve purposes like protecting childhood but clarifies this does not imply an immutable human nature. This statement is inferable.
3. Critical theory of technology posits that increased focus on human rights can obscure the rise of an authoritarian social order: The passage describes how advancements in human rights can mask a

progressively authoritarian social structure. This statement is consistent with and inferable from the passage.

4. Technologies prioritize specific aspects of human nature, leading to significant detriment to lived experience: The passage states that technologies represent interests by favoring certain human dimensions but does not mention any negative impact on lived nature. This statement is not inferable from the passage.

Consequently, the correct option 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**. The logical ordering of the sentences to form a coherent paragraph is as follows:

1. **(2)** Collagen, a primary structural protein in human connective tissues, is recognized for its role in skin regeneration.
2. **(4)** The potential transmission of disease agents to other species via pig and cow collagen proteins used for wound healing has limited their wider medical application.
3. **(3)** Fish skin collagen is a viable alternative, as the diseases and bacteria affecting fish differ from most human pathogens.
4. **(1)** Fish skin collagen exhibits superior thermo-stability and tensile strength, making it suitable for bandages that adhere well to the skin and accommodate body movements.

Explanation: The paragraph begins by establishing collagen's function in sentence 2. Sentence 4 addresses the challenges associated with animal-derived collagen, paving the way for sentence 3 to introduce fish skin collagen. Sentence 1 then elaborates on the advantages of utilizing 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 provided text posits that our comprehension of life and the cosmos is restricted and potentially inaccurate due to our limited viewpoint. It highlights that entities we deem inanimate, like rocks, display traits typically ascribed to living organisms, especially at the quantum scale, where the traditional separation between living and non-living blurs. The text implies the universe exhibits an intricate structure beyond

human grasp, integrating physics and metaphysics. Of the given choices, the summary that best reflects this is: **Arbitrary distinctions between inanimate and animate objects disappear at the scale at which quantum mechanics works.** This statement effectively conveys the passage's central theme: that at a quantum level, our defined categories for the nature of objects cease to apply, supporting the passage's implication of a more profound, unified 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 provided text analyzes contrasting perspectives on Ethiopia's historical engagement with Europe during the medieval era. The conventional account portrays Ethiopia as subordinate and reliant on European assistance against encroaching adversaries. Conversely, contemporary scholarship refutes this by asserting that Ethiopia maintained extensive global connections, actively pursuing its own diplomatic and trade initiatives. Among the presented choices, the following statement best encapsulates this revised understanding: 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 selection accurately reflects the shift from the traditional narrative by highlighting the selective use of historical records and acknowledging Ethiopia's proactive international engagement.



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 sentences should be arranged in the order **3214** to form a coherent paragraph. The explanation is as follows:

To establish a logical flow, begin with the introductory sentence that sets the context. Sentence 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," effectively introduces the topic of the creative industry's significance and impact.

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," logically follows by expanding on the impact introduced in Sentence 3, demonstrating creativity's broad contribution across diverse sectors.

Next, 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," offers further justification for creativity's importance, reinforcing the economic points previously made.

Finally, Sentence 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," serves as a concluding statement, linking the discussion to contemporary trade concerns and providing a wider societal perspective.



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 text analyzes petitioning's function in democracies, noting it enables citizens to voice collective concerns to the government, thereby shaping democratic processes and priorities. It contrasts petitioning with elections, which limit candidate selection and offer a single point of representation, by highlighting petitioning's capacity for continuous citizen involvement. The argument presented is that while elections occur intermittently, petitioning facilitates the sustained communication vital for democracy to genuinely represent the public's will.

Based on this examination, the most precise summary is: **"Petitioning is crucial for democratic operations, supplementing elections by allowing continuous citizen interaction with the government."** This choice captures the passage's core message, presenting petitioning as an addition to electoral mechanisms that fosters ongoing dialogue between citizens and governmental bodies.



**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 sentences should be sequenced as follows to create a cohesive paragraph:

1. Sentence 2: Shorter commutes foster innovation by allocating employees more on-site time for in-person collaboration and reducing travel-related fatigue.
2. Sentence 1: Certain corporate executives are strategically situating offices to stimulate innovation and expansion, observing that their top-performing innovators experienced significant productivity declines with extended commutes.
3. Sentence 4: The correlation between lengthy commutes and reduced productivity is perceived by some as an endorsement of remote work, particularly since numerous employees have adapted to commute-free arrangements during the pandemic.
4. Sentence 3: However, this is not universally true: telecommuting does not inherently guarantee enhanced creativity or output, as spontaneous interactions in the office environment are also crucial for innovation.

Consequently, the correct sequence is 2143, addressing the influence of commute duration on productivity and the implications of work modalities on innovation and organizational 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 sentence to be placed is: "Having made citizens more and less knowledgeable than their predecessors, the Internet has proved to be both a blessing and a curse."

We must find the optimal insertion point for this sentence within the given paragraph. Let's examine each blank:

**Analysis:**

- The initial sentence discusses the extensive information available via digital platforms.
- The statement following Blank 1 questions whether this accessibility leads to increased knowledge compared to previous eras.
- After Blank 2, the text notes that advanced technology grants dedicated students access to extensive knowledge.
- The sentence after Blank 3 points out the negative consequences for rigorous study and writing skills resulting from easy information access.
- The sentence preceding Blank 4 highlights the tendency to select information that corroborates existing opinions rather than challenges them.

**Decision:**

The given sentence discusses the Internet's ambivalent impact, being both advantageous and detrimental. Inserting this sentence at Blank 4 is the most appropriate choice as it logically follows the concept of selecting information that merely confirms personal biases, thereby emphasizing the Internet's dual role in both educating and misinforming users.

**Conclusion:**

Consequently, the sentence should be placed at 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." is most appropriately placed within the paragraph at option 2. The rationale is as follows:

The paragraph elaborates on the motivations behind couples choosing secret weddings over elaborate ceremonies, particularly in light of the Covid-19 pandemic and financial constraints. It identifies a rising trend in secret weddings, attributed to the significant stress and anxiety linked to conventional, large-scale weddings.

The sentence integrates logically into the passage in the following manner:

- Option 1: This option presents a direct contrast between large weddings and the alternative of secret weddings. The sentence in question, being introductory, would not fit here.
- Option 2: This option follows the discussion of present-day pandemic and financial difficulties. The sentence seamlessly extends this point by highlighting how secret weddings serve to mitigate wedding-related stress.
- Option 3: This option addresses the influence of celebrities on the trend, which is disconnected from the emotional advantages of secret weddings.
- Option 4: This option concludes with a general statement regarding the trend's expansion. The sentence concerning anxiety reduction does not function as a concluding remark.

Consequently, the optimal placement for the sentence is within **Option 2**.