

## READING COMPREHENSION SECTION

### TEXT 1/3

Carefully read this excerpt and answer the questions below **using only the information provided in the text:**

In today's Grand Chamber judgment in the case of *Verein KlimaSeniorinnen Schweiz and Others v. Switzerland* (application no. 53600/20) the European Court of Human Rights held, by a majority of

sixteen votes to one, that there had been:

a violation of Article 8 (right to respect for private and family life) of the European Convention on Human Rights;

and, unanimously, that there had been:

a violation of Article 6 § 1 (access to court).

The case concerned a complaint by four women and a Swiss association, Verein KlimaSeniorinnen Schweiz, whose members are all older women concerned about the consequences of global warming on their living conditions and health. They consider that the Swiss authorities are not taking sufficient action, despite their duties under the Convention, to mitigate the effects of climate change.

The Court found that Article 8 of the Convention encompasses a right to effective protection by the State authorities from the serious adverse effects of climate change on lives, health, well-being and quality of life.

However, it held that the four individual applicants did not fulfil the victim-status criteria under Article 34 of the Convention and declared their complaints inadmissible. The applicant association, in contrast, had the right (locus standi) to bring a complaint regarding the threats arising from climate change in the respondent State on behalf of those individuals who could arguably claim to be subject to specific threats or adverse effects of climate change on their life, health, well-being and quality of life as protected under the Convention.

The Court found that the Swiss Confederation had failed to comply with its duties ("positive obligations") under the Convention concerning climate change. There had been critical gaps in the process of putting in place the relevant domestic regulatory framework, including a failure by the Swiss authorities to quantify, through a carbon budget or otherwise, national greenhouse gas (GHG) emissions limitations. Switzerland had also failed to meet its past GHG emission reduction targets.

While recognising that national authorities enjoy wide discretion in relation to implementation of legislation and measures, the Court held, on the basis of the material before it, that the Swiss authorities had not acted in time and in an appropriate way to devise, develop and implement relevant legislation and measures in this case.

In addition, the Court found that Article 6 § 1 of the Convention applied to the applicant association's complaint concerning effective implementation of the mitigation measures under existing domestic law. The Court held that the Swiss courts had not provided convincing reasons as to why they had considered it unnecessary to examine the merits of the applicant association's complaints. They had failed to take into consideration the compelling scientific evidence concerning climate change and had not taken the complaints seriously.

1. The parties of the case of *Verein KlimaSeniorinnen Schweiz and Others v. Switzerland* were
  - a. a Swiss association, four women and the Swiss Confederation
  - b. a Swiss association and four women in the Swiss Confederation
  - c. a Swiss association of women and the Swiss Confederation
2. In the judgment at issue both articles 8 and article 6 of the European Convention on Human Rights (hereafter: ECHR) were invoked. The European Court on Human rights
  - a. upheld one individual complaint on both grounds
  - b. upheld all the individual complaints on both grounds unanimously
  - c. upheld one individual complaint unanimously only with regard to the right to respect for private and family life
3. The case brought by the four women concerned about the consequences of global warming was
  - a. successful because the Court found that the Swiss Confederation had failed to comply with its duties (“positive obligations”) under the Convention concerning climate change
  - b. successful because the Court found that article 8 ECHR encompasses a right to effective protection by the State authorities from the serious adverse effects of climate change on lives, health, well-being and quality of life
  - c. inadmissible because the four individual applicants did not fulfil the victim-status criteria
4. The Court found that the Swiss association
  - a. lacked locus standi and that only individuals are authorized to act against state authorities for the effects of climate change
  - b. had locus standi, but its complaint was unsuccessful
  - c. had locus standi and its complaint was successful
5. After this judgment it can be said that under the European Convention on Human rights
  - a. state authorities have a positive duty to protect individuals from the serious adverse effects of climate change
  - b. private entities have a positive duty to mitigate the effects of climate change

c. courts have a positive duty to mitigate the effects of climate change on individuals' lives, health, well-being and quality of life

6. The Court found that the Swiss Confederation had failed to comply with its duties ("positive obligations") under the Convention concerning climate change because

a. the four women had suffered the adverse effects of climate change

b. Swiss authorities had not approved a carbon tax

c. Swiss authorities had failed to achieve their GHG emission reduction targets

7. According to this judgment, state authorities can be found responsible under the ECHR for

a. the deterioration of the environment

b. their lack of regulatory action

c. their lack of financial support to individuals detrimentally affected by climate change

8. This judgment can be read as

a. constraining state authorities because they enjoy only limited discretion in fulfilling their ECHR obligations

b. constraining state authorities, although the latter enjoy broad discretion in fulfilling their ECHR obligations

c. empowering state authorities because they are now authorized to take positive actions against climate change.

9. The fact that state authorities were found to "enjoy wide discretion in relation to implementation of legislation and measures" means that

a. they could select among a variety of potential policy measures

b. they were free to decide whether to implement their legislation and measures

c. they were free to decide when to implement their legislation and measures

10. According to the judgment, Swiss courts

a. contributed to the violation of article 8 ECHR because they refused to hear the case at issue

b. contributed to the breach of article 6 ECHR because they provided unconvincing arguments as to lack of scientific evidence

c. neglected compelling scientific evidence concerning climate change

## TEXT 2/3

Carefully read this excerpt and answer the questions below **using only the information provided in the text:**

### THE “WESTERN IMPERIALISM” CRITICISM AND ITS LIMITS (from Eric A. Posner, *The Twilight of Human Rights Law*, pp. 66-68)

An old criticism of international human rights law is that it is a kind of imperialism, an effort by the West to exert control over its former colonies. Commentators who hold this view point out that even during the heyday of nineteenth-century imperialism, the imperialist powers often conceived of themselves as having a “civilizing mission,” which allowed them to rationalize their domination of foreign populations. The ideology of this civilizing mission resembles some of the thinking behind the modern human rights regime. The British were fond of saying that the conquered natives lacked a sense of rights—rights to liberty and property—and thus could not govern themselves in an enlightened way. In the eyes of the critics, the human rights regime is tainted by this association, and perhaps is just a new way for Western powers to control nominally independent states.

The argument should not be dismissed out of hand; it is easy to think of ways that human rights, or at least certain human rights, could be used to advance Western interests or protect earlier gains. During the era of decolonization, roughly from the 1940s to the 1960s, Western governments relaxed their hold on their colonies, but they usually maintained economic contacts. Western corporations held massive property interests in those countries, including ownership interests in mines or farmland. The newly liberated populations would learn that they were not permitted to expropriate these property interests because international law forbade them from doing so. But that meant, in the eyes of those populations, that the former colonizers would not be forced to return property that they had stolen in the first place.

Moreover, modern human rights debates bear a noticeable resemblance to human rights controversies in the past. British imperial administrators in colonial India were disgusted and horrified by suttee (the practice of burning alive the wives of deceased husbands) and eventually banned it, but only after much hesitation because the ban contradicted the standing policy of tolerating local religious customs. The Indians themselves were ambivalent about suttee and some of them welcomed the ban while others opposed it. Much like modern defenders of human rights, anti-imperialist critics of suttee argued that indigenous cultural norms provided the resources for criticizing suttee, and so the custom should not be celebrated by anti-imperialists just because the British opposed it. The resemblance to modern debates over female genital cutting—a ritual practice in many African countries—is hard to ignore.

At one time, the criticism of human rights as a form of Western imperialism enjoyed numerous adherents, and was advanced by Western academics and leaders of developing countries alike. Today, however, it holds less sway, and it is easy to see why. First, it implies that countries in Africa, Latin America, and Asia would be better off if they reverted to pre-colonial forms of rule, which of course were hardly democratic, and featured torture and other unsavory practices. Second, commentators have pointed out that many non-Western countries have traditions that are compatible with modern human rights—for example, the simple idea that people are equal. Although these traditions did not predominate as they did in the West, and were often advanced by individuals or groups who did poorly under dominant political and social norms, their existence contradicts the notion that human rights is a wholly foreign imposition. Third, the most prominent proponents of these arguments were dictators and their lackeys—and who wants to be associated with them?

Still, the suspicion that modern human rights is an updated version of the civilizing mission of Western imperialists is hard to shake and should make one uneasy, as it implies either that

modern human rights thinking suffers from a serious moral taint or that the civilizing mission of the imperialists—who introduced literacy and other rudimentary forms of education, modern health care, legal institutions, and other goods that are today guaranteed by human rights law—has received more opprobrium than is justified. Defenders of human rights must probably grasp the second horn of this dilemma. I prefer the first. A less aggressive version of this argument [...] is that modern human rights thinking is not so much a mask for imperialist designs or a way to exert power over vulnerable populations, as it is a symptom of a weakness in humanitarian thinking that the civilizing impulse of the nineteenth century shared: a hubristic sense that we know better than people in foreign countries how to improve their lives, accompanied by sloppy mental habits that make it difficult to distinguish our interests from theirs.

1. The XX century idea that international human rights law is a way for Western powers to exert control over their former colonies:
  - a) has no precedent in the history of Western civilization
  - b) **resembles the XIX century imperialist idea that Western powers had a civilizing mission to accomplish**
  - c) is just a myth, as no one in Western countries or elsewhere has ever maintained that
2. British imperialists held that conquered peoples were unable to properly govern themselves because:
  - a) **they lacked a sense of rights**
  - b) their customary practices were cruel
  - c) they knew nothing about democracy
3. During the decolonization period, Western countries:
  - a) abandoned their former colonies and lost their interest in them
  - b) **loosened their control over their colonies but still tried to preserve their economic interests**
  - c) fought hard to retain formalized control over their colonies and ultimately won
4. From the perspective of recently decolonized populations, international law:
  - a) was a means to ensure, through the idea of property rights, that the exploitation of their resources could not occur in the future
  - b) allowed their empowerment through the human rights discourse
  - c) **proved to be the tool that Western countries used to keep what they had stolen from their former colonies**
5. The British rulers of India banned the suttee:
  - a) **only later in time, as they initially tried to show tolerance for local religious practices**
  - b) as soon as they learnt about it, deeming it a disgusting custom
  - c) when it became clear that the whole Indian population opposed this unsavory practice
6. In the same vein as contemporary defenders of human rights, some anti-imperialists argued that:
  - a) **suttee could be banned, since the local (Indian) culture could also be used to criticize it**
  - b) suttee should not have been banned, because the imposition of the British point of view was a demonstration of imperial power
  - c) suttee could be banned, as the choice of practices to be spared was an imperialist act
7. The modern debates over female genital cutting is quoted by the author:
  - a) to denounce the brutality of such a practice, still in force in many African countries

b) to show how the current debates on human rights resemble those that were carried out during the age of imperialism

c) to warn against the return of imperialism in the guise of the promotion of human rights

8. Among the reasons why the idea that human rights are a form of Western imperialism now holds less sway than in the past, the author does **not** mention:

- a) the fact that this argument is also made by dictators and it is thus perceived as unacceptable
- b) the fact that human rights can find support in the local traditions of non-Western countries
- c) the fact that compliance with human rights has been proven to be conducive to democratic institutions and economic development

9. According to the author, one should feel a sense of uneasiness because:

- a) either human rights thinking is morally tainted, or the civilizing mission of the imperialists is less despicable than many have argued
- b) human rights violations are widespread, as they have been committed by both Western countries and their former colonies
- c) the human rights discourse has effectively set aside what matters most, that is, the economic prosperity of peoples

10. In the author's view, a milder version of the argument that human rights thinking is a way to exert control over vulnerable populations is:

- a) our idea that cultural practices different from ours are only acceptable if they are consistent with the economic interests of Western countries
- b) the idea that cultural practices different from ours are acceptable, provided that they do not run counter the most fundamental human rights, as established by the United Nations system
- c) our belief that we know better than peoples in foreign countries how their lives could be improved

### TESXT 3/3

Read carefully this excerpt from the judgment of the Constitutional Court of South Africa *Prince v President of the Law Society of the Cape of Good Hope* (2002) and answer to the questions below **only on the basis of the information included in the text**:

[1] Mr Gareth Prince, the appellant, wishes to become an attorney. He has satisfied all the academic requirements for admission as such. The only outstanding requirement is a period of community service which he is required to perform in terms of section 2A(a)(ii) of the Attorneys Act. In an application to register his contract of community service with the Law Society of the Cape of Good Hope (the Law Society), the second respondent, as required by section 5(2) of the Attorneys Act, the appellant not only disclosed that he had two previous convictions for possession of cannabis sativa (cannabis) but also expressed his intention to continue using cannabis. He stated that the use of cannabis was inspired by his Rastafari religion.

[2] The Law Society declined to register his contract of community service. It took the view that a person who, while having two previous convictions for possession of cannabis, declares his intention to continue breaking the law, is not a fit and proper person to be admitted as an attorney. In the view of the Law Society, as long as the prohibition on the use or possession of cannabis remains on the statute books, the appellant will consistently break the law and this will bring the attorneys' profession into disrepute.

[3] Cannabis is a dependence-producing drug, the possession or use of which is prohibited by the law, subject to very few exceptions that do not apply to the appellant. The appellant unsuccessfully challenged the constitutionality of this prohibition, both in the Cape of Good Hope High Court (the High Court) and later in the Supreme Court of Appeal (the SCA). Hence this appeal.

[4] This appeal concerns the constitutional validity of the prohibition on the use or possession of cannabis when its use or possession is inspired by religion. The appellant does not dispute that the prohibition serves a legitimate government interest. We are therefore not called upon to decide whether cannabis should be legalised or not. The constitutional complaint is that the prohibition is bad because it goes too far, bringing within its scope possession or use required by the Rastafari religion.

1. The appellant:

a. **has not satisfied all the requirements for admission as an attorney**

b. has satisfied all the requirements for admission as an attorney, but his conduct is immoral

c. has not satisfied all the academic requirements for admission as an attorney

2. In order to become an attorney, according to the rules in force, people must meet some requirements:

- a. in addition to the academic requirements, also a period of community service**
- b. in addition to the academic requirements, good health conditions and a period of community service
- c. moral and academic requirements

3. In an application to register a contract with the Law Society for public service, the appellant:

- a. disclosed that he had some previous convictions for possession of cannabis**
- b lied and denied having had any previous convictions for possession of cannabis
- c. did not disclose having had come previous convictions for possession of cannabis

4. In an application to register a contract with the Law Society for public service, the appellant:

- a. expressed his intention to continue using cannabis, due to religious reasons**
- b explained his previous use of cannabis with religious reasons, but expressed his intention not to use it any more in the future
- c. expressed his intention to continue using cannabis and denied explaining why for reasons of privacy

5. The Law Society:

- a. declined to register the contract of community service, because a person who declares his or her intention to continue breaking the law is not compatible with the role of an attorney**
- b. accepted to register the contract of community service, even though expressing disapproval for the appellant's behavior
- c. declined to register the contract of community service without giving reasons for such a decision

6. According to the Law Society:

- a. the registration of the contract of community service entered by the appellant is not possible as long as the use of cannabis is legally prohibited**
- b. the registration of the contract of community service entered by the appellant is not possible since he broke the law and fundamental ethical rules
- c. the registration of the contract of community service entered by the appellant is not possible since he broke fundamental ethical rules, and he never regretted

7. According to the rules in force:

- a. there are few exceptions to the prohibitions of possession and use of cannabis**
- b. there is no exception to the prohibition of possession and use of cannabis
- c. there are few exceptions to the prohibition of possession of cannabis, but they do not apply to use as well

8. The Court makes clear that:

- a. the appeal is about the Constitutional validity of the prohibition on possession or use of cannabis due to religious reasons**
- b. the appeal is about the Constitutional validity of the prohibition on possession or use of cannabis due to political reasons
- c. the appeal is about the Constitutional validity of the prohibition on possession or use of cannabis, regardless of its motivation

9. The Court makes clear that:

- a. the possible legalization of cannabis is not one of the relevant issues in the case**
- b. the possible legalization of cannabis is the main issue in the case
- c. the possible legalization of cannabis is, among others, one of the relevant issues in the case

10. The Court makes clear that the main issue in the case is:

- a. whether the prohibition of possession and use of cannabis may be non-constitutional when it concerns possession or use required by a religion**
- b. whether the prohibition of possession and use of cannabis may be non-constitutional regardless of its scope
- c. whether the possession and use of cannabis should be legalized in all cases

## GENERAL KNOWLEDGE SKILLS

1. Hadrian's Wall is:
  - a. The name by which the walls of Rome, built by the Emperor Hadrian, are known
  - b. A Roman line of fortifications, which separated Roman Britain from Scotland**
  - c. A mysterious wall, of unknown origin, discovered by the Italian explorer Hadrian Vagabondi, in the territory of present-day Arizona
  
2. Athos is:
  - a. The name of a friar, the protagonist of a famous novel by Alexandre Dumas
  - b. A mountain, which forms an autonomous region of Greece, from which women and all female domestic animals, except cats, are banned**
  - c. A Greek liqueur, made from anise
  
3. Ernesto Guevara de la Serna was:
  - a. The brother of the famous "Che"
  - b. An Argentine doctor**
  - c. A revolutionary doctor from an important Cuban family
  
4. Tuareg are:
  - a. A Berber people also known as the "Blue People"**
  - b. A secret society active in Côte d'Ivoire
  - c. A region of the southern Sahara
  
5. Chimamanda Ngozi Adichies is:
  - a. A reggae musician
  - b. An African writer**
  - c. A Congolese political leader
  
6. Harappa is:
  - a. A city in Syria

- b. A valley in Central Asia
- c. An archaeological site in Punjab**

7. Macao is:

- a. A famous spa town in Vietnam
- b. A former Portuguese colony in China**
- c. The nickname of a 1930s Chinese actress who was a famous silent film star.

8. **When we speak of protectionism, we usually refer to:**

- a) the policy of ensuring the security of the country by raising expenditures in the military sector
- b) the policy of protecting disadvantaged individuals and social groups by entitling them with special rights
- c) the policy of restricting the importation of goods from other countries**

9. **In the period 2019-2023, the largest exporter of major arms was:**

- a) Russia
- b) the United States**
- c) Israel

10. **The notion of carbon footprint refers to:**

- a) the amount of greenhouse gases that an activity (e.g., production of goods) or actor (e.g., a company or country) adds to the atmosphere
- b) a piece of archeological evidence showing the oldest footprint of *homo sapiens* ever found, carved in a block of coal
- c) a technology allowing for fast 3D printing of replicas ("carbon copies")

11. Where did a terrible tsunami occur in 2004?

- a. In Japan
- b. In Micronesia
- c. In Indonesia**

12. Where is Cusco?

- a. In Peru**
- b. In Bolivia
- c. In Ecuador

13. Where and when did the Bataclan massacre occur?

- A) In Germany in 2024
- B) In Greece in 2020
- C) In France in 2015**

14. When did the process of German reunification formally culminate by re-establishing Germany as a single sovereign State?

- A) On October 3, 1890
- B) On October 3, 1990**
- C) On October 3, 2010

15. What is meant by “cold war”?

- A) The Italian campaign in Russia during the Second World War
- B) The general counter-positions of the USA and the USSR after the World War II**
- C) The part of the World War I that took place in Siberia

16. Battle of Isandlwana is:

- a. A battle fought in Ethiopia during World War II
- b. A major victory for the Italian army during the colonial conquest of Ethiopia in 1936
- c. A defeat of the British army by Zulu warriors in 1879**

17. *Mahabharata* is:

- a. A great Indian epic poem**
- b. The nickname given to Gandhi, the famous Indian leader
- c. The name of the most sumptuous palace built by the Raja of Benares in 1876

18. The term “Sublime Porte” is used:

- a) in Jewish tradition, to refer to the alleged gates of Paradise to be found on the Temple Mount in Jerusalem
- b) in diplomatic parlance, to refer to the central government of the Ottoman Empire in Constantinople**
- c) in alchemical jargon, to refer to the tool allegedly capable of turning base metals into gold

19. In 2020, the movie “Parasite” won the Oscar for Best Picture. Donald Trump denounced the fact because:

- a) the film was a South-Korean film**
- b) the values promoted by the film were contrary to decency
- c) the film won against another movie that Mr. Trump himself had produced

20. Cogito ergo sum is a sentence:

- A) By Galileo Galilei, meaning that each person has a right of expression
- B) By Karl Marx, meaning that politics must be separate from religion

C) By René Descartes, meaning that each man has an indisputable certainty of himself as a thinking being

## BASIC IT AND LOGICAL REASONING SECTION

### Basik IT skills

1. What is meant by ‘Drag and Drop’?

- A) A technique to drag files or icons with the mouse
- B) Advanced drawing operations on Photoshop
- C) A feature of some peripheral PC devices

2. What is meant by downloading a file?

- A) Downloading a file to a PC
- B) Sending by e-mail
- C) The definitive deletion of the file

3. What is a PC motherboard?

- A) The board on which all the main components are connected
- B) The card that manages the video
- C) The card that manages the sound

4. To remove a program installed on a Windows computer:

- A) You need to use the uninstall function
- B) Just delete the program files
- C) Just delete the icon on the desktop

5. What is one of the main extensions for image files?

- A) JPG
- B) RAR
- C) MP3

## Logical reasoning

1. Luigi says:

- On Tuesdays, if I take a bath then I go to the market. The day before yesterday was Tuesday and I took a bath
- Yesterday I took a bath and went to the market
- Today I'll go to the market and maybe I'll take a bath too

It necessarily follows that:

- A. Every time Luigi goes to the market, he does not take a bath.
- B. Luigi didn't go to the market the day before yesterday.
- C. Sometimes Luigi goes to the market without having a bath

2. We know that the majority of those who have been contacted answered the survey; we also know that everyone who answered said they support the construction of the park. Which of the following statements is certainly *false*?

- A. Not everyone who has been contacted supports the construction of the park
- B. No-one who has been contacted supports the construction of the park
- C. Everyone who supports the construction of the park has been contacted

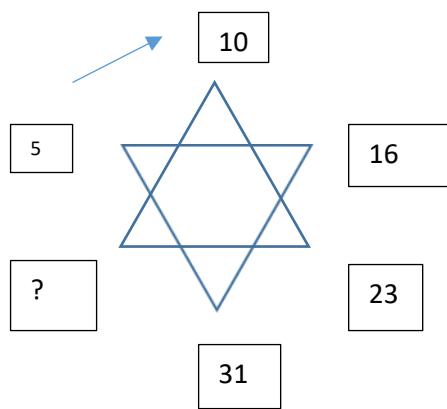
3. According to the traffic rules in Driveland, all car drivers must have a high-visibility jacket and a warming triangle on board. Unfortunately, not everyone follows this rule. Therefore we can certainly say that, in Driveland:

- A. There is at least one driver who does not have the jacket or the triangle on board
- B. There is one driver who does not have the jacket on board
- C. There is one driver who has both the triangle and the jacket on board

4. We know that some students showed up for today's test in school, but also that not all students of the school were present. Therefore we can deduce that:

- A. It is possible that all students of the school have taken the test
- B. No student of the school showed up for the test
- C. Not all students of the school failed to show up for the test, but at least one did

5. Insert the missing number from the figure following the direction indicated by the arrow



- A. 38
- B. 40**
- C. 62