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'RC DAILY DOSE'
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PASSAGE – 1

Hume held likewise that moral judgements are not the "offspring of reason." Scrutinize an act of murder as closely as you can, he said. Do you find anything in the facts of the case that reveal that the act is morally wrong? The facts, he said, are simply that one person has terminated the life of another in a certain way at a particular time and place. Reasoning can disclose how long it took for death to occur, whether the victim suffered great pain, what the motives of the killer were, as well as the answers to many other factual questions such as these. But it will not show the moral wrongfulness of the act. The judgement that an act is immoral, Hume maintained, comes not from reason but from emotion. Perhaps this idea has occurred to you as well.

It is the same, Hume believed, with all value judgements. Is the judgement that a portrait is beautiful founded on reason? Of course not. Reason can disclose the chemical composition of the paints and canvas, the monetary value of the work, and many similar factual things. But whether the portrait is beautiful is an issue that cannot be settled by reason.

Thus, for Hume, moral judgements, and all value judgements, are based on emotion. Actions that we find morally praiseworthy or blameworthy create within us feelings of pleasure or displeasure, respectively. Now, obviously, these feelings are different in kind from aesthetic pleasures and pleasures of the palate. Humans clearly have a capacity for moral pleasure as well as for other types of pleasure: we are morally sensitive creatures. Behaviour that pleases our moral sensibilities elicits our approval and is deemed good, right, just, virtuous, and noble. Behaviour that offends our moral sense is deemed bad, wrong, unjust, base, and ignoble.

But just what is it about behaviour that elicits our moral approval? What do virtuous, good, right, and noble acts have in common? Hume's answer was that the type of act we deem morally praiseworthy is one taken by an agent out of concern for others. The act that pleases our moral sensibilities is one that reflects a benevolent character on the part of the agent, he said. By "agent," philosophers mean the person who did the act.

Why does benevolence bring pleasure to us when we witness or read about or contemplate it? A cynical answer is that we imagine ourselves as benefiting from the benevolent activity, and imagining this is pleasant. Do you get a warm glow when you read about someone coming to the aid of a fellow person? Well, according to the cynical view that's because you picture yourself on the receiving end of the exchange.

But this cynical theory is really quite unnecessarily complex, said Hume. The reason you get that pleasant feeling when you read about or see someone helping someone else is just simply that you sympathize with others. It just plainly upsets a normal person to see others suffering, and it pleases a normal person to see others happy. True, there are people around who suffer from the emotional equivalent of color blindness and lack the capacity to sympathize with others. But these people aren't the norm. The normal human being is a sympathetic creature, maintained Hume.

This aspect of Hume's moral philosophy may well have some significance for us today. On the one hand, we tend to believe that you should care for others but, on the other hand, that you must also certainly look out for yourself. And we are inclined to think that there is a problem in this because self-concern and other-concern seem mutually exclusive. But if Hume is correct, they are not. Looking out for your own interests includes doing that which brings you pleasure. And if Hume is correct, caring for others will bring you an important kind of pleasure. Indeed, if Hume is correct, when you praise an action as good, it is precisely because it brings you this kind of pleasure.

Hume's idea that goodness consists in traits and actions that promote the welfare of people was appropriated and developed in the nineteenth century by some of the most influential ethical theorists of all time, the utilitarians. There is every possibility that you yourself are a utilitarian.

1. Which of the following would best agree with what is stated in the passage?
 - (1) Moral and all value judgements are based on reason.
 - (2) The moral human being is a not sympathetic creature.
 - (3) Any behaviour which offends the moral sense is bad, ignoble, wrong and unjust.
 - (4) Humans are insensitive to morality.
2. All of the following are true with respect to the passage, except that :
 - (1) Behaviour that pleases one's moral sensibilities elicits the approval and is deemed good.
 - (2) Sympathy is the reason which upsets a normal person to see others suffering and pleases upon seeing others happy.
 - (3) Goodness consists in traits and actions that promote the welfare of people.
 - (4) None of the above.

3. *The 'agent' as appearing in the passage, is closest in meaning to :*
(1) the person performing the act.
(2) the person who counsels and guides one when in doubt.
(3) the person who is in constant touch with the Divine and interprets signals and signs.
(4) the person who mediates to solve a problem.
4. *Which of the following would go against the author's contention, as gathered from the passage ?*
(1) Emotion, not reason, shows the moral wrongfulness of the act.
(2) Human beings clearly evidence a capacity for moral pleasure as well as for other types of pleasure.
(3) Sympathy is an intrinsic quality of a normal human being.
(4) Facts of a case make one conclude that the act is morally wrong.
5. *The passage describes a benevolent act as :*
(1) one that the religious head approves of.
(2) one which is in accordance with the laws of the land.
(3) one which pleases the moral sensibilities.
(4) one that causes benefit to the doer.
6. *Value judgments, as brought out in the passage :*
(1) have an ethical basis. (2) are spiritually based.
(3) have precedents (4) have emotional leanings.
7. *The central idea of the passage is reflected best by which of the following ?*
(1) Praising an act is not necessarily an indication of pleasure.
(2) Sympathy is the basic feeling which brings joy when others are happy and sadness when others are so.
(3) The judgement that an act is right or wrong stems from reason, by piecing together facts & information.
(4) A bad behaviour is that which displeases God.
8. *The passage is at best an extract from :*
(1) abstract writings of ancient healers which had got buried but were retrieved recently.
(2) an exposition on 'Moral and Value Judgements,' as propounded by recent thinkers.
(3) a presentation during a debate on 'Good vs Bad', organised by the local city club.
(4) a chapter in a moral science book for students of high school classes.
9. *The passage is handled in a manner which is :*
(1) religious (2) logical (3) didactic (4) agnostic
10. *A suitable caption for the passage could be :*
(1) Value Judgements Are Not Reason Based But Are Emotion-Linked.
(2) A Normal Human Being Has Empathy.
(3) Moral Acts Are Done For Grabbing Praise.
(4) Self-Concern Is Embedded In Concern For Others.

PASSAGE – 2

The term Fascist is sometimes applied today to any totalitarian state that does not pay lip service to Marxism, but it is historically more correct to regard Fascism as the political philosophy of the Italian government of Benito Mussolini. Mussolini was premier of Italy from 1922 to the Allied invasion of Italy in - World War II. So regarded, Fascism, unlike Marxism, is not a systematic political philosophy, but certain fundamental tenets of Fascist thought do distinguish it from other sets of political beliefs.

The first tenet of Fascism is that the rights of the state, as distinct from the rights of the individual, are supreme. Liberalism and Marxism, both in effect, regard the ultimate good as that which benefits individual people, but in Fascist thought, the ultimate good is that which benefits the State. The Fascist State is considered an organic whole, with its own purpose and destiny, to which the interests of the individual are always subservient. Because political activity must redound to the benefit of the State rather than to the individual, the primary virtues for the citizen are service and sacrifice. True liberty, in Fascism, consists not in doing what you please, but in accepting the authority of the state.

A corollary of this premise is that the State is morally unlimited by anything exterior to itself in its relationship to its citizens. The State does not exist primarily to protect the rights of its citizens, as is the case in liberal theory; on the contrary, individual citizens exist for the sake of the State. Therefore the State cannot wrong the individual by its actions. The word Fascist derives from the Latin *fascis*, a bundle of rods containing an axe with its blade projecting. These were carried by the attendants of the Roman magistrates and symbolized the power of the State to flog or behead any who challenged its decrees.

A second tenet of Fascism is that the destiny and ideals of the State are embodied in its leader, whose authority is, therefore, absolute, but who, in the exercise of his authority, protects the citizenry from mob rule and anarchy. Mussolini's seizure of power in 1922 was widely condoned by wealthy landowners, industrialists, the military, the Catholic Church, and many workers as well, because he appeared able to protect the social order against anarchy and communism. The leader governs with the assistance of an elite that embodies the genius of the people and that alone has the intelligence and knowledge to understand the problems that affect the entire nation.

This elitism of Fascism contrasts sharply with the egalitarianism of democracy and the rule of the proletariat under communism. Racism and anti-Semitism, central tenets of Nazism, were not particularly espoused by Italian Fascists until it became advisable to do so to please Hitler.

A third tenet of Fascism is that the Darwinian concept of survival of the fittest applies to the State. Because only the fittest State will survive, only the aggressive, self-serving State will win out in the struggle for survival. Imperialism and militarism thus become prominent features of the Fascist State. Corollaries of this aggressive nationalism are the rejection of pacifism, disarmament, and "universal embraces" with neighboring nations, along with glorification of the "virtues" of war to maximize human potential for the benefit of the State.

Another tenet of Fascism is that the best economic system is that known as the "Corporative State," in which the State has unlimited rights to intervene in the economy without owning all property and means of production outright. In Italy, the interests of landowning and monied classes were well protected, and the complaints of workers nullified or silenced, under a system of "corporations." Composed of both capitalists and workers, corporations—one for each branch of business or industry—were permitted, under State leadership, to set policy for that business or industry.

Fascism asserts the power of the State to be opportunistic in its own interest as it pleases. In 1919, Mussolini stated, "We allow ourselves the luxury of being aristocratic and democratic, reactionary and revolutionary, legalistic and illegalistic, according to the circumstances of place, time and environment. Fascism was never especially democratic, except perhaps within some very small confines, this comment is otherwise true and helps explain why a list of the essential tenets of Fascism is so short. The Fascists were always prepared to change policies to suit their convenience.

11. *Which of the following best harmonises with what is conveyed in the passage ?*
- (1) In Fascism, true liberty consists in not doing what one pleases, but in accepting the authority of the State.
 - (2) The fascists used to change policies to suit their convenience.
 - (3) The destiny and ideals of the State are embodied in its leader.
 - (4) All of the above.
12. *All of the following are true, with respect to the passage, except that :*
- (1) individual citizens exist for the sake of the State.
 - (2) the rights of the State are supreme which is distinct from the rights of the individuals.
 - (3) the ultimate good is that which benefits the individual.
 - (4) only the aggressive self-serving State will win out in the struggle for survival.
13. *As per the passage, in Fascism, true liberty lies in :*
- (1) doing what one pleases but in accordance with the laws of the land.
 - (2) accepting the authority of the State and in not doing what one pleases.
 - (3) kowtowing the leaders in complete subjugation and submission.
 - (4) fighting the antinational forces out to undermine the sovereignty and unity of the country.
14. *"Corporative State", as described in the passage :*
- (1) is one in which the State has unlimited rights to intervene in the economy, without owning all property and means of production outright.
 - (2) comprised both capitalists and workers under the leadership of the State, to frame policy for that business or industry.
 - (3) is a tenet of Fascism and constitutes an effective economic system.
 - (4) All of the above.
15. *As per the passage, the prominent features of the Fascist State are best enshrined by which of the following ?*
- (1) Rejection of pacifism and disarmament.
 - (2) "Virtues of War" are glorified to maximise human potential for the benefit of the State.
 - (3) Liberty to people to elect their leaders.
 - (4) All except (3)
16. *As per the passage, Liberalism and Marxism differ from Fascism, in that :*
- (1) the former is based on an ideology whereas the latter is a fallout of the exigency.
 - (2) the latter was forcefully imposed on the masses and the former was mildly sold out, resulting in the acceptability of the former.
 - (3) the latter regarded the ultimate good as that benefiting the State whereas the former had the ultimate good reaching out to the individual.
 - (4) the former was synchronistic and the latter anachronistic.

17. *As per the passage, a leader who is a Fascist :*
- (1) enjoys absolute authority.
 - (2) protects the citizenry from mob rule and anarchy.
 - (3) symbolises the destiny and ideals of the State.
 - (4) All of the above.
18. *Benito Mussolini's seizure of power, as per the passage was :*
- (1) not resisted by industrialists, wealthy land owners, the workers, the military and the Catholic Church.
 - (2) the herald of democracy and end of aristocracy.
 - (3) the beginning of an era of despotism and whimsicality.
 - (4) best characterised by an impressive radio broadcast and a smooth takeover of the reins of administration.
19. *Which of the following was not the basic characteristic of Fascism, as made out by the passage ?*
- (1) Aggressive nationalism, all out to win the struggle for survival.
 - (2) Imperialism and militarism, to aid aggressive nationalism.
 - (3) Racism and anti-Semitism which were central tenets of Nazism.
 - (4) None of the above.
20. *A suitable title for the passage is :*
- | | |
|----------------------------------|---|
| (1) Liberalism And Marxism. | (2) Communism-A Concept That Failed. |
| (3) Fascism-A Need Of The Times. | (4) Corporative State-A Utopian Notion. |



Detailed Solutions

1. **Ans.(3).** Options (1), (2) and (4) do not find a place in the passage, direct or implicit. Option (3) is the correct one, for the third paragraph upholds this option.
2. **Ans.(4).** Each of the options (1), (2) and (3) find their place in the passage. The third, sixth and the last paragraph uphold them. These options are true, leading to option (4) being the sought one.
3. **Ans.(2).** The fourth paragraph comes out with the philosopher's idea of an 'agent'. Option (1) closely matches with this and is considered to be the correct one. The remaining options (2), (3) and (4) are not relevant to the passage and are rejected.
4. **Ans.(4).** Options (1), (2) and (3) best align with the contents of the passage. Paragraphs one, three and six state them. Option (4) is the wrong one as the opening paragraph negates it, by having its opposite stated. Option (4) is the sought one.
5. **Ans.(3).** The fourth and fifth paragraphs describe a virtuous and a benevolent act. Option (3) synchronises with this and is the correct one. The remaining options (1), (2) and (4) are not correct, since the passage does not state them.
6. **Ans.(4).** The third paragraph is all about value judgements. They are not based on reason but on emotion. Option (4) best represents this. The remaining options are incorrect.
7. **Ans.(2).** The sixth paragraph comes out with 'sympathy' being the basic cause for one to revel in joy seeing others in similar state and plunge in sadness when others are so. Option (2) best aligns with this line of thought and is the correct one. The remaining options are not correct, as the passage refutes them or does not state them.
8. **Ans.(2).** Option (2) best represents the source from where the passage could have been extracted. The remaining options (1), (3) and (4) are incorrect.
9. **Ans.(2).** The correct option is (2). Each and every idea is logically spread out for conviction. There is no element of imposed thinking. The reader is able to discern the viability of the thought present in the passage. The remaining options are not correct.
10. **Ans.(1).** A title for the passage should represent the theme of the passage. The passage is about emotion playing a vital role in enabling one to arrive at value judgements and not reasons. Option (1) best conforms to this and is the suitable title for the passage. The remaining options are not proper and can be eliminated.
11. **Ans.(4).** Options (1), (2) and (3) are in place. The second, the last and the fourth paragraphs respectively uphold them. Option (4), their blend, is the perfect pick.
12. **Ans.(3).** Options (1), (2) and (4) find their place in the passage. Paragraphs three, two and five respectively uphold them. Option (3) falls out, as the opposite of it is stated in the second paragraph. In Fascist thought, the ultimate good is that which benefits the State. Hence option (3) is the one sought.
13. **Ans.(2).** The last line of the second paragraph comes out with true liberty in Fascism. Option (2) best goes with the idea and is the chosen one. The remaining options are not apt and can be discarded.
14. **Ans.(4).** Each of the options (1), (2) and (3) find their place in the passage. The second last paragraph states them. Hence the correct answer is option (4), a combination of options (1), (2) and (3).
15. **Ans.(4).** The sixth paragraph describes the prominent features of the Fascist State. Options (1) and (2) are upheld, whereas option (3) is refuted, since there is no mention of it in the passage. Option (4), a blend of options (1) and (2) is the correct one.
16. **Ans.(3).** The second paragraph elucidates on Liberalism and Marxism, on one hand, and Fascism, on the other, and brings out the distinction between them. Option (3) on the other. Option (3) correctly represents this and is the correct one. The remaining options are not correct and can be rejected.
17. **Ans.(4).** Each of the options (1), (2) and (3) find their place in the passage. The fourth paragraph mentions them. Hence each of the options denote the characteristics of a Fascist leader. However, option (4), a combination of all of them, is the best one.
18. **Ans.(1).** The fourth paragraph states that since Mussolini conveyed the impression that he would be able to protect the social order against anarchy and communism, his seizure of power was a smooth affair and was not resisted by the monied class as well as the workers. Option (1) best represents this and is an apt one. The remaining options are not correct and can be overlooked.
19. **Ans.(3).** Options (1) and (2) are characteristic features of Fascism, as made out in the passage, in the fifth paragraph. The same paragraph refutes option (3), as it states that they are not the tenets of Fascism but were only resorted to, to please Hitler. Hence option (3) gets the tick. Options (1) and (2), though correct, are not the ones sought.
20. **Ans.(3).** The passage is all about Fascism. The tenets and the background of their formulation have been elaborately dealt with. Fascism has been discussed threadbare. Option (3) best conforms to this and is the suitable title for the passage. The remaining options are not suitable titles and can be bypassed.

Answer Keys

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