

LNAT Practice Test 1 Questions

Ever since its inception, cosmology has sought the answers to some nebulous questions. For example, whether space is curved? What is the form and amount of matter in the Universe? Before such existential questions as *Do we live in an infinite Universe?*, can be answered effectively, the value of some still unknown parameters of the Universe needs to be determined. In particular, cosmology must find the value of one particular number, which it refers to as the Omega Number.

The Omega Number is the key to unlocking many secrets of the Universe's structure and of Big Bang's aftermath. The Big Bang model - it is not a theory as many people believe - does include the Omega Number but only as a variable with an unspecified number. It is impossible to set an accurate starting point for the Big Bang model since the starting conditions are unknown to man. Hence, cosmologists use their cosmic observations to set the starting point on which to run the Big Bang model.

The Omega number determines the Universe's geometry, and also, therefore - given the Universe's current state of expansion - the Universe's eventual fate. This is because the Omega Number represents the ratio of matter's density to the critical value at which there is a balance between the Universe's eternal expansion and its ultimate collapse. Whatever the Omega value, matter always causes a cosmic deceleration. In layman's terms, matter slows down the Universe's expansion.

1. Which of the following words would be the best replacement for the word *nebulous* in the passage's first sentence?

(COMPREHENSION)

- Big.
- Scientific.
- Difficult.
- Anthropological.
- Amorphous.

2. What is the passage author's primary purpose in questioning *whether we live in an infinite universe?*

(INDUCTION/ANALYSIS)

- To show that there are unanswered cosmological questions.
- As a link to discussing the Big Bang Model.
- To pose the question, then to answer it later in the passage.
- To describe cosmology's Omega number.
- As an example of a nebulous question.

3. The main reason why the first paragraph's question, which appears in italics, is described as *existential* is because the question?
(COMPREHENSION)
 - Relates to human freewill/freedom.
 - Is a quote from existential philosophy.
 - Concerns human existence.
 - It is a difficult question to answer.
 - It is a question that only God can answer.

4. The passage associates which of the following facts with the Omega number?
(DEDUCTION)
 - It is a Greek letter of the alphabet.
 - A crucial part in cosmology.
 - It has the same value throughout our Universe.
 - That the amount of Omega is known.
 - It will explain how the Big Bang occurred.

5. The metaphor used in the second paragraph to equate the Omega Number with a *key*, works because the Omega number is what?
(DEDUCTION)
 - Unique - like a key which fits a specific lock.
 - Complex to calculate - like a key which turns the tumblers of its lock.
 - Unfamiliar - like a secret door.
 - Misplaced - like a lost key.

The word *culture* - anthropological in origin - encompasses those behaviours that structure human exchanges between two different societies. As such, the concept of *culture* has multiple applications. For example, in many sociological debates on racism and sexism, it is an individual's cultural background that is often referred to. Thus, the concept of culture captures the apparently random differences across human societies.

Theories of *cultural relativism* explain the learned basis for such cultural differences. Such theories refer to all those behaviours, beliefs and perceptions which one picks up from childhood. If one assumes that a particular culture results from all of a particular society's past experiences, then that society's current beliefs and perceptions are merely artificial, historical constructs. Two conclusions follow on from this assumption: firstly, that cultures can only be judged relative to one another; and secondly, that human behaviour can only be understood relative to the society's culture in which that behaviour is found.

Now another question arises. *Is there a moral dimension to cultural relativism?* Having established that an individual perceives their world through the lenses of their own culture; the societal beliefs and behavioural norms to which that individual adheres must also be

attributed to that individual's own culture. It therefore follows logically that one society cannot claim to have a moral superiority over another society. Also it can be inferred that anyone unfamiliar with a particular society's culture is unable to judge what constitutes acceptable behaviour within that particular society. Such a debate then raises the question of where to draw the boundaries of any culture; what is *not included*?

6. The passage makes which of the following inferences based upon cultural relativism?
(INDUCTION)
- Their random nature makes cultural differences difficult to interpret.
 - Cultural differences are learned from birth.
 - Human behaviour can only be understood in the context of culture.
 - To understand human behaviour one must first study sociology.
 - Human behaviour only has meaning outside its cultural context.
7. Which of the following best describes the second paragraph's term *artificial, historical constructs*?
(INTERPRETATION)
- Having a false meaning.
 - Originally meaning something else.
 - Having a constant meaning.
 - Only having meaning historically.
 - Having a different meaning today.
8. Which of the following best describes the meaning of the term *cultural relativism*?
(INTERPRETATION)
- The random differences that exist across cultures.
 - A society's learned behaviour and beliefs.
 - Artificial historical constructs.
 - Behaviour and beliefs that are difficult to interpret.
 - The learned attitudes passed on by between a society's members.
9. What meaning does the passage's author intend by using the word *lenses* metaphorically in the second sentence of the last paragraph?
(DEDUCTION)
- Biases.
 - Points of focus.
 - Mirrors.
 - Spectacles.



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10. The passage's author uses which of the following as facts when discussing the morality of cultural relativism?

(INTERPRETATION)

- There are no limits to what constitutes culture.
- Different societies have different cultural norms.
- Some societies claim to have moral superiority over other societies.
- Outsiders cannot judge moral issues in other societies/cultures.