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**MEMBERS AREA**

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**PASSAGE – 1**

The antirepresentationalist is quite willing to grant that our language, like our bodies, has been shaped by the environment we live in. Indeed, he or she insists on this point-the point that our minds or our language could not (as the representationalist skeptic fears) be "out of touch with the reality" any more than our bodies could. What he or she denies is that it is explanatorily useful to pick and choose among the contents of our minds or our language and say that this or that item "corresponds to" or "represents" the environment in a way that some other item does not.

Antirepresentationalists see no way of formulating an independent test of accuracy of representation-of reference or correspondence to an "antecedently determinate" reality-no test distinct from the success which is supposedly explained by this accuracy. Representationalists offer us no way of deciding whether a certain linguistic item is usefully deployed because it stands in these relations, or whether its utility is due to some factors which have nothing to do with them-as the utility of a fulcrum or a thumb has nothing to do with its "representing" or "corresponding" to the weights lifted, or the objects manipulated, with its aid.

This point that there is no independent test of the accuracy of correspondence is the heart of Hilary Putnam's argument that notions like "reference"-semantical notions which relate language to nonlanguage-are internal to our overall view of the world. The representationalists' attempt to explain the success of astrophysics and the failure of astrology is, Putnam thinks, bound to be merely an empty compliment unless we can attain what he calls a God's-eye standpoint-one which has somehow broken out of our language and our beliefs and tested them against something known without their aid. But we have no idea what it would be like to be at that standpoint. As Davidson puts it, "there is no chance that someone can take up a vantage point for comparing conceptual schemes, e.g., the astrologer's and the astrophysicist's, by temporarily shedding his own."

From the standpoint of the representationalist, the fact that notions like representation, reference, and truth are deployed in ways which are internal to a language or a theory is no reason to drop them. The fact that we can never know whether a "mature" physical theory, one which seems to leave nothing to be desired, may not be entirely off the mark is, representationalists say, no reason to deprive ourselves of the notion of "being off the mark." To think otherwise, they add, is to be "verificationist," undesirably anthropocentric in the same way in which nineteenth-century idealism was undesirably anthropocentric. It is to fall under the influence of what Thomas Nagel calls "a significant strain of idealism in contemporary philosophy, according to which what there is and how things are cannot go beyond what we could in principle think about." Nagel thinks that to deprive ourselves of such notions as "representation" and "correspondence" would be to stop "trying to climb outside of our own minds, an effort some would regard as insane and that I regard as philosophically fundamental."

Antirepresentationalists do not think such efforts insane, but they do think that the history of philosophy shows them to have been fruitless and undesirable. They think that these efforts generate the sort of pseudoproblems which Wittgenstein hoped to avoid by abandoning the picture which held him captive when he wrote the *Tractatus*. Wittgenstein was not insane when he wrote that book, but he was right when he later described himself as having been buzzing around inside a fly-bottle. His escape from the bottle was not a matter of buzzing off in the direction of transcendental idealism, but rather of refusing any longer to be tempted to answer questions like "Is reality intrinsically determinate, or is its determinacy a result of our activity?" He was not suggesting that we determine the way reality is. He was suggesting that questions which we should have to climb out of our own minds to answer should not be asked. He was suggesting that both realism and idealism share representationalist presuppositions which we would be better off dropping.

Rorty and other American philosophers from the pragmatic and analytic traditions, as well as such Continental philosophers as Jurgen Habermas, Michel Foucault, and Jacques Derrida have provided a philosophical framework or defense for a kind of relativism that has many adherents in American higher education these days, especially in the humanities. This popular academic relativism to which the philosophers mentioned above may not subscribe in so many words, holds there is no absolute truth and maintains, as a corollary, that the purpose of education therefore cannot be to pass the torch of truth. The university must therefore be, it is thought, just one more instrument for accomplishing social and political objectives. It is held that, in the past, these objectives included the suppression and subjugation and marginalization of women and minorities, and that now education must be used to ensure equality and social justice. These ideas have had a profound effect not only on university policies, standards, curriculum, and pedagogy but also on social and political thought beyond the academy, as reflected in current debates on affirmative action, feminism, and multiculturalism.

1. *All of the following are true with the respect to the passage, except that :*
  - (1) there is no absolute truth.
  - (2) education is not meant to pass the torch of truth.
  - (3) equality and social justice must be the end result of education.
  - (4) None of the above.
2. *Which, according to the passage, is the view of the antirepresentationalist ?*
  - (1) Environment shapes the language, like the body, of the human being.
  - (2) Everything is ordained according to nature and none can violate or transgress it.
  - (3) Philosophy is an index of insanity.
  - (4) Questions which one should have in order to climb out of one's own minds to answer should not be asked.
3. *According to the passage, American education :*
  - (1) is totally on modern lines and is devoid of any traditionalism.
  - (2) has come out against suppression, subjugation and marginalisation of women and minorities.
  - (3) is against the University being just an instrument for accomplishing social and political objectives.
  - (4) All except (1).
4. *All of the following are false with respect to the passage, except that :*
  - (1) one's mind and language is isolated from reality whereas a body is not so.
  - (2) all pursuits related to philosophy have been fruitless and undesirable.
  - (3) truth is absolute and education has a role to pass on the torch of truth.
  - (4) None of the above.
5. *The passage has been handled in a manner which is :*
  - (1) descriptive.
  - (2) rhetoric.
  - (3) logical.
  - (4) sentimental.
6. *The central idea of the passage is that :*
  - (1) education should be environmental friendly.
  - (2) education should reflect truth.
  - (3) education should promote equality and social justice.
  - (4) education should produce successful professionals.
7. *The passage is at best an extract from :*
  - (1) an article on the thoughts and writings of American thinkers.
  - (2) the thesis regarding the origin of language.
  - (3) the writings of a columnist decrying American Education.
  - (4) the viewpoints of representationalist confronted with those of antirepresentationalist.
8. *A suitable title for the passage is :*
  - (1) Philosophy- A Realm Of The Insane.
  - (2) University - A Source Of Fulfilling Social And Political Objectives.
  - (3) Equality And Social Justice Emanate From Education.
  - (4) Environment Maketh The Language.
9. *The passage relates to the field of :*
  - (1) sociology.
  - (2) philosophy.
  - (3) linguism.
  - (4) theology.
10. *The author, as per the passage, considers 'trying to climb outside of our own minds' :*
  - (1) an exciting and explorative venture.
  - (2) an effort that smacks of insanity.
  - (3) an enterprise that is ahead of times.
  - (4) an endeavour which is philosophically fundamental.

## PASSAGE – 2

The root of all intolerance, the spirit of conformity, remains; and not until that is destroyed, will envy, hatred and all uncharitableness, with their attendant hypocrisies, be destroyed too. Whether it would be religious conformity, political conformity, moral conformity or social conformity, the spirit is the same: all kinds agree in this one point, of hostility to individual character. Individual character, if it exists at all, can rarely declare itself openly while there is a standard of conformity raised by the indolent minded many and guarded by opinion which, though composed individually of the weakest, yet takes up collectively a mass which is not to be resisted with impunity.

What is called the opinion of society is a phantom power, yet as is often the case with phantoms, of more force over the minds of the unthinking than all the flesh and blood arguments which can be brought to bear against it. It is a combination of the many weak, against the few strong; an association of the mentally listless to punish any manifestation of mental independence. The remedy is, to make all strong enough to stand alone; and whoever has once known the pleasure of self dependence, will be in no danger of relapsing into subservience. Let people once suspect that their leader is a phantom, the next step will be, to cease to be led, and each mind guide itself by the light of as much knowledge as it can acquire for itself by means of unbiased experience. We have always been an aristocracy-ridden people, which may account for our being so peculiarly a propriety-ridden people. The aim of our life seems to be, not our own happiness, or the happiness of others unless it happens to come in as an accident of our great endeavour to attain some standard of right or duty erected by some or other of the sets into which society is divided like a net to catch gudgeons. Who are the people who talk most about doing their duty? Always those who could give no intelligible theory of duty? What are called people of principle, are often the most unprincipled people in the world, if by principle is meant, accordance of the individual's conduct with the individual's self-formed opinion. Grant this to be the definition of principle, then, eccentricity should be *prima facie* evidence for the existence of principle. So far from this being the case, 'it is odd', therefore 'it is wrong' is the feeling of society; while they, whom it distinguishes *par excellence* as people of principle, are almost invariably the slaves of some dicta or other. They have been taught to think, and accustomed to think, so and so right-others think so and so right-therefore it must be right. This is the logic of the world's good sort of people; and if their right should prove indisputably wrong, they can but plead those good intentions which make a most slippery pavement.

To all such we would say, think for yourself, and act for yourself, but whether you have strength to do either, attempt not to impede, much less to resent the genuine expression of others. Were the spirit of toleration abroad, the name of toleration would be unknown. The same implies the existence of its opposites. Toleration cannot even rank with those strangely named qualities a 'negative virtue'. In order to be conscious that we tolerate, there must remain some vestige of intolerance: not to be charitable is to be uncharitable. To tolerate is to abstain from unjust interference. Now, alas, its spirit is not even comprehended by many, the education for its opposite, which most of us receive becomes if ever it be attained, a praiseworthy faculty, instead of an unconscious and almost intuitive state. 'Truth must not be spoken at all times' is the vulgar maxim. We would have the Truth, and if possible all the Truth, certainly nothing but the Truth said and acted universally. But we should never lose sight of the important fact that what is truth to one mind is often not truth to another. No human being ever did or ever will comprehend the whole mind of any other human being. It would perhaps not be possible to find two minds accustomed to think for themselves, whose thoughts on any identical subject should take in their expression the same form of words. Who shall say that the very same order of ideas is conveyed to another mind, by those words which to him perfectly represent his thought? It is probable that innumerable shades of variety, modify the conception of every expression of thought. To an honest mind what a lesson of tolerance is included in this knowledge.

There seems to be this great distinction between physical and moral science: that while the degree of perfection which the first has attained is marked by the progressive completeness and exactness of its rules, that of the latter is in the state most favourable to, and most showing healthfulness as it advances beyond all classification except on the widest, and most universal principles. The science of morals should rather be called an art: to do something towards its improvement is in the power of every one, for every one may at least show truly their own page in the volume of human history, and be willing to allow that no two pages of it are alike.

The spirit of Emulation in childhood and of competition in manhood are the sources of selfishness and misery. They are a part of the conformity plan, making each person's idea of goodness and happiness a thing of comparison with some received mode of being good and happy. But this is not the proper Creed of Society, for Society abhors individual character. It asks the sacrifice of body, heart and mind. This is the summary of its cardinal virtues: would that such Virtues were as nearly extinct as the dignitaries who are their namesakes.

At this present time, the subject of social morals is in a state of most lamentable neglect. It is a subject so deeply interesting to all, yet so beset by prejudice, that the mere approach to it is difficult, if not dangerous. Yet we firmly believe that many years will not pass before the clearest intellects of the time will expound, and the multitude have wisdom to receive reverently, the exposition of the great moral paradoxes with which Society is hammed in on all sides. Meanwhile they do something who have courage to declare the evil they see.

11. Which of the following best concurs with the author's viewpoint, as stated in the passage ?

- (1) The subject of social morals, though interesting, is so beset by prejudice.
- (2) Society likes and patronises individual character.
- (3) What is truth to one mind is truth to another.
- (4) Selfishness and misery are not part of the conformity plan.

12. As per the passage, the sources of selfishness and misery are :

- (1) the unlimited greed and ambition.
- (2) lack of faith in God and religion.
- (3) spirit of emulation and competition in childhood.
- (4) changing values and perceptions of men in society.

13. *According to the passage, which of the following is false ?*  
(1) The people of principle are often the most unprincipled people in the world.  
(2) Physical science is distinct from moral science.  
(3) The subject of social morals is in a deplorable state.  
(4) None of the above.
14. *As per the passage, the root of intolerance is :*  
(1) racial discrimination, often transgressing all limits.  
(2) business rivalry, given the intense competition of today.  
(3) the spirit conformity - be it religious, moral, political or social.  
(4) the past experience, the memory of which is bitter and painful.
15. *Which of the following is true with respect to 'society', as expressed in the passage ?*  
(1) It abhors individual character. (2) It demands the sacrifice of body, heart and mind.  
(3) It does not encourage free quest and enquiry. (4) All except (3).
16. *All of the following are false, as per the passage, except that :*  
(1) the science of morals is an art, as to do something towards its improvement is in the power of every one.  
(2) the subject of social morals is boring with many of its concepts having become outdated.  
(3) opinion of the society is the combination of the many strong against a few weak.  
(4) physical science is indistinct from moral science.
17. *A suitable title for the passage is :*  
(1) Social Morals In Its Lowest Ebb. (2) Science Of Morals Is An Art.  
(3) Spirit Of Conformity- Root Cause Of Intolerance. (4) Truth Must Be Spoken At All Times.
18. *The passage is handled in a manner which is :*  
(1) religious. (2) reasoning.  
(3) rigorous. (4) rhetoric.
19. *The passage relates to the field of :*  
(1) theology. (2) philosophy  
(3) behavioural ethics. (4) physical science.
20. *The author winds up the passage with :*  
(1) serious misgivings.  
(2) unbounded optimism.  
(3) reconciliatory thoughts, keeping the fingers crossed, hoping for better times to come.  
(4) unfounded cynicism.

## Detailed Solutions

1. **Ans.(4).** Each of the options (1), (2) and (3) find their place in the last paragraph of the passage. Thus, none of the options are incorrect, leading to option (4), coming out as the correct one.
2. **Ans.(1).** The opening paragraph states that language is influenced and shaped by the environment one lives in. Option (1) is upheld. Options (2), (3) and (4) are out of the purview of the passage.
3. **Ans.(4).** Options (2) and (3) find their place in the last paragraph. Option (1) is not stated in the passage and is not true. However option (4), a combination of options (2) and (3), is the best one.
4. **Ans.(2).** Option (2) is true as the fifth paragraph states so. Antirepresentationalists do not view philosophical pursuits as insane acts but view them as fruitless and undesirable. Options (1) and (3) find no place in the passage and are false.
5. **Ans.(3).** The passage is not descriptive, rhetoric or sentimental. Viewpoints of different thinkers and philosophers are placed and they are logically interpreted. Option (3) best signifies this. The remaining options are not correct.
6. **Ans.(3).** Option (3) best depicts the central idea of the passage. The passage is about the end use of education promoting the values of equality and social justice. Options (1), (2) and (4) find no place in the passage and can be rejected.
7. **Ans.(1).** Obviously option (1) is the correct one. The passage is the quintessence of the ideas and thoughts penned by American thinkers. Options (2), (3) and (4) are not appropriate sources of extraction of the passage.
8. **Ans.(3).** The title for the passage should represent the overall theme or the contents of the passage. Options (1) and (2) are not correct. Option (4) is partially true but the best one is option (3). The last paragraph lays good emphasis on this.
9. **Ans.(2).** The passage is about philosophy as it encompasses the viewpoints of different thinkers and philosophers. Option (2) is the correct one. The passage is not related to sociology, linguism or theology. That removes options (1), (3) and (4).
10. **Ans.(4).** None of the options (1), (2) and (3) find their place in the passage. Option (4) finds its place in the fourth paragraph, wherein the author is of the viewpoint which is similar to that stated in the option.
11. **Ans.(1).** The last paragraph states and upholds option (1). Moral Science is so interesting but it is difficult to approach on account of the prejudices filling it. Options (2), (3) and (4) are not appropriate and can be sidelined.
12. **Ans.(3).** The second last paragraph states that each person's idea of goodness and happiness is compared with received mode of being good and happy. Option (3) best represents this and is the appropriate one. The remaining options (1), (2) and (4) are not appropriate, as the passage does not state them.
13. **Ans.(4).** Each of the options (1), (2) and (3) find their place in the passage. The second, fourth and the last paragraphs state and uphold them. Hence, none of these options are false, leading to option (4) as the correct one.
14. **Ans.(3).** The opening paragraph states and upholds option (3). The spirit of conformity is hostile to individual character. Options (1), (2) and (4) are not related to the passage and can be ignored.
15. **Ans.(4).** Options (1) and (2) find their place in the penultimate paragraph of the passage. Option (3) is out of place as the passage does not state nor imply it. Options (1) and (2) are the ones sought, however, option (4), their combination is the correct one.
16. **Ans.(1).** Options (2), (3) and (4) are refuted by the passage in paragraphs six, second and four respectively, which state the opposite of what is stated here. Option (1) is the correct one as the fourth paragraph of the passage states it.
17. **Ans.(3).** The title for the passage should cover the overall essence and the theme of the passage. Options (1) and (2), though stated in the passage, do not represent them. Hence they cannot be suitable titles. Option (4) is stated not in the absolute sense but in the relative sense. Option (3) is the best title for the passage.
18. **Ans.(2).** The author has given out reasons for every idea put forth. Option (2) is the apt one. There is no element of religiousness, rigour or instance of the passage being rhetoric. The remaining options are thus sidelined.
19. **Ans.(3).** The passage neither deals with theology, philosophy or physical science. It is about behavioural ethics as a science. Option (3) best depicts this and is the appropriate one. The remaining options are sidelined.
20. **Ans.(3).** The author ends the passage reconciling to the present situation with hopes for better times to come. Option (3) best denotes this and is the appropriate one. The remaining options are not correct as there are no misgivings, unfounded optimism or cynicism.

## Answer Keys

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