



Theology Admissions Assessment 2016

Specimen Paper Section 1: explained answers

1

The answer is option **B**.

The view that ICT-led initiatives can play an important role in democratic reform is announced in the first sentence. The abstract then draws a distinction between genuine e-democracy and other types of ICT initiative, arguing that only the former can lead to actual reform. The abstract then returns to the theme of possibilities of democratic reform resulting from effective use of e-democracy.

Option **A** is wrong because the abstract concentrates on the form of ICT likely to promote democratic reform rather than expressing a preference.

Option **C** is wrong because although the final sentence refers to the increased role of e-democracy in the future, it does not suggest a wholesale shift to a new model of government.

Option **D** is wrong because the abstract actually distinguishes between 'e-democracy' and other forms of 'e-government'; moreover, it only really distinguishes between two types of ICT use ('one-way' 'e-government', and 'two-way' 'e-democracy').

2

The answer is option **B**.

The text is making a distinction between e-government and e-democracy; the former comprises a predominantly 'one-way' process, furnishing the government with information on which to base decisions, which the text contrasts with a more active process of civic engagement (whereby, presumably, the citizens are involved in the actual decision-making process).

Options **A**, **C** and **D** are all facets of e-democracy itself.

3

The answer is option **A**.

The abstract bemoans the fact that existing analyses of e-democracy are both incomplete ('non-comprehensive') and also something of a 'jungle', which the article has aimed to 'simplify ... into four' models.

Option **C** is wrong because although in order to achieve this simplification the abstract has introduced a new model into the equation, the purpose of the article was not explicitly to do this; this was a means to achieving the stated end: of providing a comprehensive and simplified analysis. Moreover, there is nothing in the abstract to say that this model is 'new'; we are simply told that it has been 'absent from contemporary theoretical literature'. It may be an old model that has dropped out of fashion.

Option **D** is wrong as the aim of the report is to 'simplify' existing analyses; this does not amount to a rejection of all the models – some of the existing models, for example, are evidently being kept.

Option **B** is wrong because making the link between theory and practice is not cited as the purpose of the report.

4

The answer is option **B**.

The authors have effected a simplification of the existing 'jungle' of models of e-democracy into four models which they term 'idealised'. By saying this, they are allowing for the fact that the models may not accurately represent the actual forms of e-democracy in action.

Option **A** is wrong, as they seem to be confident their analysis (of the essential/defining features) is right; any imperfections are (necessarily) to occur in the mapping and matching of the models to actual existing forms.

Option **C** is wrong, as the purpose of the models is better to understand e-democracy – to describe or explain it, rather than to shape or inform it.

Option **D** is wrong, as the aim of the report is to provide a comprehensive analysis of existing forms of e-democracy. This does not preclude the possibility of future forms of e-democracy that do not fit the four models.

5

The answer is option **C**.

The sense that democracy needs to change and reform is implicit throughout much of Abstract One, beginning in the first sentence (where it is declared that ICT presents 'opportunities for greater participation in democratic reform'), and then revived in the later sentences ('in order to maintain legitimacy ... a shift in governmental culture is required', and then at the end, whereby 'initial steps ... undertaken by governments ... enable e-participation to shape democratic reform').

Abstract Two, however, is concerned solely with providing an accurate theoretical analysis of e-democracy (both with a view to capturing its true shape and structure in its current state, and also to informing how it might be best implemented in the future). This rules out options **A**, **B** and **D**.

6

The answer is option **B**.

Abstract One makes it clear that e-democracy needs to be implemented alongside ('...when coupled with...'), rather than as a replacement of, traditional methods of participation.

Abstract Two ends with the conjecture/hypothesis that successful implementation of e-democracy will inevitably contain a blend of aspects of the different models the authors identify ('...may in fact require elements from all four models...').

7

The answer is option **D**.

In paragraph 2 the writer says that emotions encourage organisms to make rapid decisions, and that humans also make decisions that 'seem to come from the gut', i.e. emotional or non-cognitive.

In options **A** and **B** the writers focus only on differences between animals and humans, while in option **C** the writer does not make his own view clear, and only reports the views of others.

8

The answer is option **A**.

According to the writer, even if evidence were found that animals can be motivated by emotions, philosophers would not accept this as evidence that animals have 'moral motivation'.

9

The answer is option **B**.

The writer says there is 'a world of difference' between the instinctive responses found in animals and humans, and the ability to make 'considered moral choices' based on reflection, which she claims is found only in humans. The strength of the writer's rejection is further revealed by her describing of philistine efforts to reduce things to their simplest form to reveal parallels between humans and animals.

In option **A** the writer also rejects the idea that human and animal responses are comparable in that he argues against the notion that animals can behave morally, but there is nothing to support 'strongly rejects'. He is also principally attributing views to philosophers and is not asserting his own views. He does express one part quite strongly ('clearly no one wants to go back') but he is referring to putting animals on trial as opposed to the idea that animals are subject to morality.

In option **C** the writer describes the arguments of competing groups as opposed to asserting his own view.

In option **D** the writer asserts that animal and human decision-making are in some respects comparable.

10

The answer is option **C**.

In the first paragraph the writer gives two points of view put forward by philosophers (although the points of view are also put forward by other academics as well).

In option **A** the writer also gives two points of view, but these are from different disciplines.

In option **B** the writer gives one point of view which is opposed to her own, but we don't know about either her discipline or that of Petersen.

In option **D** the writer does not refer to different disciplines.

11

The answer is option **D**.

The writer says that studying animal decisions provides 'a window on behavioural adaptation', meaning that it helps researchers to find out more about this topic.

In options **A**, **B** and **C**, while the writers give opinions of academics about academic morality, there is nothing to support the idea of actual research, or indeed the notion of evolution.

12

The answer is option **A**.

The writer refers to animal trials in the medieval era.

In options **B** and **C** the writers do not present examples which have this purpose.

In option **D**, the writer refers to the controversy of talking about dogs as 'loving' or 'mean' but this is not intended to provoke a certain reaction from the reader.

13

The answer is option **D**.

The writer says that in the past, any suggestion that animals were capable of cognition was rejected, but that this 'fight' is now 'behind us'.

In options **A**, **B** and **C** the writers do not make connections between views in the near past and now.

14

The answer is option **C**.

The end of the first paragraph refers to practices towards non-humans that may cause pain and discomfort, and the following paragraph describes the assumption by those who believe that humans can be distinguished from the rest of the natural world that we do not need to grant moral consideration to animals.

In option **A**, the writer refers to the 'execution' of animals by humans, but there is nothing about attempts to excuse this.

In options **B** and **D** the writers do not refer to what humans do to animals.

15

The answer is option **A**.

Williams says that Dodds 'apologised, or rather declined to apologise, for using anthropological material' to study ancient Greece, but that since then the use of such methods has become familiar. So while Dodds was aware that an apology might be seen as due to his use of such material (whether or not he was prepared to give this apology), this is now no longer the case.

Option **B** is wrong in that the fact that Dodds declined to apologise suggests that he believed he was right to use the material.

Option **C** is wrong as there is no reference to any later development in the field; what occurred later was just a more general application of anthropological material.

Option **D** is wrong in that while the text refers to recent work that has uncovered 'structures of myth and ritual', there is nothing to suggest that Dodds was aware it would provide insights in these specific areas.

16

The answer is option **C**.

Williams says that using the methods of cultural anthropology 'helps us to understand the Greeks by first making them strange', and says that we must 'keep a sense of their otherness'.

Option **A** is wrong as it suggests we might need to share their feelings.

Option **B** is also wrong as the text says the approach used avoids the problem of assimilating the lives of the Greeks too closely to 'modern conceptions'.

Option **D** is wrong because although cultural anthropology treats the communities it studies as different so making them seem 'strange', the text does not refer specifically to 'atypical social structures'.

17

The answer is option **B**.

Williams concedes in paragraph 3 that cultural anthropology has to describe similarities between different societies, as 'human beings everywhere need a cultural framework to deal with reproduction, eating, death, violence'.

Option **A** is wrong because he suggests in paragraph 2 that the lives of the ancient Greeks should not be 'too benignly assimilated to modern conceptions', but the ancient Greeks themselves can clearly not be exposed to these ideas.

Option **C** is wrong because although paragraph 3 has a reference to myths and rituals and their reflection in literature, there is nothing to support the idea of an imaginative or a factual interpretation by scholars.

Option **D** is too extreme; while cultural anthropologists may think of the lives of their subjects as different, they may in some cases (though not with the ancient Greeks) 'come very close to the people with whom they are living' (paragraph 2) and the possibility of communication is not ruled out.

18

The answer is option **C**.

In paragraph 3 the writer says that he will stress the similarities in 'the concepts that we use in interpreting our own and other people's feelings and actions'.

Option **A** is wrong. While Williams uses the expression 'historical considerations' these are not the stated target of his study.

Option **B** is wrong in that Williams raises this as a possible focus, but states that it will not be the basis for his study.

Option **D** is wrong because although there are unusual human needs, Williams explicitly states that the similarities he is interested in are those to do with concepts for interpreting action.

19

The answer is option **D**.

Williams refers to 'the basic asymmetry between the parties' (the cultural anthropologists and those whom they study) due to the different status they have in the study and the researchers' use of a theoretical apparatus.

Option **A** is wrong as the expression 'circle a little warily' refers to the tension between the reasons for not feeling superior, and the realities of the situation – it does not refer to those being studied.

Option **B** is wrong as there is no suggestion that explanations are oversimplified – in fact the reference to 'theoretical apparatus' suggests the opposite.

Option **C** is wrong as there is nothing to suggest that the researchers are influenced by the people they study, or by anyone else.

20

The answer is option **B**.

This is supported by the following sentence: 'They are among our cultural ancestors...!'

Option **A** is wrong because other peoples may have had comparable social and cultural achievements, but according to Williams it is the link with Western civilisation that makes the Greeks particularly significant to us.

Options **C** and **D** are wrong as Williams says that reference to the history of European domination and the study of human diversity are less immediate parts of self-understanding than study of the Ancient Greeks.

21

The answer is option **C**.

Williams says that learning about the Greeks is central to our understanding of who we are, and that our exposure to other traditions in the modern world will not affect this special relationship between Greek civilisation and the modern (Western) world.

Options **A** and **B** are both wrong as in this part of the text Williams is talking about the influence of ancient Greece on the modern world, not about the learning or interpretation of Greek history.

Option **D** is wrong as Williams does not say these other traditions have become more important than they were.

22

The answer is option **A**.

The writer has introduced the idea of self-understanding in paragraph 4, and develops this in paragraph 5 by justifying its importance in global rather than European terms by saying that this may 'help us to see ways in which our ideas may be wrong'.

Option **B** is wrong because while both modernity and other traditions are referred to, the paragraph does not develop a distinction between them.

Options **C** and **D** are wrong as ideas of language and culture, and modern ideas vs those of the ancient Greeks, are referred to in passing, but the distinction is not used by the writer to make a further point.

23

The answer is option **D**.

The basic meaning of 'untimely' is 'at an unsuitable time' which is supported in the text by 'to act against the age'.

Option **A** is wrong because Williams evidently thinks his investigation can be worthwhile and therefore helpful.

Option **B** is wrong because Williams' project is predicated on the intelligibility of the Greeks, otherwise we could not study our relation to them at all.

Option **C** is wrong because there is no reference in the text to anything being chosen.

24

The answer is option **B**.

Williams starts by discussing the work that has already been done in studying the ancient Greeks, then goes on to describe and justify his own approach, but stresses throughout the importance of studying the thought of the ancient Greeks, for the reason given in the final sentence.

Option **A** is wrong as the writer, while accepting the value of such methods, specifically rejects them for his own study.

Option **C** is wrong as there is nothing to support the reference to the ideas being 'distorted'.

Option **D** is wrong as his focus is on self-understanding by people today, not the ancient Greeks.

25

The answer is option **B**.

The writer refers to the 'mythic stature' of the style, and refers to a 'deeply familiar world' which seems to come from 'the collective imagination'.

Option **A** is wrong because the examples in the first sentence suggest that the hard-boiled crime story is linked to relatively recent American culture, rather than to earlier times.

Option **C** is wrong because although the first sentence supports the idea of stereotypes, there is nothing to suggest that these distort attitudes to crime.

Option **D** is wrong because while the paragraph does suggest that the genre is based on stereotypes, the writer is not criticising crime stories in this paragraph, but describing the main elements of the style and suggesting the power of the genre.

26

The answer is option **A**.

Paragraph 2 develops the idea that the popularity of the genre underpins its place in American popular culture and that such popularity obscures the variety within the genre.

Option **B** is wrong in that the writer only refers in passing to 'comparable popular narratives'.

Option **C** is wrong as the paragraph does not describe a shift in attitudes (the writer says the assumption that all crime is hard-boiled was 'once commonplace' but does not develop the idea of a change).

Option **D** is wrong as at the end of the paragraph McCann is saying the opposite – that writers have demonstrated creativity in their interpretation of the genre.

27

The answer is option **B**.

At the end of the paragraph McCann says that writers have demonstrated creativity in their interpretation of the hard-boiled fiction, i.e. they 'found in its elements the means to pursue quite varied ambitions'. This idea is referred to earlier in the paragraph when McCann says its rules are 'endlessly available for variation'.

Options **A**, **C** and **D** are wrong in that ideas of critics' negative attitudes, writers' status and international influence are not developed in this paragraph.

28

The answer is option **A**.

The paragraph describes the social effects of Prohibition, and commercial factors related to the growth of pulp fiction.

Option **B** is wrong as the stories did not arise from the criminal underworld.

Option **C** is wrong because although we are told that popular tastes in reading shifted, there is no information about social class.

Option **D** is wrong because the writer does not say that popular culture actually contributed to social unrest, but that it was a response to it.

29

The answer is option **B**.

Shaw and the writers he supported claimed the genre dealt with 'real human people', and opposed the artificiality of the classic detective story.

Option **A** is wrong because while paragraph 4 does contain a quotation from an editor, this is not presented as having influenced the genre.

Option **C** is wrong in that the reference to an intellectual approach relates more closely to the classic detective genre and there is nothing to support 'surprisingly'.

Option **D** is wrong because, although there is a reference to class in the paragraph, the hard-boiled writers set out to challenge the style of writing that typically set its stories among the upper class rather than undermining values shared by the upper class.

30

The answer is option **C**.

Shaw refers to features of the hard-boiled style such as 'when they are wounded they bleed'.

Option **A** is wrong as Shaw does not question the rationality of the classic detective.

Option **B** is wrong because his criticisms do not focus only on the Sherlock Holmes stories.

Option **D** is wrong because the writer does not defend the descriptions of violence, nor does he mention criticism against which they might need defending.

31

The answer is option **D**.

The expressions 'Venetian vase' and 'pleasing artificiality' are both implicitly negative in attitudes towards the leisure class.

Option **A** is wrong because 'A great vogue' does not suggest an attitude to the leisure class.

Options **B** and **C** are wrong because while both expressing an attitude, they do not reflect the contrast with realism that is developed by the image of the Venetian vase.

32

The answer is option **D**.

The hard-boiled story was 'no less a popular fantasy than the old ... detective story'.

Option **A** is wrong as the second sentence of the paragraph refers to the motivations of criminals, but not to any misunderstanding of these.

Option **B** is wrong because although the writer refers to 'vivid depictions of the contemporary city' there is nothing to link this to a 'mission'.

Option **C** is wrong because the point being made is not that the description was oversimplified, but that it was unrealistic and exaggerated.

33

The answer is option **B**.

This comes from the reference to the hard-boiled writers' lack of experience of the world they described.

Options **A**, **C** and **D** are wrong as these are not assumptions that McCann questions.

34

The answer is option **A**.

The hard-boiled style was derived from dime-novels and the western.

Option **B** is wrong because there is nothing to support the reaction against traditional character types and location.

Option **C** is wrong because there is no mention of the influence of fiction from nineteenth-century magazines, only nineteenth-century dime-novels.

Option **D** is wrong because the focus is not on their divergence.

35

The answer is option **A**.

The writer rejects the idea that a fantasy ('golden age fiction') was replaced by something more realistic ('hard-boiled fiction'). Instead, one fantasy – golden age fiction – was replaced by another fantasy – hard-boiled fiction so the first 'popular fantasy' must refer to golden age fiction.

Options **B** and **C** are both wrong in that they describe precursors of hard-boiled fiction, but these were not displaced by hard-boiled fiction in the same way as classic detective fiction.

Option **D** is wrong in that it confuses the chronology of the account given in the preceding paragraphs; the classic detective story was replaced by the hard-boiled novel, not vice versa.

36

The answer is option **C**.

This is supported by 'a wave of xenophobic suspicion'.

Options **A** and **D** are wrong in that there are references to government, but not to its inability to maintain order, or its restrictions on individual freedom.

Option **B** is wrong as although corporate enterprise is mentioned, its power over people's lives is not.