



LEVEL OF DIFFICULTY—III

1. (A) Put simply, the ancient Greek city (*polis*) was configured as a kosmos before the philosophers adopted the pertinent term and used it to assert that the natural world is likewise, an intelligible and ordered whole.
 - (B) To begin with, there is the question of philosophy's origins within the first self-governing civic polities known to man.
 - (C) The annually elected magistrates of the city of Crete that appears to have pioneered constitutional forms were called kosmoi.
 - (D) It is revealing that the kosmos and its cognates were used in the political realm well before they were appropriated by the philosophers.
 - (E) The army described in the Catalogue of Ships in the second book of Homer's *Iliad*, was arranged in its appropriate ranks by a kosmetor.
 - (a) BDECA (b) BDACE
 - (c) DBCEA (d) DCEAB
 - (e) EDACB
2. (A) He was familiar with Hesiod's *Theogony*, a poetic treatment of the origin of the gods and the kosmos, and he knew something of the beliefs of the barbarians.
 - (B) But for the opinions of mankind he had little, if any, respect.
 - (C) *Xenophanes* knew perfectly well that "mortal men believe that gods are begotten, and that they have the dress, voice, and body of mortals."
 - (D) "If oxen, horses, or lions had hands with which to sketch and fashion works of art as men do," he remarked, "then horses would draw the forms of god like horses, oxen like oxen, and they would each make their god's bodies similar in frame to the bodies that they themselves possess."
 - (E) Indeed, he observed, "the Ethiopians claim that their gods are snub-nosed and black; the Thracians, that theirs are blue-eyed and red-headed."
 - (a) ABEDC (b) DCABE
 - (c) ABDEC (d) CABDE
 - (e) EACDB
3. (A) The wisdom that he attributes to the philosopher in the *Republic* is possessed by no one he knows—and arguably for good reason.
 - (B) Its implausibility as an actual project owes less to the unlikelihood that one can indoctrinate a class of Auxiliaries and deny them property and family ties than to the requirement that wisdom rule.
 - (C) Plato's *Socrates* never claims that he is himself wise—only that he has encountered no one wiser than himself.
 - (D) Plato's *Republic* is not a blueprint for utopia.
 - (E) It exploits the political idealism of the young, represented by Plato's brothers, for the sake of an exploration of the limits of politics, the nature of the human soul, and the superiority of the philosophical life.
 - (a) DBECA (b) DAEB C
 - (c) DEBCA (d) DACEB
 - (e) DCEAB
4. (A) In this spirit, *Xenophanes* dismisses the Olympian gods outright.
 - (B) It was inevitable that philosophy's debt to politics be repaid.

- (C) Aristotle intimates that Anaximander of Miletus and the first phusiologoi—"those exercising logos regarding nature"—espoused a species of monotheism;
- (D) From speculation about the natural world, one can all too easily draw conclusions about matters of more immediate concern to man.
- (E) This was in keeping with their presumption that the natural world reflects a single ordering principle.
- (a) BDCEA (b) CABED
(c) DEABC (d) BCADE
(e) ABCDE
5. (A) The idea that life arose, and continues to arise, spontaneously in mud, was proposed by the Greek philosopher Anaximander who suggested that a spiny fish had been the first animal to emerge onto the land and had given rise to other animals by the process of transmutation (change of form).
- (B) Biogenesis is an ancient explanation for the origin of life, supported by superficial observation of events such as the emergence of maggots from rotting meat or the appearance of mice near a piece of old cheese.
- (C) It began to be accepted that higher organisms could not appear by spontaneous generation, but the discovery of animalcules (microorganisms) by the early microscopist Antonie van Leeuwenhoek revived the theory.
- (D) This basic concept was recapitulated in a variety of forms (the 9th century Arab biologist Al-Jahic refers to the spontaneous generation of life in mud in his Book of Animals) until the 17th century, when William Harvey, through his work on deer embryos, proposed that 'everything comes from the egg' in 1651.
- (E) This was followed by the Italian physician Francesco Redi's demonstration in 1668, that meat which was shielded from flies bore no maggots.
- (a) BDEAC (b) BADEC
(c) BADCE (d) BDACE
(e) BEDCA
6. (A) Beggar-my-neighbor, in economics, is a trade policy of competitive devaluation, where countries devalue their exchange rates in rapid succession in order to make export prices more competitive.
- (B) This was prevalent in the 1930s. It is harder to achieve under floating rates, though the Japanese are often accused of trying to keep the yen artificially low to encourage their exports.
- (C) Although beggar-my-neighbor policies work for a short time, to boost the domestic economy, there are several detrimental results—(1) the protected industry is inefficient, so consumers have to pay higher prices; (2) trading partners are forced to retaliate with their own protectionist policies; and (3) they earn less foreign exchange, so buy less of the first country's exports.
- (D) In effect, everyone is beggared.
- (E) This happened in the 1920s and 1930s, but was partly outlawed by GATT (the General Agreement on Tariffs and Trade) after 1947. The slow-growing 1970s and 1980s and early 1990s have rekindled beggar-my-neighbor instincts.
- (a) ABCDE (b) ADCBE
(c) ACBDE (d) ABECD
(e) AEDCB
7. (A) My life is constantly thrown headlong into transcendent thing, and passes wholly outside me.
- (B) I am thinking of the Cartesian cogito, wanting to finish this work, feeling the coolness of the paper under my hand, and perceiving the trees of the boulevard through the window.
- (C) This book, once begun, is not a certain set of ideas; it constitutes for me an open situation, for which I could not possibly provide any complex formula, and in which I struggle blindly on until, miraculously, thoughts and words become organized by themselves.
- (D) The cogito is either this thought which took shape three centuries ago in the mind of Descartes, or the meaning of the books he has left for us, or else an eternal truth which emerges from them, but in any case, is a cultural being of which it is to say that my thought strains towards it rather than that it embraces it, as my body, in a familiar surrounding, finds its orientation and makes its way among objects

without my needing to have them expressly in mind.

- (a) BADC (b) CBAD
- (c) BCAD (d) ACDB
- (e) ADBC

8. (A) It is the same with the recent achievements of our material civilisation; Our Western scientific knowledge and our technique for turning it to account are perilously esoteric.
- (B) All acts of social creation are the work either of individual creators or, at most, of creative minorities; at each successive advance, the great majority of the members of society are left behind.
- (C) If we glance at the great religious organisations extant in the world today, Christian, Islamic, and Hindu, we shall find that the great bulk of their nominal adherents, still live in a mental atmosphere which, so far as religion is concerned, is not far removed from simple paganism.
- (D) The great new social forces of Democracy and Industrialism have been evoked by a tiny creative minority, and the great mass of humanity still remains substantially on the same intellectual and moral level in which it lay before the titanic new social forces began to emerge.
- (a) CADB (b) DBAC
 - (c) DACB (d) BCAD
 - (e) ABDC
9. (A) This tendency to over-stress the contribution of character, and to put it in an altogether misleading antithesis to intellect, is also probably characteristic of equalitarian societies.
- (B) Differences in intellectual capacity are particularly distasteful to the equalitarian, who can with comfort fall back on a vague mystique of character as the principal attribute of such leadership as he will allow, and which he may delude himself is very widely diffused.
- (C) Whereas a high intelligence is not usually a spectacular quality to the majority of people, courage, tenacity, and dominance are.
- (D) The contribution of intelligence to leadership is underestimated, perhaps, because in the popular picture of the leader, attributes of character are far more obvious than those of intellect.

- (a) DCAB (b) BCAD
- (c) ACDB (d) CADB
- (e) ABCD

10. (A) What we mean by a work of art is, then, an entity which provides a more or less lasting possibility for a number of consumers to make such actualisation or concretions on the basis of a material thing or a series of physical 'happenings' which are the existential substrate of the work of art.
- (B) Roman Ingarden, who discusses the same thing, uses the word 'concretion' in order to emphasise that the process of actualisation is one of rendering the indeterminate determinate or concrete.
- (C) Appreciation, then, consists in bringing an appropriate aesthetic object into awareness to the fullest possible degree on the basis of the material thing or 'happening' to which we are attending.
- (D) In previous writing, as here, I have used the word 'actualisation'—making actual what is latent or potential—for this process.
- (a) CDBA (b) ADCB
 - (c) DCBA (d) CBDA
 - (e) BDAC
11. (A) *Aesthetic experience* is a mode of cognition by direct apprehension and it consists of focusing awareness upon whatever is presented to the senses.
- (B) It is a basic form of mental activity in so far as sensory awareness is fundamental to all our dealings with the world in which our lives are fated to be spent.
- (C) Sensuous awareness is the first step out from imprisonment within the solitariness which is the penalty of individual existence, and from this step all else follows.
- (D) We can only manipulate our environment to our needs and desires, to obdurances of the environment, to the extent that we become directly acquainted with it through our organs of sense.
- (a) ACBD (b) ABDC
 - (c) ABCD (d) BCAD
 - (e) BACD

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12. (A) For example, if a person holds an attitude towards the United States, military participation in the Persian gulf war and discusses this issue with a friend, this attitude would likely become linked, in a molar schema, with both the friends, attitude on the issue and the person's attitude towards the friend.
- (B) As our discussion of bonds between attitude and values has already shown, attitudes are generally not isolated within the individual's mind, but are linked to other's attitudes in molar cognitive structures.
- (C) These connections between attitudes develop as a product of a social interaction.
- (D) Of particular interest to social psychologists are the cognitive linkages that may be formed between attitudes towards issues and attitudes towards people.
- (a) DCAB (b) DCBA
(c) BDCA (c) BDAC
(e) ABCD
13. (A) In this model, subjective norm is itself a function of normative beliefs, which represent perception of a significant other's preference about whether one should engage in a behaviour.
- (B) The model quantifies these beliefs by multiplying the subjective likelihood that a particular significant other (called a referent) thinks the person should perform the behaviour, times the person's motivation to comply with that referent's expectations.
- (C) For example, an individual might believe that his mother thinks that he should not donate money to the democratic party and that his best friend thinks he should donate.
- (D) These products, which are analogous to the expectancy times value products, computed for behavioral beliefs, are then summed over the various salient referent persons.
- (a) ACBD (b) DCBA
(c) DBCA (d) CBAD
(e) ADCB
14. (A) Worth considering in the context of the probabilogical model's treatment of belief change is the question of how change in a premise is brought about.
- (B) Baye's theorm specifies how beliefs should change if information is used properly (that is, according to the law of mathematical probability.)
- (C) Whereas the probabilogical model considers the effect of change in one belief (a premise) a on change in another belief (a conclusion), it does not consider how new information changes belief in the premise in the first place.
- (D) The approach thus provides a normative model that prescribes how beliefs , which are called hypothesis in this tradition (e.g. "research on groups will become dominant in social psychology"), should change in response to the introduction of some new information called evidence or datum in this tradition.
- (a) ADCB (a) CBAD
(c) CDBA (d) ACBD
(e) DABC
15. (A) Much of this research has documented a reliable tendency of persuasion to decrease when fewer arguments are presented.
- (B) For example, in several experiments by 'Insko' and his colleagues, subjects were presented with varying numbers of arguments supporting the guilt or innocence of a fictitious defendant.
- (C) Across the various studies, increasing the number of guilty arguments significantly increased the subjects' tendencies to render guilty verdicts, whereas increasing the number of not guilty arguments increased the subjects' tendencies to judge the defendant innocent.
- (D) Because lowering message comprehensibility presumably decreases the persuasiveness of high quality messages by lessening the amount of supportive argumentation received, it is also important to consider research that has varied the number of arguments that a message contains.
- (a) DBCA (b) DABC
(c) ABCD (d) CBAD
(e) BDCA
16. (A) It is worth noting that McGuire felt that the compensation principle applied to a large set of individual difference dimensions, not only to the few variables he used to illustrate his logic and predictions (e.g., self-esteem, intelligence, anxiety.)

- (B) In large part, this belief was based on another, that complete susceptibility or non-susceptibility to influence attempts, was less adaptive for human organisms than being susceptible in some situation and non-susceptible in others.
- (C) For example, rather than being ubiquitously persuasive, people with low self-esteem were predicted to be some times more persuasive than people with moderate(or high) self-esteem and sometimes less persuasive.
- (D) Taken together, the compensation in situational weighting principles of the Mcguire paradigm allowed him to model this view point.
 (a) DCBA (b) ABDC
 (c) ACBD (d) ABCD
 (e) CDBA
17. (A) The definition of the object is, as we have seen, that it exists in parts, and that consequently, it acknowledges between itself and other objects, only external and mechanical relationships, whether in the narrow sense of motion received and transmitted or in the wider sense of the relation of function to variable.
- (B) It was of course realised that in the circuit of behaviour, new particular forms emerge, and the organism with the power transforming the physical world.
- (C) Where it was desired to insert the organism in the universe of objects and thereby close off that universe, it was necessary to translate the functioning of the body into the language of the stimulus and receptor, receptor and Empfinder.
- (D) But in fact, it attributed to the nervous systems, the occult power of creating the different structure of our experience, and whereas sight, touch and hearing are so many ways of gaining access to the object, these structures found themselves transformed into compact qualities derived from the local distinction between the organs used.
 (a) ACBD (b) CDBA
 (d) ABDC (d) DACB
 (e) DCBA
18. (A) Intellectualism set out, it is true, to discover by reflection, the structure of perception, instead of explaining it in terms of a combination of associative forces and attention, but its gaze upon perception is not yet direct.
- (B) Sensation is no longer presupposed as a real element of consciousness.
- (C) This will be seen better by examining the role played in its analysis by the notation of judgement.
- (D) Judgement is often introduced as what sensation lacks to make perception possible.
- (E) But when it is desired to delineate the structure of perception, it is done by joining up the points of sensation.
 (a) EDABC (b) DABCE
 (c) ACDBE (d) CDBAC
 (e) BCEAD
19. (A) Intellectualism is unequal to dealing with this perceptual life, either falling short of it overshooting it; it calls up as limiting cases, the manifold qualities which are merely the outer or casing of object, and from there it passes on to a consciousness of that which claims to hold within itself, the law or secret of that object, and for this reason, deprives the development of the experience of its contingency and the object of its distinctive perceptual style.
- (B) This move from thesis to antithesis, this flying from one extreme to the other, which is the regular procedure of intellectualism, leaves the starting-point of analyses unaffected.
- (C) We started off from a world in itself which acted upon our eyes so as to cause us to see it, and we now have consciousness of or thought about the world, but the nature of this world remains unchanged: it is still defined by the absolute mutual exteriority of its part, and is merely duplicated throughout its extent by a thought which sustains it.
- (D) An object is an organism of colour, smells, sounds and tactile appearances, which symbolise, modify and accord with each other according to the laws of real logic which it is the task of science to make explicit, and which it is far from having analysed completely.
 (a) DACB (b) CABD
 (c) DABC (d) ACDB
 (e) BACD

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20. (A) Between sense experience and knowing, common experience establishes a difference which is not that between the quality and the concept.
(B) This had been possible only at the price of moving far from the ordinary acceptance of the word.
(C) Empiricism had emptied it of all mystery by bringing it down to the possession of a quality.
(D) 'Sense experience' has become once more a question for us.
(a) DABC (b) ABDC
(c) CADB (d) DCBA
(e) ABCD
21. (A) As soon as one grew tired of them, to picture consciousness in the process of perceiving to revive the forgotten perceptual experience, and to relate them to it, they were found to be inconceivable.
(B) By dint of making these difficulties more explicit, we were drawn implicitly into a new kind of analysis, into a new dimension in which they were destined to disappear.
(C) So, 'sensation' and 'judgement' have together lost their apparent clearness: we have observed that they were clear only as long as the prejudice in favour of the world was maintained.
(D) The criticism of the constancy hypothesis and more generally, the reduction of the idea of 'the world' opened up a phenomenal field which now has to be more accurately circumscribed, and suggested and assigned its place in relation to scientific knowledge, and to psychological and philosophical reflection.
(a) CABD (b) CDAB
(c) DCBA (d) ADBC
(e) CBDA
22. (A) I am trying to express in this way a certain manner of approaching the object, the 'gaze' in short, which is as indubitable as my own thought, as directly known by me.
(B) But what do these words mean? Is not to see always to see from somewhere? To say that the house itself is seen from nowhere is surely to say that it is invisible! yet when I say that I see the house with my own eyes, I am saying something that cannot be challenged; I do not mean that my retina and crystalline lens, my eyes as material organs, go into action and cause me to see it; with only myself consult, I can know nothing about this.
(C) Our perception ends in objects, and the object once constituted, appears as the reason for all experiences of it which we have had or could have.
(D) For example, I see the next-door house from a certain angle, but it would be seen differently from the right bank of the Seine, or from the inside, or again from an aeroplane: the geometrized projection of these perspectives and of all perspectives, that is, the perspective position from which all can be derived, the house seen from nowhere.
(a) CDAB (b) BCDA
(c) ADBC (d) CDBA
(e) BADC
23. (A) In order not to prejudge the issue, we shall take objective thought on its own terms and not ask it any questions which it does not ask itself.
(B) We cannot remain in this dilemma of having to fail to understand either the subject or the object.
(C) If we are led to rediscover the experience behind it, this shift to ground will be attributed only to the difficulties which objective thought itself raises.
(D) We must discover the origin of the object at the very centre of our experience; we must describe the emergence of being and we must understand how, paradoxically, there is for us an in-itself.
(a) ABDC (b) CDAB
(c) BDAC (d) DACB
(e) ABCD
24. (A) Just as we speak of repression in the limited sense when I retain through time one of the momentary worlds through which I have lived, and make it the formative element of my whole life—so it can be said that my organism, as a prepersonal cleaving to the general form of the world, as an anonymous and general existence, plays, beneath my personal life, the part of an inborn complex. It is not some kind of inert thing; it too has something of the momentum of existence.

- (B) Thus, there appears round our personal existence, a margin of almost impersonal existence. The human world which each of us has made for himself is a world in general terms to which one must first of all belong in order to be able to enclose oneself in the particular context of a love or an ambition.
- (C) To the extent that I have ‘sense organs’, a ‘body’ and ‘psychic functions’ comparable with other men’s, each of the moments of my experience ceases to be an integrated and strictly unique totality, in which details exist only in virtue of the whole; I become the meeting point of ‘causalities’.
- (D) In so far as inhabiting a ‘physical world’, in which consistent ‘stimuli’ and typical situations recur—and not merely the historical world in which situation are never exactly comparable—my life is made up of rhythms which have not their reason in what I have chosen to be, but their condition in the humdrum setting which is mine.
- (a) BADC (b) CDBA
(c) ADBC (d) CDAB
(e) BDAC
25. (A) In its descriptions of the body from the point of view of the self, classical psychology was already wont to attribute to it ‘characteristics’ incompatible with the status of an object.
- (B) In the first place, it was stated that my body is distinguishable from the table or the lamp in that I can turn away from the latter whereas my body constantly perceived.
- (C) It is not the case that ever-renewed perspectives simply provide it with opportunities of displaying its permanence, and with contingent ways of presenting itself to us.
- (D) It is therefore an object which does not leave me. But in that case, is it still an object? If the object is an invariable structure, it is not one in spite of the changes of perspective, but in that change or through it.
- (E) It is an object, which means that it is standing in front of us, only because it is observable, situated, that is to say, directly under our hand or gaze, indivisibly overthrown and re-integrated with every movement they make.
- (F) Otherwise, it would be true like an idea and not present like a thing.
- (a) ACBDEF (b) ADBCEF
(b) CDBAFE (d) ABDCEF
(e) FEDACB
26. (A) It is red and golden.
(B) Our leaf falls.
(C) It detaches itself with a little plopping sound from its place high up in the tree.
(D) The sun catches it and it glitters with mist and dew.
(E) It plunges straight down through the tree and then hesitates and hovers for a while just below the lowest branches.
(F) It now descends in a leisurely arc and lingers for another moment before it finally settles on the ground.
- (a) CADBEF (b) BCAEDF
(c) BCAEFD (d) AFDEBC
(e) FACBDE
27. (A) They are almost universally recognisable and immediate in their appeal.
(B) All these are qualities to which most people can readily respond because, although they are raised above their normal intensity, they are all qualities to which we habitually respond in everyday life.
(C) Consider, for example, the overwhelming pathos of the *Perpignan Crucifix*, the dignity and power of Michelangelo’s *Moses*, the tenderness of the gesture of the man’s hand in Rodin’s *The Kiss*, the warm radiance of Maillol’s and Renoir’s sculptures of women, the erotic appeal of an Indian apsara, and the youthful charm of choirboys in Lucca della Robbia’s *Cantoria*.
(D) There are some qualities of sculpture which may be appreciated without much effort.
- (a) DACB (b) ABCD
(c) DCBA (d) CBAD
(e) BACD
28. (A) Such expression and our perception of it operate according to the same principles in the simulated figures of art as in real life.
(B) Artists have been praised for their success in depicting accurately and unambiguously, the

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outward manifestations of emotion in the figures which their pictures displayed.

- (C) The depiction or description of external emotional expression (physiognomic qualities) has been a prominent feature of much of the world's art, particularly art produced in the tradition of naturalism.
- (D) A person with a delicate sensibility for emotional expression in life, one who can read them with more than ordinary perceptivity and sympathy, will be for that reason, better qualified to appreciate this kind of art.
- (a) BACD (b) DABC
(c) BCAD (d) CBAD
(e) ABCD
29. (A) His subject is virtually a matter of indifference, if you hang together still life's, portraits, landscapes, and figure studies by him, you find that the difference of subject is of minor importance because all are dominated by his struggle to realise spatial structure by certain technical means common to all and to build into a composition of spatial planes.
- (B) On his attitude to landscape, Cezanne himself is quoted by Joachim Gasquet as saying: Here is motif.
- (C) The planes of a head, for example, are described as if they had formed the sides of a mountain, an arm as if it had been a tree trunk and a still life may have the formal properties of a landscape.
- (D) Cezanne is a classical example of an artist whose theme was, almost consistently, the solution of problems connected with the interpretation of visible things in terms of spatial structure.

- (a) DACB (b) DCAB
(c) ACBD (d) CABD
(e) CDBA

30. (A) Relationship, patterns, and higher-order qualities, which before had been invisible, leap into prominence and become organized into the whole.
- (B) It is sharper and more vivid in detail as if it had been removed from the periphery to the focus of vision and it acquires structure by which it is compacted into a unified configuration.
- (C) Though much more complicated and more intricate, the process is akin to what happens when from seeing a picture as a chaotic assemblage of unrelated colours and shapes, we see it as a coherent whole with new structural and expressive qualities permeating the whole.
- (D) When a work of art is successfully apprehended in appreciation, the new aesthetic object which is actualized to awareness is perceived with more lucidity, as if a caul had been removed from in front of it.
- (a) ACDB (b) CBAD
(c) DBAC (d) DABC
(e) BACD

ANSWER KEY

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|---------|---------|---------|---------|---------|
| 1. (a) | 2. (d) | 3. (c) | 4. (a) | 5. (b) |
| 6. (a) | 7. (a) | 8. (d) | 9. (a) | 10. (a) |
| 11. (b) | 12. (c) | 13. (a) | 14. (d) | 15. (b) |
| 16. (b) | 17. (a) | 18. (c) | 19. (c) | 20. (d) |
| 21. (a) | 22. (d) | 23. (c) | 24. (b) | 25. (d) |
| 26. (b) | 27. (a) | 28. (d) | 29. (a) | 30. (c) |