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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

Lately, I have become fascinated with the growth of a new kind of euphemistic language called "politically correct", or P .C. Since the words we use reveal how we see the world-and how we want others to see it—people who use P .C. language want us to see the world their way—and act accordingly. Just for instance, in everyday usage fat people may be called stout, stocky, overweight, heavy or even fat. But in P .C. language they are calorically disadvantaged, differently sized, or are size-acceptance advocates. Going even further, P .C. language has created new oppressions: sizeism, the bias against the differently sized, that is practised by sizists; and lookism, the belief that some people are easier on the eyes than others.

I call my two cats pets, but in P .C. language, they're animal companions, friends or protectors. Well, in some ways, cats are friends and companions, but they're still pets, and I don't treat them the same way I treat my friends (nor do my friends treat me the way my cats do). Thanks anyway, but I'd like to reserve "friend" and "companion" for the important human relationships in my life.

In my youth I spent some time at Shrinivas Hospital for Crippled Children in Chickmagalur. Most of us in that hospital had had the same bad experience with polio. Sure, we were crippled in one way or another, and we knew we were, but the word crippled never bothered us. What bothered us were the people who treated us as if we were untouchables. It was the actions of others, not their words, that hurt. Now, of course, thanks to P.C., we would be described as physically challenged, uniquely abled, differently abled, orthopedically impaired, or as having differing abilities. Just as blind people have become differently sighted, visually impaired, print handicapped, or have reduced visual acuity, and people who stutter are speech impaired. (What's next: Will someone who's dead be called differently alive?)

I have never been fond of the term senior citizen, but its meaning is certainly clearer than chronologically gifted. And I have no problem with retirement community; what is gained by calling it a senior aggregate living community? In my language, kids misbehave sometimes, but in P .C. they engage in negative attention-getting; and they don't just learn to read any more but to interact with print.

Racial and ethnic groups have always been sensitive to the terms applied to them, and surely we should call them what they want to be called. But to avoid chaos they need to agree among themselves; and we need a consensus among all users of the language as to what words mean. In P.C., for instance, Indian and Native Indian have been replaced by Indigenous People, Bhartiya or Abo-Bhartiya, short for aboriginal Bhartiya. How many people really know what these terms mean? And are they really an improvement over the terms they are supposed to replace?

To their credit, many people who insist on P .C. usage believe that changing our language can eventually change our thinking and thus our behavior—thereby eliminating racism, sexism and all the other isms we deplore. I disagree. We can camouflage our problems, ranging from thoughtlessness to outright bigotry, with fancy "correct" words, but we can't cure them. Instead, we lull ourselves into the false sense that, in calling a rose by another name, we've changed it.

I find much of P .C. language absurd and funny—so why do I care? I am concerned, as I said, that its users want to force their view of the world, its people and its problems, on the rest of us. But I have another concern as well: P .C. language attempts to gloss over and distort truth—to prettify it. As George Orwell warned us, "if thought corrupts language, language can also corrupt thought." Compassion must temper truth and reality at times, as when we call mentally retarded children exceptional children; but compassion and sensitivity must never be the reason for compromising truth and reality as we experience it. The damage we do to our words, to our minds and to our society may prove to be irreparable.

1. Which of the following, if true, would best align with the contents of the passage ?
  - (1) People add a feather to their cap of achievements when they express ideas differently.
  - (2) A change in language usage results in a change in thinking and behaviour.
  - (3) It has become fashionable to express an idea vaguely or indirectly, which otherwise can be too harsh or direct.
  - (4) Sophistry of a person is reflected in the way ideas are expressed.
2. All of the following are in place, as regards the passage, except that :
  - (1) the problems faced by senior citizens deserve consideration.
  - (2) P.C. language distorts truth.
  - (3) language can corrupt thought.
  - (4) the damage done to the words, mind and society may be irreparable.

3. *The author is of the view that :*
  - (1) euphemistic language is fascinating.
  - (2) fancy 'correct' words cannot cure problems relating to thoughtlessness and outright bigotry.
  - (3) by using P.C. language, the listener is protected from feeling hurt.
  - (4) quite often, words cause pain and anguish.
4. *The underlying theme of the passage is :*
  - (1) to avoid causing hurt and pain even if it means using a vague and an indirect expression.
  - (2) that compassion and sensitivity must never be the reason for compromising truth and reality as experienced.
  - (3) to evolve by using a techno-savvy and an unconventional language.
  - (4) ideas and thoughts are what matters.
5. *Which of the following could be the appropriate conclusion drawn from the passage ?*
  - (1) The people who are handicapped need to be left to themselves.
  - (2) The people who are handicapped have to be brought in the mainstream of living through various welfare schemes.
  - (3) The people who are handicapped have to be sensitively and sensibly handled, any lapse would be damaging.
  - (4) Words are poor comfort givers.
6. *The author makes a case for :*
  - (1) showing charity and philanthropy to the less fortunate brethren.
  - (2) rehabilitating the people who are handicapped.
  - (3) a sincere display of intentions to the people who are handicapped, through actions and not words.
  - (4) creating a sense of self-respect in a person who is handicapped.
7. *"Lookism", as used in the passage, best means :*
  - (1) a grand and a panoramic sight.
  - (2) an ugly and a repulsive sight.
  - (3) a belief that some people are delightful and pleasant on the eyes of others than other people.
  - (4) the ability to view things and not merely look at them.
8. *A suitable title for the passage could be :*
  - (1) Absurdities Of P.C. Language.
  - (2) Double-Talk.
  - (3) Actions Speak Louder Than Words.
  - (4) Handling The Handicapped People.
9. *The posture of the author is :*
  - (1) patronising
  - (2) indignant
  - (3) genuinely caring
  - (4) crusading
10. *The passage is at best an extract from :*
  - (1) memoirs of a person who is handicapped.
  - (2) the works of a research scholar keen to develop the nuances of the language.
  - (3) a representation of an NGO committed to serve the persons who are handicapped.
  - (4) the notings of a psychologist trying to study the effect language has on people.
11. *According to the passage, which of the following would constitute the action to be desisted from ?*
  - (1) Publicising the plight of the handicapped people with photographs and adequate press coverage.
  - (2) Keeping jobs and seats in colleges reserved for the handicapped people.
  - (3) Coming out with programmes that would make them shed their isolation and enable them to join the mainstream.
  - (4) All except (3)

#### PASSAGE – 2

Anger has become the national habit. You see it on the sullen faces of fashion models who have obviously been told that anger sells. It pours out of the radio all day. Mumbai journalism hams snarl and shout at each other on television. Generations exchange sneers on TV and printed page. Ordinary people abuse leaders, administrators and the politicians with shockingly personal insults. Rudeness is a justifiable way of showing you can no longer control the fury within. Vile speech, justified on the same ground, is inescapable.

India is angry at New Delhi, angry at the press, angry at immigrants, angry at television, angry at traffic, angry at people who are well off and angry at people who are poor, angry at the conservative and angry at the modern.

The old are angry at the young, young angry at the old. Suburbs are angry at cities, cities are angry at suburbs, and rustic India is angry at both whenever urban and suburban intruders threaten the peaceful rustic sense of having escaped from God's Angry Land.

Enough: A complete catalog of the varieties of bile spoiling the Indian day would fill a library. The question is why. Why has anger become a reflexive response to the inevitable vagaries of national life?

Living perpetually at the boiling point seems to leave the country depressed and pessimistic. Study those scowling models wearing the latest clothes in the Sunday papers and glossy magazines. Those are faces that expect only the IJ-worst. What a pity to waste such lovely new ill clothes on people so incapable of happiness.

The popularity of anger is doubly puzzling, not only because the Indian habit even in the worst of times has traditionally been one of mindless optimism, but also because there is relatively little nowadays for the nation to be angry about.

The country happily elected Prime Minister Nehru in 1947 because it believed his campaign boast about giving it peace and prosperity. The "peace," of course, was life under the endless threat of poverty and inequality, as viewed under Fabian Socialism.

By contrast, the country now, at last, really does enjoy peace, and if the prosperity is not so solid as it was in the 1950s, Indian resources is still the world's vastest. So, with real peace and prosperity, what's to be furious about?

The explanation, I suspect, is that the country got itself addicted to anger and can't shake the habit. It was hooked long ago when there was very good reason for anger.

Massive, irritating and even scary expressions of it were vital in shaking an obdurate government, contemptuous of public opinion, from its determination to pursue policies damaging to the Indian fabric of living.

Massive, irritating and even scary expressions of anger-from Indians of all communities were needed for the triumph of democracy and the people's rights movement.

These were monumental victories. If the nation had been unwilling to get mad to shout, "We're not going to take it anymore!" -they might not have been won.

But what monumental struggle confronts us now ? Giving a young citizen a stake in India is our most pressing problem, but nobody shouts much about that. Most other problems are so unmonumental that we might think the time is ripe for greatness: an era of civility conducive to good feeling among neighbors of all races and persuasions, a golden age of progress in learning and the arts and science.

Is this making you angry ? It's easy to imagine the cries of rage from a people habituated to crying rage: Are women not still oppressed by glass ceilings ? Do members of the Backward Class no longer have to suffer the disrespect of the casteist world ? Who dares talk of prosperity when the wealth is distributed so unfairly?

True, all true. There is far too much poverty, casteism remains an affliction, women still don't have economic equality with men. These present economists, philosophers and statesmen with exceedingly complex problems not amenable to solution by red-hot anger.

Politically minded people concerned with these issues have always known that low-grade anger must be maintained, that political feet must be kept to the fire, that the squeaky wheel gets the grease, and so on. The high-intensity fury now seething through the land on these and a hundred other issues, however, doesn't seem focused on any social or economic goal. It's as though the nation got mad as hell a long time ago, got good results, and now can't shake the anger habit.

12. *Which of the following, if true, best strengthens the author's contention, as expressed in the passage ?*
- (1) The citizens of the nation were a happy and a satisfied lot.
  - (2) The leaders had put in dedicated and devoted hardwork to make the nation prosperous.
  - (3) Mere anger is no solution to the economic and social problems, a pragmatic and a cool-headed approach is the need of the hour.
  - (4) Leaders are responsible for the path and the destiny of the nation.
13. *According to the passage, anger is the result of :*
- (1) mindless optimism of people and things not shaping as per their expectations.
  - (2) frustration and disillusionment at the state of economic inequality and poverty prevailing in the nation.
  - (3) it being the national habit, a reflexive response to the inevitable vagaries of national life.
  - (4) discrimination on grounds of caste, religion and language.
14. *Which of the following, if true, goes against the views endorsed by the author, as brought out in the passage ?*
- (1) There is no reason for the gush of anger.
  - (2) Vile speech and rudeness is the justifiable way of showing that the fury within is uncontrollable.
  - (3) The nation has every reason to be angry for there is a wide gap between promises and fulfilments.
  - (4) Problems do not get solved through the emotion of anger.
15. *The logic, around which the contents of the passage hover, is best represented by which of the following ?*
- (1) Anger pushes nations and individuals forward in the path of progress and prosperity.
  - (2) Anger of the leaders would bring in an element of discipline and restraint in the citizens.
  - (3) Citizens' anger result in the leaders becoming accountable for the lapses committed in policy framing and their administration.
  - (4) Complex economic and social problems do not run away, only through of the anger expressed by one and all, a serious application of mind, for arriving at their solutions, is called for.

16. *A suitable title for the passage could be :*
- (1) National Problems Are Complex.
  - (2) Anger Has To Be Balanced.
  - (3) Discipline Is The Key To A Nation's Prosperity.
  - (4) Leaders Are Responsible For The Nation's Ills.
17. *The author's reaction on 'anger', as brought out in the passage is :*
- (1) angry
  - (2) balanced
  - (3) advocating
  - (4) make-believe
18. *The 'angry wave', according to the passage, was because :*
- (1) it was unanticipated and unexpected.
  - (2) the citizens were mindlessly optimistic.
  - (3) there was very little reason for the citizens to be angry.
  - (4) All except (1).
19. *The passage comes out with the viewpoint of the politically wise people that :*
- (1) low-grade anger is to be discarded in preference to high-grade one.
  - (2) low-grade anger is to preferred to high grade one.
  - (3) anger is harmful, so there is no question of preferring one to the other.
  - (4) None of the above.
20. *The passage is at best an extract from:*
- (1) a free lance writeup on the lop-sided thinking prevailing in the country.
  - (2) a description of the desperate position in which the country is pushed into, resulting in the outcry of the citizens.
  - (3) an analysis tracing the successes and failures of the various policies pursued by the country.
  - (4) a lecture on the outcome of a false and an incorrect decision which seals the fate of the country.



## Detailed Solutions

1. **Ans.(3).** The passage is about the euphemistic manner of expressing an idea. Vagueness is an effective camouflage for harshness and directness. This is best expressed in option (3). To avoid causing, through the use of direct expression, hurt and pain to others, ideas are best expressed vaguely and indirectly.
2. **Ans.(1).** The last paragraph very clearly upholds options (2), (3) and (4). Option (1) is not stated in the passage, direct or implicit. Hence the option sought is (1).
3. **Ans.(2).** The seventh paragraph states that fancy 'correct' words might camouflage problems but they certainly do not cure them. Option (2) best represents this.
4. **Ans.(2).** The last paragraph says it all. Language should not hide the reality and truth as experienced. Compassion and sensitivity should not be compromised. Option (2) best signifies this.
5. **Ans.(4).** The passage is all about the limitations of the language. However ornate the words be, they give less comfort if it is not backed by suitable action. On the other hand, on account of their artificiality they may cause resentment and hurt to the listener. Option (4) best signifies this.
6. **Ans.(3).** Options (1), (2) and (4) do not portray the author's endeavour. The third, paragraph states of the need to depict one's feelings and intentions through actions and not through words alone. Option (3) best depicts this.
7. **Ans.(3).** The first paragraph comes out with the idea of 'Lookism' which is contained in option (3). The remaining options are not near to 'Lookism', as meant in the passage.
8. **Ans.(3).** The passage is all about the clever use of language. Genuine and sincere sentiments are not reflected in the use of artificial expressions. An element of 'double talk' exists. Option (3) aptly represents this and is the suitable title for the passage. Options (1), (2) and (4) are not suitable titles.
9. **Ans.(3).** The author is neither patronising, indignant or crusading in posture adopted in the passage. A feeling of 'caring genuinely' is reflected. Hence (3).
10. **Ans.(1).** Option (1) seems to be the ideal one for the passage is nothing but the experiences of a handicapped person. Options (2), (3) and (4) are not relevant to the passage.
11. **Ans.(4).** Option (3) is what the passage stands for. Options (1) and (2) are not stated in the passage. Moreover, they would not go towards upholding the author's viewpoints as expressed in the passage. Options (1) and (2) are sought ones. However (4), their combination is the apt one.
12. **Ans.(3).** Options (1), (2) and (4) are not implied or stated by the passage. Option (3) can be deduced from the last two paragraphs and best adheres to the author's viewpoint.
13. **Ans.(3).** The passage has mentioned anger sweeping the nation but has not come out with any reason for the citizens feeling angry. The author, on the other hand, has stated anger as a national habit that is unshakeable. Option (3) best signifies this. Option (1) is next best, but does not come strong before (3). The remaining options are inappropriate.
14. **Ans.(3).** Options (1), (2) and (4) are the viewpoints of the author, as made out by the passage. Option (3) differs from what the author feels, as the opposite of it is the viewpoint entertained by the author. Hence option (3) is the sought one.
15. **Ans.(4).** Options (1), (2) and (3) are deviant from the contents of the passage, there is thus, no question of them constituting the logic. Option (4) is the plausible one for the last two paragraphs convey this logic.
16. **Ans.(2).** Option (2) is the best title for the passage. The passage has not negated the expression of anger on the goings-on in the country. Anger is in its place provided it is balanced and is genuinely expressed. It should not be outpoured for the heck of it. The remaining options do not relate to the essence of the passage.
17. **Ans.(2).** The author is not angry on 'anger' being expressed by one and all. Neither is the reaction 'make believe' or 'advocating'. The citizens' reaction of being angry is approached in a balanced way. The causes for the outburst and eruption of anger are not ruled out. Only it is stated that anger should not be misplaced and should be productive.
18. **Ans.(4).** The sixth paragraph of the passage comes out with the author becoming puzzled over the climate of anger prevailing. Options (2) and (3) are the reasons for the author feeling so. Option (4), a combination of (2) and (3) is the best pick. Option (1) is refuted.
19. **Ans.(2).** The last paragraph states that the people who are politically wise prefer low-grade anger to the high-grade one. The former enables the squeaky wheel administration and governance to be greased resulting in its movement, whereas, the latter, though seething on a hundred issues is not focussed on any economic or social goal. Option (2) best matches with this. The remaining options are not correct.
20. **Ans.(1).** Option (1) is the appropriate one because the author has generalised the wave of anger which was unwarranted. It reflected a perverse view of the state of affairs prevailing in the country. Just because the majority express anger is no ground or basis for one to become angry. There should be a strong cause. A pragmatic approach is called for so that solutions to a problem can be arrived at. The passage appears to be a free lance writeup. The remaining options are not suitable sources of extraction.

