

www.ptindia.com  
**MEMBERS AREA**

**'RC DAILY DOSE'**  
**Volume 02**

**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

Farid, the shoemaker, was annoyed that his helper, Shoab, was so insensitive to his reverie that he wouldn't for a minute cease his fanatic pounding at the other bench. He gave him a look, but Shoab's bald head was bent over the last as he worked, and he didn't notice. The shoemaker shrugged and continued to peer through the partly frosted window at the nearsighted haze of falling February snow. Neither the shifting white blur outside, nor the sudden deep remembrance of the snowy Kashmiri village where he had wasted his youth, could turn his thoughts from Momin the college boy (a constant visitor in the mind since early that morning when Farid saw him trudging through the snowdrifts on his way to school), whom he so much respected because of the sacrifices he had made throughout the years—in winter or direst heat—to further his education. An old wish returned to haunt the shoemaker: that he had had a son instead of a daughter, but this blew away in the snow, for Farid, if anything, was a practical man. Yet, he could not help but contrast the diligence of the boy, who was a peddler's son, with Mehrun's unconcern for education. True, she was always with a book in her hand, yet when the opportunity arose for a college education, she had said no. She would rather find a job. He had begged her to go, pointing out how many fathers could not afford to send their children to college, but she said she wanted to be independent. As for education, what was it, she asked, but books, which Shoab, who diligently read the classics, would as usual advise her on. Her answer greatly grieved her father.

A figure emerged from the snow and the door opened. At the counter, the man withdrew, from a wet paper bag, a pair of battered shoes for repair. Who he was the shoemaker for a moment had no idea, then his heart trembled as he realized, before he had thoroughly discerned the face, that Momin himself was standing there, embarrassedly explaining what he wanted to be done to his old shoes. Though Farid listened eagerly, he couldn't hear a word, for the opportunity that had burst upon him was deafening.

He couldn't exactly recall when the thought had occurred to him, because it was clear he had more than once considered suggesting to the boy that he go out with Mehrun. But he had not dared speak, for if Momin said no, how would he face him again? Or suppose Mehrun, who harped so often on independence, blew up in anger and shouted at him for his meddling? Still, the chance was too good to let by: all it meant was an introduction. They might long ago have become friends had they happened to meet somewhere, therefore was it not his duty—an obligation—to bring them together, nothing more, a harmless connivance to replace an accidental encounter in the subway, let's say, or a mutual friend's introduction in the street? Just let him once see and talk to her and he would for sure be interested. As for Mehrun, what possible harm for a working girl in an office, who met only loudmouthed salesmen and illiterate shipping clerks, to make the acquaintance of a fine scholarly boy? May be he would awaken in her a desire to go to college; if not—the shoemaker's mind at last came to grips with the truth—let her marry an educated man and live a better life.

1. *Why was Farid so keen that Mehrun should go for college education?*
  - (1) He was aware that education brings prosperity and refinement in a person.
  - (2) He was influenced by Momin's perseverance and sacrifices for securing college education.
  - (3) He could not continue his education on account of extreme poverty and had to dropout of college.
  - (4) He realised that he could work in partnership with Mehrun, thereby expanding his business.
2. *Mehrun was against the pursuit of higher education because of:*
  - (1) it being irrelevant to her aims and objectives in life.
  - (2) her awareness that life had plenty to teach and that college education was unwarranted.
  - (3) her influence of the thinking of the 'peer group' who saw the uselessness of education for girls, for whom marriage was the ultimate destiny.
  - (4) her father's economic condition, knowing fully well that she would not be in a position to finish her studies and would dropout in the middle.
3. *As per the passage, which of the following is false?*
  - (1) Farid secretly wanted Mehrun to be friendly with Momin, who he considered to be a scholar.
  - (2) Mehrun's lack of concern for education was a matter of concern for Farid.
  - (3) Farid did not think highly of salesmen and shipping clerks.
  - (4) Farid had become a shoemaker by chance.
4. *Momin, as made out by the passage, was:*
  - (1) grateful to Farid for having encouraged him to study further.
  - (2) charmed by Farid's daughter, whom he wanted to marry.
  - (3) not economically prosperous.
  - (4) always advising Mehrun to pay more emphasis on vocation.

5. *The passage is about :*
  - (1) the social conditions prevailing around the times that Farid lived.
  - (2) the urge for the youth to make their presence left.
  - (3) the importance and value given to education by a person no less than a shoemaker.
  - (4) the right and the desire of an individual to rebel and retaliate against imposition, even if they be from a father.
6. *The style adopted by the author is :*
  - (1) didactic
  - (2) descriptive
  - (3) interrogative
  - (4) rhetoric
7. *A suitable title suggested for the passage could be :*
  - (1) Aspirations Of A Shoemaker.
  - (2) The Need To Be Wealthy.
  - (3) The Irrelevance Of Education.
  - (4) Right To Seek A Profession.
8. *The shoemaker, as per the passage, desired and wished that :*
  - (1) what he had lost in education be made good in wealth.
  - (2) his daughter tread the scholarly path of life, be it through acquaintance or marriage.
  - (3) his social level rise and he be treated with honour and esteem by one and all.
  - (4) None of the above.
9. The passage is most likely an adaptation from:
  - (1) a story popular among the village folk with a message and a moral behind it.
  - (2) the life and achievements of Farid, who was Prime Minister of Turkey.
  - (3) the epic of Dogri culture, whose Knowledge was a must for the natives of the land.
  - (4) an episode of a famous TV serial in Punjabi language

#### PASSAGE – 2

The single most important and fundamental difference between Chinese and Occidental peoples is undoubtedly the role played by the individual in the society. In the West, we place a strong emphasis on personal achievement, creativity, and initiative. We glory in our individual differences, nurture them, and value them as the essential features that make us unique. Indeed, uniqueness is a goal unto itself in the West; it's vitally important to us that we *not* be exactly like other people.

Who in the West hasn't been admonished to be your own person, or to look out for yourself because no one else can be counted on to look out for you? Who has never been praised for standing up for what you personally believe in, especially when the tide of opinion is flowing in the opposite direction? Among Western peoples, the premium is not on conformity; it is on individual expression and rugged independence.

In China, on the other hand—and no matter which side of the Taiwan strait—children are given an entirely different set of messages. Don't question the world around you or try to change it; accept it. Submit willingly and unquestioningly to authority. Your importance as an individual is not nearly as great as that of the role you play in a larger group.

That "larger group" may have appeared different in ancient China from what it looks like today. In Imperial China, it would have been one's extended family—grandparents, father, mother, siblings, uncles, aunts, and cousins of all descriptions, all of whom might well have lived together in the same compound. In modern day China, the group might be one's nuclear family, one's class at school, one's military unit, fellow members of a delegation. ... The situation varies; the dynamics, however, are much the same no matter what the group is.

Group process in China is not merely based on the authority of the leaders; there is a real premium on consensus. Matters are often debated at great length until agreement is reached on a course of action. And once a decision has been made, individual group members are expected to embrace it and act on it. This is one reason you will seldom hear a Chinese make an irreverent comment, or openly express a view at odds with that of his or her unit. Toeing the mark is important, and it is enforced.

In essence, Chinese enter into a sort of compact with their groups; in exchange for obedience and loyalty, they can expect protection and support and be confident that their well being will be a matter of concern to the group as a whole. Group membership requires that they subordinate their own wills to that of the whole and make decisions based on the best interests of the larger group, not personal selfishness. Chinese people must listen to those in authority and do as they say. And their actions, for good or ill, reflect not only on themselves but also on all of their compatriots. ...

Telephone etiquette provides still another illustration of the pre-eminence of the group in Chinese society. You generally do not identify yourself personally when answering the telephone; what is deemed important is your work unit. The fact that common practice is to answer "I am the Ministry of Foreign Trade" rather than "I am Mr. Wang" speaks volumes about the relative importance of the individual and the group. So does the fact that it is units, and not individuals, that invite foreign guests, arrange activities for them, and sign contracts with them. ...

Although Chinese people must be ever vigilant in fulfilling obligations to fellow group members, it's important to note that as a rule they feel no comparable responsibility toward outsiders. Courtesy and hospitality are frequently not forthcoming when Chinese deal with people with whom they have no connections. Indeed, they are capable of treating one another with indifference that can border on cruelty. The "us-them" dichotomy often surfaces in the work of the government in the form of intractable bureaucratic rivalries that impede progress and innovation. It has sometimes been pointed out that one of the Chinese culture's major failings is that its people just don't know how to treat outsiders. Ironically but luckily, foreigners are generally exempt from this kind of treatment, their very foreignness earning them favourable treatment as honoured guests.

10. *All of the following are in conformity with the author's views in the passage, except that :*
- (1) Groups are given prime importance rather than individuals in a Chinese society.
  - (2) Individuality matters most rather than a group in the Western society.
  - (3) Hospitality is the governing aspect of Chinese etiquette.
  - (4) In a Chinese set up, the decision arrived at by the group are binding on the individuals.
11. *Which of the following is not a characteristic feature of the Chinese way of life, as the passage makes it ?*
- (1) Emphasis on obedience and loyalty.
  - (2) Individual importance is submerged with that of the group.
  - (3) Units, not individuals, are responsible for Chinese exchange of trade, contracts and know-how.
  - (4) An individual is distinguished by the unique achievements irrespective of the achievements of the group.
12. *As per the passage, the Chinese :*
- (1) emphasise on toeing the mark.
  - (2) do not encourage an open disagreement of an established view.
  - (3) arrive at a decision on a matter on consensus, often preceded by a debate and not as per the leader's authority.
  - (4) All of the above.
13. *According to the passage, the "group" referred to, is :*
- (1) an all encompassing term and covers all of the family, organisation, association or an assembly.
  - (2) the state, the formulator and administrator of policies.
  - (3) regarding the members of the family that founded the Chinese ideology.
  - (4) None of the above.
14. *All of the following are false in relation to the passage, except that :*
- (1) Chinese society is undemocratic and deprives the individual of freedom.
  - (2) A member of the group is assured of protection and support by the group, in exchange for obedience and loyalty.
  - (3) Chinese are not a progressive lot.
  - (4) China has emerged as a strong nation with the enforcement of this way of life.
15. *Which of the following would be a major failing of the Chinese culture ?*
- (1) People live in subdued condition, in a state of perpetual fear and anxiety.
  - (2) Business has not geared and picked up to the extent desirable.
  - (3) People have not widened their out look or expanded their horizons.
  - (4) Outsiders are given a raw treatment.
16. *The Chinese way of living can best be synthesised by which of the following ?*
- (1) Many hands make light work.
  - (2) The culture and tradition of a nation is the sum total of the culture and tradition of the individual constituents that go to make it.
  - (3) One for all and all for one.
  - (4) Problems are best surmounted collectively.
17. *A suitable title for the passage could be:*
- |  |                                      |
|--|--------------------------------------|
| (1) Varying Cultures In The World.       | (2) Occident Vs The Chinese Culture. |
| (3) Living In A Group - The Chinese Way. | (4) Loyalty And Obedience Pays.      |
18. *The passage is handled in a manner which is:*
- |                 |                |           |                 |
|-----------------|----------------|-----------|-----------------|
| (1) informative | (2) monotonous | (3) vague | (4) ideological |
|-----------------|----------------|-----------|-----------------|
19. *Which of the following, as per the passage, is indicative of the fundamental difference between the culture of the Occident and the Chinese ?*
- (1) Importance is given to the spiritual way of life rather than the temporal one, in the Chinese tradition, which is absent in the Occident one.
  - (2) Stress is on the individual rather than on society, in the Occident way of life, which absent in the Chinese pattern of living.
  - (3) Absence of bureaucracy in both Chinese as well as the Occident setup.
  - (4) Business ethics more well defined in Chinese society than in the Occident one.
20. *From the passage it can be concluded that Chinese believe in:*
- (1) the united manner of living, each member of a unit working for its well being.
  - (2) the single pattern of living with individuals going about their own way.
  - (3) promoting the skills and talents of the individual.
  - (4) learning from other cultures and traditions.

## Detailed Solutions

1. **Ans.(2).** The first paragraph comes out with the reason of Farid giving weightage and importance to his daughter's higher education. The example of Momin was before him. Momin was a role model. Farid was largely influenced by Momin's undeterred perseverance and determination, unmindful of the sacrifices made. Hence option (2) best portrays this. The remaining options are not apt.
2. **Ans.(1).** From the first paragraph it is revealed that Mehrun had different career objectives. She was more interested in going for a job rather pursuing college education. Option (1) best synchronises with this idea. Options (2), (3) and (4) are given a go-by.
3. **Ans.(4).** Options (1), (2) and (3) are in place for paragraphs first and the last uphold them. Option (4) is false for in the first paragraph, it is clearly mentioned that Farid had wasted his youth. Having forfeited the opportunity to progress and rise higher, Farid was compelled to be a shoemaker. Hence it was not by chance that he became a shoemaker.
4. **Ans.(3).** Though not stated directly, it can be implied from the second paragraph that Momin was not economically sound for he had come to Farid embarrassingly for the repair of his old shoes. Hence option (3) best shows this. The remaining options are not correct.
5. **Ans.(3).** The first and the last paragraph is about the musings of a shoemaker. Education is valued more than vocation. A scholarly person is more acceptable than a wealthy one. Option (3) is even with this line of thinking. The remaining options can be discarded.
6. **Ans.(2).** Clearly the passage is descriptive. It describes vividly the life and aspirations of a shoemaker and his social expectations. Hence option (2) is the correct one.
7. **Ans.(1).** Option (1) is undoubtedly the appropriate title. The passage is about the dreams and desires of a shoemaker. Finding himself placed in an immodest situation, the shoemaker does not want his daughter to meet the same fate but rise higher through education. The remaining options do not fit in.
8. **Ans.(2).** The passage is about the concern of the shoemaker on his daughter's future. He was against his daughter forsaking education for a job. He wanted a scholastic exposure for his daughter. This is reflected in his earnestness for Mehrun to be associated with Momin, either as a friend or as a husband. Hence option (2) best depicts this. The remaining options are false.
9. **Ans.(1).** Clearly this is an adaptation from a popular folklore. In all likelihood, Farid is a character in the story who has a message and a moral to pass on to the villagers. Option (1) is the appropriate one, with the remaining options being incorrect.
10. **Ans.(3).** Options (1), (2) and (4) are in place, finding a mention in the third, second and fifth paragraphs respectively. Option (3) is refuted for its opposite is stated in the last paragraph. Hence option (3) is the sought one.
11. **Ans.(4).** Options (1), (2) and (3) are characteristic features of the Chinese way of life. The sixth, second and seventh paragraphs spell them out. However, option (4) stands out as not being a characteristic feature of the Chinese way of life. The opening paragraph states it to be an essential aspect of Western society. Hence the sought option is (4).
12. **Ans.(4).** Options (1), (2) and (3) all find their place in the fifth paragraph which is a description of the way in which matters are processed in a Chinese set-up. Hence option (4), a combination of (1), (2) and (3) is the apt one.
13. **Ans.(1).** Options (2) and (3) are out of place as the passage makes no mention of them, direct or implicit. Option (1) is upheld in the third paragraph where the interpretation of the term 'group' is contextual ranging from a family to the nation. Hence option (1) is the sought one.
14. **Ans.(2).** The sixth paragraph states that the obedience and loyalty of a member of the 'group' does not go in vain. Protection and support by the group follow. Hence option (2) best portrays it and is the suitable one. Options (1), (3) and (4) are incorrect.
15. **Ans.(4).** Option (4) is the correct one, for the passage, in the last paragraph, comes out with this observation. Options (1), (2) and (3) are not mentioned in the passage.
16. **Ans.(3).** Though each of the option is a maxim by itself, as far as the passage is concerned, option (3) best relates and is the underlying ideology upon which is founded the Chinese way of living. The concept of living in and working for a 'group' strengthens the idea contained in this option. The remaining options pale out before (3).
17. **Ans.(3).** The passage is about life in China. The 'group' mode of living is the basic characteristic of the Chinese way of living. Hence option (3) is the suitable title for the passage. Options (1), (2) and (4) are not suitable.
18. **Ans.(1).** The passage has ample information about life in China. The style is not vague nor monotonous or ideological. Hence option (1) is the correct one.
19. **Ans.(2).** The opening paragraph clearly states that the Western society stresses more on the achievements of the individual than those of the society. The Chinese follow the opposite and give importance to the achievements of the group than those of the individual. This is best contained in option (2), making it the correct one.
20. **Ans.(1).** The passage is about the Chinese belief and emphasis on people living in groups rather than individually. Each member works for and is loyal to the group. Unity and harmony characterise the Chinese way of life. The individual thinking is merged with that of the group. Option (1) correctly portrays this and scores over other options.



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

Answer Keys