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MEMBERS AREA

'RC DAILY DOSE'
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Instructions : The **RC Daily Dose** is a set of 20 excellent RC practice questions, with detailed solutions. Normally every day, one such set will be uploaded into the MEMBERS AREA. These are PDF files and can be saved on your computer. Enjoy!

PASSAGE – 1

I am on the telephone to the emergency room of the local hospital. My elder son is getting stitches in his palm, and I have called to make myself feel better, because I am at home, waiting, and my husband is there, holding him. I am 34 years old, and I am crying like a child, making a slippery mess of my face. "Mrs. Krovatin?" says the nurse, and for the first time in my life I answer "Yes."

This is a story about a name. The name is mine. I was given it at birth, and I have never changed it, although I married. I could come up with lots of reasons why. It was a political decision, a simple statement that I was somebody and not an adjunct of anybody, especially a husband. As a friend of mine told her horrified mother, "He didn't adopt me, he married me."

It was a professional and a personal decision, too. I grew up with an ugly dog of a name, one I came to love because I thought it was weird and unlovable. Amid the Debbies and Kathys of my childhood, I had a first name only my grandmothers had and a last name that began with a strange letter. "Sorry, the letters, I, O, Q, U, V, X, Y and Z are not available," the catalogues said about monogrammed key rings and cocktail napkins. Seeing my name in black on white at the top of a good story, suddenly it wasn't an ugly dog anymore.

But neither of these are honest reasons, because they assume rational consideration, and it so happens that when it came to changing my name, there was no consideration, rational or otherwise. It was mine. It belonged to me. I don't even share a checking account with my husband. Damned if I was going to be hidden beneath the umbrella of his identity.

It seemed like a simple decision. But nowadays I think the only simple decisions are whether to have grilled cheese or tuna fish for lunch. Last week, my older child wanted an explanation of why he, his dad and his brother have one name, and I have another.

My answer was long, philosophical and rambling—that is to say, unsatisfactory. What's in a name? I could have said disingenuously. But I was talking to a person who had just spent three torturous, exhilarating years learning names for things, and I wanted to communicate to him that mine meant something quite special to me, had seemed as form-fitting as my skin, and as painful to remove. Personal identity and independence, however, were not what he was looking for; he just wanted to make sure I was one of them. And I am, and then again, I am not. When I made this decision, I was part of a couple. Now, there are two me's, the me who is the individual and the me who is part of a family of four, in which, in a small way, I am left out.

A wise friend who finds herself in the same fix says she never wants to change her name, only to have a slightly different identity as a family member, an identity for pediatricians' offices and parent-teacher conferences. She also says that the entire situation reminds her of the women's movement as a whole. We did these things as individuals, made these decisions about ourselves and what we wanted to be and do. And they were good decisions, the right decisions. But we based them on individual choice, not on group dynamics. We thought in terms of our sense of ourselves, not our relationships with others.

Some people found alternative solutions: hyphenated names, merged names, matriarchal names for the girls and patriarchal ones for the boys, one name at work and another at home. I did not like those choices; I thought they were middle grounds, and I didn't live much in the middle ground at the time. I was once slightly disdainful of women who went all the way and changed their names. But I now know too many smart, independent, terrific women who have the same last names as their husbands to be disdainful anymore. Besides, if I made this decision as part of a feminist world view, it seems dishonest to turn around and trash other women for deciding as they did.

I made my choice. I haven't changed my mind. I've just changed my life. Sometimes I feel like one of those worms I used to hear about in biology, the ones that, chopped in half, walked off in different directions. My name works fine for one half, not quite as well for the other. I would never give it up. Except for that one morning when I talked to the nurse at the hospital, I always answer the question "Mrs. Krovatin?" with "No, this is Mr. Krovatin's wife." It's just that I understand the down side now.

When I decided not to disappear beneath my husband's umbrella, it did not occur to me that I would be the only one left outside. It did not occur to me that I would ever care—not enough to change, just enough to think about the things we do on our own and what they mean when we aren't on our own anymore.

1. *All of the following are true with respect to the passage, except that :*
 - (1) there was no consideration when it came to changing the author's name.
 - (2) change of name was on account of having a slightly different identity at home and elsewhere.
 - (3) retention of the maiden name indicated that the person was somebody separate and not an adjunct of anybody.
 - (4) None of the above.

2. Which of the following would best concur with the author's contention, as brought out in the passage ?
- (1) Retention of individual identity is not a simple decision.
 - (2) Women's movements and feminism made the women individualistic.
 - (3) Smartness, independence and terrific personality of a person has nothing to do with retention of maiden names or changing them.
 - (4) All of the above.
3. According to the passage, the steps taken by the author to keep the name unchanged was :
- (1) a right and a good decision.
 - (2) based on an individual choice, not on group dynamics.
 - (3) based more on thoughts of self than on the relationship with others.
 - (4) All of the above.
4. According to the passage, the decision of the author to retain her maiden name was :
- (1) bold and unconventional.
 - (2) one which gave rise to second thoughts about retention of maiden names and called for a compromising attitude.
 - (3) a hasty and an unthoughtful one.
 - (4) reflected the independence and self-support of women.
5. According to the passage, the prime reason for the author to retain her birth name was due to :
- (1) feeling of possessiveness.
 - (2) the influence of peerthinking.
 - (3) personal, bitter experiences which made her hardened.
 - (4) her personality becoming reflected better.
6. The concluding lines of the passage show the author's :
- (1) support of women's individualism in a social set up.
 - (2) disillusionment of women's individual identity.
 - (3) grief on account of her son's ailment.
 - (4) skills and strength in handling a critical situation.
7. The central idea of the passage is that :
- (1) what matters is not one's role but name.
 - (2) a person's identity is best reflected in the name chosen.
 - (3) empowerment of women is best reflected in feminist activities.
 - (4) individualism is short lived.
8. The manner in which the passage is handled is :
- | | |
|-------------------|-----------------|
| (1) philosophical | (2) narrative |
| (3) hypothetical | (4) questioning |
9. A conclusion that can be drawn from the passage is that :
- (1) self-identity and individualism pays in today's competitive times.
 - (2) an name is an index of a person's intelligence and personality.
 - (3) women's movements and feminism cannot be isolated from the role women have to play in home and society.
 - (4) it is not wrong to be possessive of one's name, it is not for nothing that a child is given a name by the parents.
10. The passage could be an adaptation from :
- (1) an article on feminism and women's movements.
 - (2) the musings of an individual.
 - (3) a write up on the importance of names.
 - (4) a heart rending account of the mother's pathos on her son's condition.

PASSAGE – 2

I was saved from sin when I was going on thirteen. But not really saved. It happened like this. There was a big revival at my Auntie Reed's church. Every night for weeks there had been much preaching, singing, praying, and shouting, and some very hardened sinners had been brought to Christ, and the membership of the church had grown by leaps and bounds. Then just before the revival ended, they held a special meeting for children, "to bring the young lambs to the fold." My aunt spoke of it for days ahead. That night I was escorted the front row and placed on the mourners' bench with all the other young sinners, who had not yet been brought to Jesus.

My aunt told me that when you were saved you saw a light, and something happened to you inside! And Jesus came into your life! And God was with you from then on! She said you could see and hear and feel Jesus in your soul. I believed her. I had heard a great many old people say the same thing and it seemed to me they ought to know. So I sat there calmly in the hot, crowded church, waiting for Jesus to come to me.

The preacher preached a wonderful rhythmical sermon, all moans and shouts and lonely cries and dire pictures of hell, and then he sang a song about the ninety and nine safe in the fold, but one little lamb was left out in the cold. Then he said: "Won't you come? Won't you come to Jesus? Young lambs, won't you come?" And he held out his arms to all us young sinners there on the mourners' bench. And the little girls cried. And some of them jumped up and went to Jesus right away. But most of us just sat there.

A great many old people came and knelt around us and prayed, old women with jet-black faces and braided hair, old men with workgnarled hands. And the church sang a song about the lower lights are burning, some poor sinners to be saved. And the whole building rocked with prayer and song.

Still I kept waiting to see Jesus. Finally all the young people had gone to the altar and were saved, but one boy and me. He was a rounder's son named Westley. Westley and I were surrounded by sisters and deacons praying. It was very hot in the church, and getting late now. Finally Westley said to me in a whisper: "God damn! I'm tired of sitting here. Let's get up and be saved." So he got up and was saved.

Then I was left all alone on the mourner's bench. My aunt came and knelt at my knees and cried, while prayers and song swirled all round me in the little church. The whole congregation prayed for me alone, in a mighty wail of moans and voices. And I kept waiting serenely for Jesus, waiting, waiting-but he didn't come. I wanted to see him, but nothing happened to me. Nothing! I wanted something to happen to me, but nothing happened.

I hear the songs and the minister saying: "Why don't you come? My dear child, why don't you come to Jesus? Jesus is waiting for you. He wants you. Why don't you come? Sister Reed, what is this child's name?" "Langston," my aunt sobbed. "Langston, why don't you come? Why don't you come and be saved? Oh, Lamb of God! Why don't you come?"

Now it was really getting late. I began to be ashamed of myself, holding everything up so long. I began to wonder what God thought about Westley, who certainly hadn't seen Jesus either, but who was now sitting proudly on the platform, swinging his knickerbockered legs and grinning down at me, surrounded by deacons and old women on their knees praying. God had not struck Westley dead for taking his name in vain or for lying in the temple. So I decided that maybe to save further trouble, I'd better lie, too, and say that Jesus had come, and get up and be saved.

So I got up. Suddenly the whole room broke into a sea of shouting, as they saw me rise. Waves of rejoicing swept the place. Women leaped in the air. My aunt threw her arms around me. The minister took me by the hand and led me to the platform. When things quieted down, in a hushed silence, punctuated by a few ecstatic "Amen's," all the new young lambs were blessed in the name of God. Then joyous singing filled the room.

That night, for the last time in my life but one-for I was a big boy twelve years old-I cried. I cried, in bed alone, and couldn't stop. I buried my head under the quilts, but my aunt heard me. She woke up and told my uncle I was crying because the Holy Ghost had come into my life, and because I had seen Jesus. But I was really crying because I couldn't bear to tell her that I had lied, that I had deceived everybody in the church, that I hadn't seen Jesus, and that now I didn't believe there was a Jesus any more, since he didn't come to help me.

11. *All of the following are false with respect to the passage, except that :*
- (1) the ritual of being saved from sin was a genuine one.
 - (2) the ritual of being saved from sin was man-made and did not have a good basis.
 - (3) Jesus had really come and saved the author.
 - (4) the crying of the author in the night was owing to the joy of having seen the Lord.
12. *What was the final condition of the author, as made out by passage ?*
- (1) It was that of triumph for having deceived everyone.
 - (2) It was that of uncontrollable joy of having seen Jesus.
 - (3) It was that of regret and remorse for having told a lie and committed a wrong act.
 - (4) It was that of fear of God's wrath and punishment.
13. *The practice of 'being saved from sin', as made out by the passage, was essentially :*
- (1) religious with only the devout participating.
 - (2) social with interaction and mixup of one and all.
 - (3) superstitious and did not have a reasonable basis.
 - (4) necessary for one to purge all sins and attain Godhood.
14. *The passage comes out with :*
- (1) the unshakeable belief that deliverance from sin takes place in a holy place, like the Church.
 - (2) the hold of the minister on the devotees.
 - (3) no fear of sin and the practice of seeking deliverance turning out to be a dry affair.
 - (4) None of the above.

15. *The passage ends up on a note of :*
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|---------------|--------------|
| (1) hope. | (2) despair. |
| (3) cynicism. | (4) faith. |
16. *The passage has been handled in a manner which is :*
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|-----------------|-----------------|
| (1) critical. | (2) idolatory. |
| (3) eulogising. | (4) devotional. |
17. *A suitable title for the passage is :*
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|--|--------------------------------------|
| (1) Ask And You Shall Be Given. | (2) Repentance Cleans All Sins. |
| (3) Superstitions And Blind Beliefs—A Curse. | (4) Church—A Place For Purification. |
18. *The passage is at best an extract from :*
- (1) the childhood memoirs of a person.
 - (2) the confessions of a sinner.
 - (3) a book on religious practices and their significance.
 - (4) the experiences of a devotee coming face to face with divinity.
19. *The passage relates to :*
- | | |
|----------------------|-----------------------|
| (1) philosophy. | (2) religion. |
| (3) legal practices. | (4) church orthodoxy. |
20. *The apt conclusion derivable from the passage is that :*
- (1) the minister of the church has a final say.
 - (2) people ought to be more circumspect and not believe blindly.
 - (3) the might of Divinity can be forced to be felt in dry, routinal religious practices.
 - (4) God has designated the authorities in a church and people should listen them and obey their instructions.



Detailed Solutions

1. **Ans.(4).** Options (1), (2) and (3) are in place. The fourth, seventh and the second paragraphs uphold them. Hence none of them are false, leading to option (4) as the correct one.
2. **Ans.(4).** Each of the options (1), (2), and (3) find their place in the passage. Option (1) is implied in the fifth paragraph by saying, 'it seemed like a simple decision'. Options (2) and (3) are implied in the seventh and eighth paragraphs. Hence all the options are considered, leading to option (4), their combination, as the best one.
3. **Ans.(4).** The seventh paragraph states and upholds options (1), (2) and (3). Hence all of them are the ones sought. However, option (4), a combination of options (1), (2) and (3), is the best one.
4. **Ans.(2).** The sixth, seventh and ninth paragraphs all state a change in the stand and thinking of the author. Though not exactly doing a volte-face, the author has mellowed in thoughts and compromised with the situation. Option (2) best depicts this and is the appropriate one. The remaining options are not correct.
5. **Ans.(1).** The second line of the second paragraph betrays the feeling of possessiveness. Option (1) best conforms to this and is apt. The remaining options are not apt.
6. **Ans.(2).** The author's earlier stand of women to be individualistic underwent a change in the latter part of the passage. There is a belated realisation that the role of a person in running a house has nothing to do with self identity. It is the compatibility that matters. The author is disillusioned about the absolute identity of women and says it is relative to the role of the partner. Option (2) best represents this and is the appropriate one. The remaining options are not stated in the passage and are rejected.
7. **Ans.(4).** Option (4) best represents the central idea of the passage. The author was stressing on being individualistic but later gave it up as calamities never were surmounted alone through individualism. The remaining options are not appropriate.
8. **Ans.(2).** As it is the first person account, clearly option (2) is the correct one. The passage is neither hypothetical, questioning or philosophical. Hence options (1), (3) and (4) are false.
9. **Ans.(3).** Option (3) best fits in as the apt conclusion. The passage has clearly brought out this idea. The author had strong views on feminism and self-identity but later gave up when realising that feminism and self identity find their true expressions when related to the role that has to be played by women. The remaining options are not appropriate.
10. **Ans.(2).** Option (2) is quite likely the source from where the passage could have been adapted. Since it is a first person account, is at best personal musings. Options (1), (3) and (4) are not suitable sources of extraction of the passage.
11. **Ans.(2).** Each of the options (1), (3) and (4) are false and do not find a place in the passage. Option (2) is not stated but can be implied from the passage. Hence option (2) is the one sought.
12. **Ans.(3).** Option (3) is the correct one. The passage describes the author crying inconsolably for having committed a wrong act by telling a lie and deceiving people. The feelings were those of remorse and the guilt suffered terribly by the author. The remaining options are not true and can be rejected.
13. **Ans.(3).** Options (1), (2) and (4) find no place in the passage, direct or implicit. Option (3) is the desired one for the author implies that there was blind belief in the ritual. There was no basis of rationalism.
14. **Ans.(1).** Throughout the passage the belief of the people is unshakeable. The church is the only place where deliverance from sin is assured. Hence people of all ages, of all hues and colours, assemble in the church with the sole aim of seeking liberation from sin. Option (1) best matches with this and is the appropriate one. The remaining options are not appropriate.
15. **Ans.(3).** The concluding line of the paragraph says it all. The author becomes cynical if Jesus was relevant any more since he was not helped and saved in time. Option (3) best denotes this and is the correct one. The remaining options are incorrect.
16. **Ans.(1).** Clearly, it is option (1) for the author has criticised the blind belief and superstition surrounding religious practices. There is no authority, for these practices and are man made to suit one's whims and conveniences. Options (2), (3) and (4) are not appropriate.
17. **Ans.(3).** The passage is about the superstitions and blind beliefs held by one and all. The author has exposed the hollowness behind such ideas. It is nothing short of a curse. Option (3) best symbolises this and is the best title for the passage. The remaining options (1), (2) and (4) are not representative of what the passage says and can be ignored.
18. **Ans.(1).** The passage is a nostalgic account of a childhood incident causing a deep influence in the mind of the author. Option (1) best is the source of extraction of the passage. Options (2), (3) and (4) are not likely the sources from where the passage is extracted.
19. **Ans.(4).** The passage does not deal in philosophy. It does not relate to legal practices nor does it touch religion with a bargepole. It is about orthodoxy practised by church authorities. The way people are forced to believe that Jesus would really come to each and every individual to save them from sin is a play on people's gullibility and simple-mindedness. Option (4) best represents this and is preferred over options (1), (2) and (3).
20. **Ans.(2).** Obviously, the correct conclusion is (2). One cannot compel God to come in Revelation to His devotees by just outwardly practising and observing religious practices. The remaining options (1), (3) and (4) are certainly not what the passage says. They pale out before option (2), which is the correct one.

Answer Keys

20.(2)	19.(4)	18.(1)	17.(3)	16.(1)	15.(3)	14.(1)	13.(3)	12.(3)	11.(2)
10.(2)	9.(3)	8.(2)	7.(4)	6.(2)	5.(1)	4.(2)	3.(4)	2.(4)	1.(4)