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**'RC DAILY DOSE'**  
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**PASSAGE – 1**

Language has two primary purposes, expression and communication. In its most primitive forms it differs little from some other forms of behaviour. A man may express sorrow by sighing, or by saying "alas !" or "woe is me !" He may communicate by pointing or by saying "look". Expression and communication are not necessarily separated; if you say "look" because you see a ghost, you may say it in a tone that expresses horror. This applies not only to elementary forms of language; in poetry, and especially in songs, emotion and information are conveyed by the same means. Music may be considered as a form of language in which emotion is divorced from information, while the telephone book gives information without emotion. But in ordinary speech both elements are usually present.

Communication does not consist only of giving information; commands and questions must be included. Sometimes the two are scarcely separable: if you are walking with a child, and you say "there's a puddle there", the command "don't step in it" is implicit. Giving information may be due solely to the fact that the information interests you, or may be designed to influence behaviour. If you have just seen a street accident, you will wish to tell your friends about it because your mind is full of it; but if you tell a child that six times seven is forty-two you do so merely in the hope of influencing his (verbal) behaviour.

Language has two interconnected merits : first, that it is social, and second that it supplies public expression for "thoughts" which would otherwise remain private. Without language, or some pre-linguistic analogue, our knowledge of the environment is confined to what our own senses have shown us, together with such inferences as our congenital constitution may prompt; but by the help of speech we are able to know what others can relate, and to relate what is no longer sensibly present but only remembered. When we see or hear something which a companion is not seeing or hearing, we can often make him aware of it by the one word "look" or "listen", or even by gestures. But if half an hour ago we saw a fox, it is not possible to make another person aware of this fact without language. This depends upon the fact that the word "fox" applies equally to a fox seen or a fox remembered, so that our memories, which in themselves are private, are represented to others by uttered sounds, which are public. Without language, only that part of our life which consists of public sensations would be communicable, and that only to those so situated as to be able to share the sensations in question.

It will be seen that the utility of language depends upon the distinction between public and private experiences, which is important in considering the empirical basis of physics. This distinction, in turn, depends partly on physiology, partly on the persistence of sound-waves and light quanta, which makes possible the two forms of language, speech and writing. Thus language depends upon physics, and could not exist without the approximately separable causal chains which make physical knowledge possible, and since the publicity of sensible objects is only approximate, language applying to them, considered socially, must have a certain lack of precision. I need hardly say that I am not asserting that the existence of language requires a knowledge of physics. What I am saying is that language would be impossible if the physical world did not in fact have certain characteristics, and that the theory of language is at certain points dependent upon a knowledge of the physical world. Language is a means of externalizing and publicizing our own experiences. A dog cannot relate his autobiography; however eloquently he may bark, he cannot tell you that his parents were honest though poor. A man can do this, and he does it by correlating "thoughts" with public sensations.

1. *All of the following are true with respect to the passage, except that :*
  - (1) utility of the language depends on differentiating between public and private experiences.
  - (2) commands and questions along with giving of information constitutes communication.
  - (3) through language, one can internalise and privatise one's own experiences.
  - (4) the theory of language is dependent on a knowledge of the physical world.
2. *Which of the following would best support the author's contention, as gathered from the passage ?*
  - (1) The existence of language requires a knowledge of physics.
  - (2) Language is socially necessary.
  - (3) 'Thoughts', which remain private, become public through language.
  - (4) All except (1).
3. *As per the passage, which of the following is not out of place ?*
  - (1) Expression and communication constitute the two primary purposes of language.
  - (2) In its primitive forms, language differs a lot from other forms of behaviour.
  - (3) Expression and communication are separate ideas.
  - (4) Language is the urge to be poetic.

4. *As per the passage, which of the following would best negate the author's contention, as evident from the passage ?*  
(1) Music is a form of language in which emotion is separated from information.  
(2) Telephone book has information without emotion.  
(3) An ordinary speech has both information and emotion.  
(4) None of the above.
5. *As per the passage, physics and language are :*  
(1) not related.  
(2) remotely related.  
(3) so related that knowledge of physics is required to understand the theory of the language.  
(4) commonly based on experiences.
6. *The passage has listed the features of language which aid in :*  
(1) the ability to know what others relate to things or events which are no longer present but can be remembered.  
(2) the expansion of the knowledge of the environment beyond that shown by the senses.  
(3) providing an outlet for 'thoughts' which otherwise are confined in one's mind.  
(4) All of the above.
7. *All of the following are false with respect to the passage, except that :*  
(1) the basis of physics need not be that of language.  
(2) information, commands and questions are not separable.  
(3) expression is not communication.  
(4) language has nothing to do with the characteristics of the physical world.
8. *The author has handled the passage in a manner which is :*  
(1) merely statement of facts.  
(2) hypothesising.  
(3) logically reasoning.  
(4) boring.
9. *A suitable title for the passage could be :*  
(1) Limitations Of Communication.  
(2) Expression And Communication – Purposes Of Language.  
(3) Language And Physics.  
(4) Experiences Are Related To Expressions.
10. *An apt conclusion that can be drawn from the passage is :*  
(1) language is essentially expressing and communicating.  
(2) communication can take place without the aid of language.  
(3) language has its own buildings and limitations.  
(4) a person ignorant in physics shows ignorance in language too.

## PASSAGE – 2

I come now to the definition of "knowledge". As in the cases of "belief" and "truth", there is a certain inevitable vagueness and inexactitude in the conception. Failure to realize this has led, it seems to me, to important errors in the theory of knowledge. Nevertheless, it is well to be as precise as possible about the unavoidable lack of precision in the definition of which we are in search.

It is clear that knowledge is a sub-class of true beliefs : every case of knowledge is a case of true belief, but not vice versa. It is very easy to give examples of true beliefs that are not knowledge. There is the man who looks at a clock which is not going, though he thinks it is, and who happens to look at it at the moment when it is right; this man acquires a true belief as to the time of day, but cannot be said to have knowledge. There is the man who believes, truly, that the last name of the Prime Minister in 1906 began with a B, but who believes this because he thinks that Balfour was Prime Minister then, whereas in fact it was Campbell-Bannerman. There is the lucky optimist who, having bought a ticket for a lottery, has an unshakeable conviction that he will win, and, being lucky, does win. Such instances can be multiplied indefinitely, and show that you cannot claim to have known merely because you turned out to be right.

What character in addition to truth must a belief have in order to count as knowledge ? The plain man would say there must be sound evidence to support the belief. As a matter of common sense this is right in most of the cases in which doubt arises in practice, but if intended as a complete account of the matter it is very inadequate. "Evidence" consists, on the one hand, of certain matters of fact that are accepted as indubitable, and, on the other hand, of certain principles by means of which inferences are drawn from the matters of fact. It is obvious that this process is unsatisfactory unless we know the matters of fact and the principles of inference not merely by means of evidence, for otherwise we become involved in a vicious circle or an endless regress. We must therefore concentrate our attention on the matters of fact and the principles of inference. We may then say that what is known consists, first, of certain matters of fact and certain principles of inference, neither of which stands in need of extraneous evidence, and secondly, of all that can be ascertained by applying the principles of inference to the

matters of fact. Traditionally, the matters of fact are those given in perception and memory, while the principles of inference are those of deductive and inductive logic.

There are various unsatisfactory features in this traditional doctrine, though I am not at all sure that, in the end, we can substitute anything very much better. In the first place, the doctrine does not give an intentional definition of "knowledge", or at any rate not a purely intentional definition; it is not clear what there is in common between facts of perception and principles of inference. In the second place, it is very difficult to say what are facts of perception. In the third place, deduction has turned out to be much less powerful than was formerly supposed; it does not give new knowledge, except as to new forms of words for stating truths in some sense already known. In the fourth place, the methods of inference that may be called in a broad sense "inductive" have never been satisfactorily formulated; when formulated, even if completely true, they only give probability to their conclusions; moreover, in any possibly accurate form, they lack self-evidence, and are only to be believed, if at all, because they seem indispensable in reaching conclusions that we all accept.

11. *Which of the following best adheres to the viewpoints of the author, as expressed in the passage ?*
- (1) Matters of fact originate from perception and memory.
  - (2) Logic, deductive and inductive, give rise to the principles of inference.
  - (3) Knowledge is synonymous to true beliefs.
  - (4) All except (3).
12. *Which of the following is false about knowledge, as evident from the passage ?*
- (1) Every case of knowledge is a case of true belief but not vice versa.
  - (2) Evidence is the component, which along with truth and belief, in most of the cases, gives rise to knowledge.
  - (3) 'Inductive' methods of inference are probabilistic in their conclusions, lacking self-evidence.
  - (4) None of the above.
13. *'Evidence', as defined in the passage, is :*
- (1) about certain matters of fact which are undoubted.
  - (2) about certain principles, by means of which inference are drawn from matters of fact.
  - (3) the support on which rests belief.
  - (4) All of the above.
14. *The passage upholds the viewpoint that belief and knowledge are :*
- (1) synonymous.
  - (2) antonymous.
  - (3) so related that the latter is the sub class of the former.
  - (4) so related that the former is the sub class of the latter.
15. *The author has expressed serious misgivings on the traditional doctrine because of its :*
- (1) abstract nature.
  - (2) inconsistency in thought.
  - (3) insufficient evidence to lend credence to it.
  - (4) unsatisfactory features.
16. *A suitable title for the passage is :*
- (1) Belief Versus Knowledge.
  - (2) Knowledge Is A Case Of True Belief.
  - (3) Role Of Evidence To Enhance Belief.
  - (4) Inductive And Deductive Inferences.
17. *The passage has been handled in a manner which is :*
- (1) objective.
  - (2) subjective.
  - (3) euphemistic.
  - (4) theological.
18. *The passage relates to studies on :*
- (1) Theology.
  - (2) Psychology.
  - (3) Philosophy.
  - (4) Moral Science.
19. *The passage is most likely an extract from :*
- (1) a chapter on 'Physics and Metaphysics', in the book for students of logic.
  - (2) an article interpreting ideas on knowledge, belief and truth, as propounded by the ancient thinkers.
  - (3) a chapter on 'Thoughts and Reason', in a book on psychology.
  - (4) the deliberations at a conference of sociologists.
20. *The conclusion that can be drawn from the passage is that :*
- (1) knowledge is the end result of true beliefs.
  - (2) evidence lends strength to the belief.
  - (3) ideas on 'truth', 'belief' and 'knowledge' have come to be fairly well established.
  - (4) on applying principles of inference to matters of fact, many things can be ascertained.

## Detailed Solutions

1. **Ans.(3).** Options (1), (2) and (4) form part of the passage, as evident from paragraphs four and two respectively. Option (3) does not find a place in the passage, as the fourth paragraph states that language is a means of externalising and publicising one's own experiences. Option (3) gets considered as the option sought.
2. **Ans.(4).** Option (1) finds no place in the passage, as it is refuted in the last paragraph, which has just the opposite stated. Options (2) and (3) find their place in the passage in the third paragraph. Hence options (2) and (3) are the sought ones, however option (4), a combination of (1) and (2), is the apt one.
3. **Ans.(1).** The opening line upholds option (1). Options (2), (3) and (4) are out of place as the passage does not endorse it, as evident from paragraph one, whereas option (4) is not stated by the passage. Hence option (1) is the one sought.
4. **Ans.(4).** None of the options (1), (2) and (3) negate the author's contention in the passage, for they are all stated in the first paragraph. Hence option (4) is the one sought.
5. **Ans.(3).** The last paragraph states and upholds option (3). Options (1), (2) and (4) are out of place as far as the passage is concerned.
6. **Ans.(4).** Each of the options (1), (2) and (3) find their place in the third paragraph and are the functions of language. Hence they are the ones sought. However, option (4), their combination, is the best one.
7. **Ans.(2).** Each of the options (1), (3) and (4) are negated by the passage. Paragraphs four and one invalidate them. Option (2) finds its place in the second paragraph of the passage. Hence option (2) is the one sought.
8. **Ans.(3).** None of the options (1), (2) and (4) are the correct ones, for the passage is everything but them. The passage has logical reasoning. Hence option (3) is preferred to other options as the correct one.
9. **Ans.(2).** The passage is about language serving the purpose of expression and communication. Option (2) best represents the title for the passage. The remaining options (3) and (4), though finding a place in the passage, are not suitable titles, as they are partial, whereas option (1) is incorrect.
10. **Ans.(1).** Option (1) is the apt conclusion that can be drawn from the passage. The two purposes served by the language are expression and communication. Options (2), (3) and (4) are not appropriate, as they are not upheld by the passage.
11. **Ans.(4).** Options (1) and (2) find their place in the passage. The third paragraph, particularly the last line, states and upholds them. Option (3) is refuted by the passage in the second paragraph. Hence options (1) and (2) are sought, however option (4), their combination, is the perfect one.
12. **Ans.(4).** Each of the options (1), (2) and (3) find their place in the passage. The second, third and the fourth paragraphs all state and uphold them. Hence, none of the options is false, leading to option (4) becoming the correct one.
13. **Ans.(4)** Each of the options (1), (2) and (3) find their place in the passage. The third paragraph is about the features and role of 'evidence' with respect to 'belief'. Hence all the options are in place, leading to option (4), their combination, as the best one.
14. **Ans.(3).** Option (3) is the correct one, for the passage in the opening line of the second paragraph upholds it. The remaining options (1), (2) and (4) are not apt and can be sidelined, as the passage does not state them.
15. **Ans.(4).** None of the options (1), (2) and (3) are the reasons for the author to express his misgivings. Option (4) best depicts the reason for the author to have misgivings on the traditional doctrine.
16. **Ans.(2).** Option (2) best represents the theme of the passage. The passage elaborates the notion of knowledge as an extension of true belief. Options (1), (3) and (4), though stated in the passage, are not representative of the contents of the passage and pale out before (2).
17. **Ans.(1)** The passage has been dealt with in an objective manner. There is no element of imposed thinking or touching a sensitive issue. All the statements have been placed threadbare and reasons have been given for their acceptance and rejection. Option (1), therefore, seems to be the correct one. The remaining options are incorrect.
18. **Ans.(3).** Obviously the subject is philosophy. Through inferences, ideas are logically stated. Option (3) best depicts this and scores over the remaining options, which are incorrect.
19. **Ans.(2).** Option (2) seems to be the best among the four, as the source from where the passage could have been extracted. Option (3) is the next best one, although it does not match with option (2). Options (1) and (4) are totally incorrect.
20. **Ans.(1).** Option (1) is the apt conclusion which can be derived from the passage. Option (2) is refuted in the latter half of the third paragraph and is not the correct statement. Option (3) is negated in the opening line of the passage. Option (4) is partially correct and is complete only when it is related to 'what is known'.

### Answer Keys

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