



Prime CAT 04 2022 VARC

Scorecard (procreview.jsp?sid=aaaN5tjtX0b7WgArBjowyMon Jan 09 00:06:00 IST
2023&qsetId=oxGKFE9xNXE=&qsetName=Prime CAT 04 2022 VARC)

Accuracy (AccSelectGraph.jsp?sid=aaaN5tjtX0b7WgArBjowyMon Jan 09 00:06:00 IST
2023&qsetId=oxGKFE9xNXE=&qsetName=Prime CAT 04 2022 VARC)

Qs Analysis (QsAnalysis.jsp?sid=aaaN5tjtX0b7WgArBjowyMon Jan 09 00:06:00 IST
2023&qsetId=oxGKFE9xNXE=&qsetName=Prime CAT 04 2022 VARC)

Video Attempt / Solution (VideoAnalysis.jsp?sid=aaaN5tjtX0b7WgArBjowyMon Jan 09 00:06:00 IST
2023&qsetId=oxGKFE9xNXE=&qsetName=Prime CAT 04 2022 VARC)

Solutions (Solution.jsp?sid=aaaN5tjtX0b7WgArBjowyMon Jan 09 00:06:00 IST
2023&qsetId=oxGKFE9xNXE=&qsetName=Prime CAT 04 2022 VARC)

Bookmarks (Bookmarks.jsp?sid=aaaN5tjtX0b7WgArBjowyMon Jan 09 00:06:00 IST
2023&qsetId=oxGKFE9xNXE=&qsetName=Prime CAT 04 2022 VARC)

Section-1

Sec 1

Direction (1-4): Study the following information and answer the questions that follow:

The slaughter of seabirds abounded around the coasts of Britain, principally to serve the millinery and dress-making trades. On the sea cliffs of Lundy Island in the Bristol Channel, 9,000 kittiwakes were shot in a fortnight. The slaughter of these wildest gulls was the catalyst for Britain's first-ever piece of environmental legislation, the Sea Birds Preservation Act of 1869. Two decades later, a movement led by women alarmed that the trade in exotic plumes was driving egrets, great-crested grebes and birds of paradise to extinction led to the foundation of the (now-Royal) Society for the Protection of Birds (RSPB). Lundy's kittiwake population has yet to recover.

The rage for possession continues today, if with less emphasis on women's headgear. An Indonesian soldier returning home from a posting in New Guinea will typically bring a rare bird of paradise, fruit pigeon or parakeet, to sell through the pet trade -Jakarta's huge bird market features hundreds of wild species, some on the verge of extinction. The sale of a single bird can equal a soldier's annual pay, but the trade is stripping the wild of life. In Beijing, bird-lovers take their captive white-eyes and zebra finches to Ritan Park each day, hanging their small wooden cages in trees to let them "feel as if they're in nature again", as the owners put it. The birds, of course, are in anything but. Though pampered, caged birds typically lead short lives.

The challenge of saving birds is enormous. They're threatened by hunting, the pet trade, pollution, overfishing, changes in agricultural policy, a swift decline in insect numbers and, above all, the destruction of suitable nesting, breeding and feeding habitats. In six decades, the worldwide population of seabirds has fallen by two-thirds. A new paper from the RSPB suggests that the European Union has lost 600m breeding birds since 1980; the population of the once-common house sparrow has declined by half. Connecting people to the natural world has never been more urgent.

Birds hold a special niche in our imagination, hovering between otherness and familiarity, writes Richard Prum, an evolutionary ornithologist at Yale University, in the text that accompanies Flach's images. Their ability to fly feeds our fantasies. But other aspects make them more familiar. Birds communicate via visual and acoustic signals, just like us. We find the plumages of birds gorgeous; but so, even more, do mates. And we recognise how birds' bustling drive parallels our own busy-ness.

Lovers of wild birds in their wilderness may have their feathers ruffled by unashamedly anthropomorphic depictions of birds. Yet the ability to relate, says Prum, lies behind great advances not only in ornithology but in science generally. In the 20th century, Konrad Lorenz and Niko Tinbergen pioneered the study of animal behaviour through observations of ducks and gulls. A deeper understanding of the neurobiology of learning has been gleaned from the study of songbirds than from that of any other animal, including humans. Perhaps, in the age of the Anthropocene, when no wilderness remains untouched, owning up to affinities is the best hope for conservation. We are all birds now.

Q.1 [11831809]

The author will LEAST likely agree with which one of the following statements?

- 1 ☐ The main reasons for the decline in bird population are outside of natural causes.
 - 2 ☐ There are some who are uncomfortable with the human-like depictions of birds.
 - 3 ☐ Birds do have qualities that could be perceived as something human-like.
-

4 ☐ The anthropomorphic depictions of birds can cause harm to bird conservation.

Solution:

Correct Answer : 4

Correct Answer -4

 Answer key/Solution

The passage only states that those who prefer wild birds to remain in the wilderness might be disturbed by the unabashed anthropomorphic representation of birds but this ability to connect and relate with birds has contributed to advancements in science. Hence, this option will be the one that the author will least agree with.

Incorrect answers

1 -Can be inferred from -“They’re threatened by hunting, the pet trade, pollution, overfishing, changes in agricultural policy, a swift decline in insect numbers and, above all, the destruction of suitable nesting, breeding and feeding habitats.”

2 -Can be inferred from -“Lovers of wild birds in their wilderness may have their feathers ruffled by unashamedly anthropomorphic depictions of birds.”

3 -Can be inferred from -“But other aspects make them more familiar. Birds communicate via visual and acoustic signals, just like us.”

Bookmark

FeedBack

Direction (1-4): Study the following information and answer the questions that follow:

The slaughter of seabirds abounded around the coasts of Britain, principally to serve the millinery and dress-making trades. On the sea cliffs of Lundy Island in the Bristol Channel, 9,000 kittiwakes were shot in a fortnight. The slaughter of these wildest gulls was the catalyst for Britain's first-ever piece of environmental legislation, the Sea Birds Preservation Act of 1869. Two decades later, a movement led by women alarmed that the trade in exotic plumes was driving egrets, great-crested grebes and birds of paradise to extinction led to the foundation of the (now-Royal) Society for the Protection of Birds (RSPB). Lundy's kittiwake population has yet to recover.

The rage for possession continues today, if with less emphasis on women's headgear. An Indonesian soldier returning home from a posting in New Guinea will typically bring a rare bird of paradise, fruit pigeon or parakeet, to sell through the pet trade -Jakarta's huge bird market features hundreds of wild species, some on the verge of extinction. The sale of a single bird can equal a soldier's annual pay, but the trade is stripping the wild of life. In Beijing, bird-lovers take their captive white-eyes and zebra finches to Ritan Park each day, hanging their small wooden cages in trees to let them "feel as if they're in nature again", as the owners put it. The birds, of course, are in anything but. Though pampered, caged birds typically lead short lives.

The challenge of saving birds is enormous. They're threatened by hunting, the pet trade, pollution, overfishing, changes in agricultural policy, a swift decline in insect numbers and, above all, the destruction of suitable nesting, breeding and feeding habitats. In six decades, the worldwide population of seabirds has fallen by two-thirds. A new paper from the RSPB suggests that the European Union has lost 600m breeding birds since 1980; the population of the once-common house sparrow has declined by half. Connecting people to the natural world has never been more urgent.

Birds hold a special niche in our imagination, hovering between otherness and familiarity, writes Richard Prum, an evolutionary ornithologist at Yale University, in the text that accompanies Flach's images. Their ability to fly feeds our fantasies. But other aspects make them more familiar. Birds communicate via visual and acoustic signals, just like us. We find the plumages of birds gorgeous; but so, even more, do mates. And we recognise how birds' bustling drive parallels our own busy-ness.

Lovers of wild birds in their wilderness may have their feathers ruffled by unashamedly anthropomorphic depictions of birds. Yet the ability to relate, says Prum, lies behind great advances not only in ornithology but in science generally. In the 20th century, Konrad Lorenz and Niko Tinbergen pioneered the study of animal behaviour through observations of ducks and gulls. A deeper understanding of the neurobiology of learning has been gleaned from the study of songbirds than from that of any other animal, including humans. Perhaps, in the age of the Anthropocene, when no wilderness remains untouched, owning up to affinities is the best hope for conservation. We are all birds now.

Q.2 [11831809]

"We are all birds now."

Which one of the following is the most reasonable inference that can be made regarding the above sentence?

1 ☐ If we can sympathise with birds, we may be able to safeguard them from exploitation.

2 ☐ If we behave as birds do, we may ensure that the wilderness remains untouched.

3 ☐ If we own up to the problems that we created, we may be able to conserve wilderness.

4 ☐ If we hope to conserve the birds, we need a deep understanding of what it is to be a bird.

Solution:

Correct Answer : 1

Correct Answer -1

This is the last line of the passage. The context for this statement can be gleaned from the line before this: "Perhaps, in the age of the Anthropocene, when no wilderness remains untouched, owing up to affinities is the best hope for conservation." Hence, the author is suggesting that recognizing the similarities between birds and humans might be the best chance that we have of saving them.

Incorrect answers

2 -The author is not asking humans to behave like birds. This is too literal an interpretation.

3 -The point is not about owing up to our mistakes.

4 -We need a deep understanding of our commonalities with birds, not what it is to be a bird.

Bookmark

FeedBack

 Answer key/Solution

Direction (1-4): Study the following information and answer the questions that follow:

The slaughter of seabirds abounded around the coasts of Britain, principally to serve the millinery and dress-making trades. On the sea cliffs of Lundy Island in the Bristol Channel, 9,000 kittiwakes were shot in a fortnight. The slaughter of these wildest gulls was the catalyst for Britain's first-ever piece of environmental legislation, the Sea Birds Preservation Act of 1869. Two decades later, a movement led by women alarmed that the trade in exotic plumes was driving egrets, great-crested grebes and birds of paradise to extinction led to the foundation of the (now-Royal) Society for the Protection of Birds (RSPB). Lundy's kittiwake population has yet to recover.

The rage for possession continues today, if with less emphasis on women's headgear. An Indonesian soldier returning home from a posting in New Guinea will typically bring a rare bird of paradise, fruit pigeon or parakeet, to sell through the pet trade -Jakarta's huge bird market features hundreds of wild species, some on the verge of extinction. The sale of a single bird can equal a soldier's annual pay, but the trade is stripping the wild of life. In Beijing, bird-lovers take their captive white-eyes and zebra finches to Ritan Park each day, hanging their small wooden cages in trees to let them "feel as if they're in nature again", as the owners put it. The birds, of course, are in anything but. Though pampered, caged birds typically lead short lives.

The challenge of saving birds is enormous. They're threatened by hunting, the pet trade, pollution, overfishing, changes in agricultural policy, a swift decline in insect numbers and, above all, the destruction of suitable nesting, breeding and feeding habitats. In six decades, the worldwide population of seabirds has fallen by two-thirds. A new paper from the RSPB suggests that the European Union has lost 600m breeding birds since 1980; the population of the once-common house sparrow has declined by half. Connecting people to the natural world has never been more urgent.

Birds hold a special niche in our imagination, hovering between otherness and familiarity, writes Richard Prum, an evolutionary ornithologist at Yale University, in the text that accompanies Flach's images. Their ability to fly feeds our fantasies. But other aspects make them more familiar. Birds communicate via visual and acoustic signals, just like us. We find the plumages of birds gorgeous; but so, even more, do mates. And we recognise how birds' bustling drive parallels our own busy-ness.

Lovers of wild birds in their wilderness may have their feathers ruffled by unashamedly anthropomorphic depictions of birds. Yet the ability to relate, says Prum, lies behind great advances not only in ornithology but in science generally. In the 20th century, Konrad Lorenz and Niko Tinbergen pioneered the study of animal behaviour through observations of ducks and gulls. A deeper understanding of the neurobiology of learning has been gleaned from the study of songbirds than from that of any other animal, including humans. Perhaps, in the age of the Anthropocene, when no wilderness remains untouched, owning up to affinities is the best hope for conservation. We are all birds now.

Q.3 [11831809]

Which one of the following, if true, would most cast doubts on the author's assertions regarding the kittiwake population?

1 ☐ A recent survey of the kittiwake population in southeast Alaska showed a considerable increase in the number breeding in that area in recent years.

2 ☐ Sandeels are a vital food source for Lundy's kittiwakes, and the sandeels population in Lundy significantly declined in the past few decades due to rising sea temperatures.

3 ☐ Although regular monitoring at select colonies of kittiwakes indicates that the past decades' numbers have remained historically low, they have stabilised in recent years.

4 ☐ In the nineteenth century, many kittiwake colonies in the UK, including the Bempton Cliffs, were almost exterminated to use the bird's feathers to create women's hats.

Solution:

Correct Answer : 2

Correct Answer -2

The author's assertion is that a large portion of the kittiwakes around Lundy Island were slaughtered principally to serve the millinery and dress-making trades. The second option, by providing another plausible explanation for the reduction in their numbers is likely to cast most doubt on this claim.

Incorrect answers

1 -The discussion is about the population around Bristol channel. The number of Kittiwakes in Alaska is beyond its scope.

3 -The numbers are likely to have stabilized as there have been legislations to ensure this. Thus, this does not attack the author's claim.

4 -This is consistent with the author's observations and is likely to strengthen them.

Bookmark

FeedBack

 Answer key/Solution

Direction (1-4): Study the following information and answer the questions that follow:

The slaughter of seabirds abounded around the coasts of Britain, principally to serve the millinery and dress-making trades. On the sea cliffs of Lundy Island in the Bristol Channel, 9,000 kittiwakes were shot in a fortnight. The slaughter of these wildest gulls was the catalyst for Britain's first-ever piece of environmental legislation, the Sea Birds Preservation Act of 1869. Two decades later, a movement led by women alarmed that the trade in exotic plumes was driving egrets, great-crested grebes and birds of paradise to extinction led to the foundation of the (now-Royal) Society for the Protection of Birds (RSPB). Lundy's kittiwake population has yet to recover.

The rage for possession continues today, if with less emphasis on women's headgear. An Indonesian soldier returning home from a posting in New Guinea will typically bring a rare bird of paradise, fruit pigeon or parakeet, to sell through the pet trade -Jakarta's huge bird market features hundreds of wild species, some on the verge of extinction. The sale of a single bird can equal a soldier's annual pay, but the trade is stripping the wild of life. In Beijing, bird-lovers take their captive white-eyes and zebra finches to Ritan Park each day, hanging their small wooden cages in trees to let them "feel as if they're in nature again", as the owners put it. The birds, of course, are in anything but. Though pampered, caged birds typically lead short lives.

The challenge of saving birds is enormous. They're threatened by hunting, the pet trade, pollution, overfishing, changes in agricultural policy, a swift decline in insect numbers and, above all, the destruction of suitable nesting, breeding and feeding habitats. In six decades, the worldwide population of seabirds has fallen by two-thirds. A new paper from the RSPB suggests that the European Union has lost 600m breeding birds since 1980; the population of the once-common house sparrow has declined by half. Connecting people to the natural world has never been more urgent.

Birds hold a special niche in our imagination, hovering between otherness and familiarity, writes Richard Prum, an evolutionary ornithologist at Yale University, in the text that accompanies Flach's images. Their ability to fly feeds our fantasies. But other aspects make them more familiar. Birds communicate via visual and acoustic signals, just like us. We find the plumages of birds gorgeous; but so, even more, do mates. And we recognise how birds' bustling drive parallels our own busy-ness.

Lovers of wild birds in their wilderness may have their feathers ruffled by unashamedly anthropomorphic depictions of birds. Yet the ability to relate, says Prum, lies behind great advances not only in ornithology but in science generally. In the 20th century, Konrad Lorenz and Niko Tinbergen pioneered the study of animal behaviour through observations of ducks and gulls. A deeper understanding of the neurobiology of learning has been gleaned from the study of songbirds than from that of any other animal, including humans. Perhaps, in the age of the Anthropocene, when no wilderness remains untouched, owning up to affinities is the best hope for conservation. We are all birds now.

Q.4 [11831809]

Which one of the following best explains the likely reason why the author discusses an Indonesian soldier in the second paragraph?

-
- 1 ☐ There is a huge market for rare birds in Jakarta, which motivates soldiers to participate in trade.
-
- 2 ☐ Just like how there was a considerable market for seabirds, there is a huge market for rare birds.
-
- 3 ☐ There is a continuing frenzy toward possession of birds, albeit the reasons may have changed.
-

4 ☐ Just like how there are bird lovers in Britain who exploit birds, the same can be said about Jakarta.

Solution:

Correct Answer : 3

Correct Answer -3

The point being made by the author is that the rage for possession of birds continues even today, although the motivations have changed. Earlier it was women's headgear and now the reasons are more mercenary. However, the impact is the same.

Incorrect answers

1 -Though Jakarta does have a huge market for wild bird species, this is not the reason why this example is cited.

2 -We don't know whether there has been a shift from seabirds to rare birds.

4 -Again, this is not the point being made.

Bookmark

FeedBack

 Answer key/Solution

Direction (5-8): Study the following information and answer the questions that follow:

Time is as political as it is social. It is social because our understanding of the directionality of time, its measurement, allocation, and overall meaning is historically and geographically specific. That is to say, if we take advanced industrial countries of the West as an example, that time was not always understood as a linear and sequential progression of days, months, and years; it was not always measured by clocks and calendars; it was not always allocated according to the distinction between “work” and “life;” and time was not always money. Instead, these temporal structures and norms are the result of specific historical processes in specific contexts, like the transition to industrial capitalism or modernity and post-modernity. The temporal order of our lives is constructed and maintained by practices and structures of thought that only make sense as long as those practices and logics are collectively or inter-subjectively produced and reproduced. Time is political to the extent that those practices and logics are contested, negotiated, and reconfigured.

Indeed, time is intertwined with power relations. Examples abound: French revolutionaries promulgated a new calendar to mark the Revolution's rupture with the past; schedules contribute to the establishment of social hierarchies; nation-building requires the homogenisation of time; time in industrial capitalism is a “currency” that is exchanged in the labour market; states make certain social groups wait as a form of subjugation, such as non-citizens for visas, the working class for social services, the unemployed for welfare programs, and the list can be extended. Even though sociologists have long been thinking about the temporal aspects of political phenomena, as the subfield that studies politics, relations of power, social divisions, and political institutions, processes, and change, political sociology has yet to develop a lexicon for thinking about time.

This lack of a common vocabulary to talk about time in politics has led to the commonly observed fragmentary state of the literature on time and temporality. There is a wealth of article-length empirical studies on time that talk past one another, using the same word to mean different things. Take, for example, the word “temporality.” While it may denote an individual's experience of time, it may also refer to how the past, the present, and the future are tied together in a particular narrative. This polysemy entails each author defining their terms anew in each study or coining a new term to fit their own cases without necessarily being transferable to others, thus adding to the fragmentary state of the existing literature. Considering the accumulative and dialogic nature of knowledge production and the rich pool of empirical studies we have on time; I suggest that political sociologists begin thinking conceptually about time as a dimension of power. I take conceptualisation to be a way of categorising observed patterns in socio-political reality and a step toward systematically incorporating the temporal dimension into our theories about power relations, politics, and social change.

Q.5 [11831809]

Which one of the following statements, if true, is most aligned with the information set out in the first paragraph?

- 1 ☐ It's not important that we know what time it really is; it's important that we know what time everyone around us thinks it is.
-
- 2 ☐ Time is such a distorted measure that it is easy to ignore and, therefore, not the central building block of our social life.
-
- 3 ☐ The true meaning of social events or processes is rarely distorted when they are ripped from their temporal context.
-

4 ☐ The past, present and future are conjoined linearly rather than cyclicly, suggesting a 'forward movement' or 'progress'.

Solution:

Correct Answer : 1

Correct Answer -1

Consider the lines: "The temporal order of our lives is constructed and maintained by practices and structures of thought that only make sense as long as those practices and logics are collectively or inter-subjectively produced and reproduced." Thus, what the author is suggesting is that our understanding of time is driven by and based upon a collective agreement regarding what constitutes time.

Incorrect answers

2 -This option is not consistent with the ideas expressed in the passage. In fact, the focus of the entire passage is on analysing the concept of time in terms of social and political constructs.

3 -This contradicts what the paragraph is saying.

4 -This is the current interpretation of time driven by the advanced western countries, it was not always so and still varies for different societies.

Bookmark

FeedBack

 Answer key/Solution

Direction (5-8): Study the following information and answer the questions that follow:

Time is as political as it is social. It is social because our understanding of the directionality of time, its measurement, allocation, and overall meaning is historically and geographically specific. That is to say, if we take advanced industrial countries of the West as an example, that time was not always understood as a linear and sequential progression of days, months, and years; it was not always measured by clocks and calendars; it was not always allocated according to the distinction between “work” and “life;” and time was not always money. Instead, these temporal structures and norms are the result of specific historical processes in specific contexts, like the transition to industrial capitalism or modernity and post-modernity. The temporal order of our lives is constructed and maintained by practices and structures of thought that only make sense as long as those practices and logics are collectively or inter-subjectively produced and reproduced. Time is political to the extent that those practices and logics are contested, negotiated, and reconfigured.

Indeed, time is intertwined with power relations. Examples abound: French revolutionaries promulgated a new calendar to mark the Revolution's rupture with the past; schedules contribute to the establishment of social hierarchies; nation-building requires the homogenisation of time; time in industrial capitalism is a “currency” that is exchanged in the labour market; states make certain social groups wait as a form of subjugation, such as non-citizens for visas, the working class for social services, the unemployed for welfare programs, and the list can be extended. Even though sociologists have long been thinking about the temporal aspects of political phenomena, as the subfield that studies politics, relations of power, social divisions, and political institutions, processes, and change, political sociology has yet to develop a lexicon for thinking about time.

This lack of a common vocabulary to talk about time in politics has led to the commonly observed fragmentary state of the literature on time and temporality. There is a wealth of article-length empirical studies on time that talk past one another, using the same word to mean different things. Take, for example, the word “temporality.” While it may denote an individual's experience of time, it may also refer to how the past, the present, and the future are tied together in a particular narrative. This polysemy entails each author defining their terms anew in each study or coining a new term to fit their own cases without necessarily being transferable to others, thus adding to the fragmentary state of the existing literature. Considering the accumulative and dialogic nature of knowledge production and the rich pool of empirical studies we have on time; I suggest that political sociologists begin thinking conceptually about time as a dimension of power. I take conceptualisation to be a way of categorising observed patterns in socio-political reality and a step toward systematically incorporating the temporal dimension into our theories about power relations, politics, and social change.

Q.6 [11831809]

“...time is intertwined with power relations....”

The author's use of the word 'power' in the given sentence is most consistent with which one of the following?

-
- 1 ☐ the threat of use of force
-
- 2 ☐ ability to influence behaviour
-
- 3 ☐ influential within a context
-
- 4 ☐ social or political authority
-

Solution:

Correct Answer : 4

Correct Answer -4

Consider the examples given to elucidate this point: French revolutionaries promoting a new calendar to mark a break from the past, homogenization of time to facilitate nation building, schedules contributing to establishing social hierarchies and so on. Thus, in this context, power is referring to social or political authority.

Incorrect answers

1 -There is no reference to force or its use.

2 -More than 'influence', it refers to authority-driven behaviour.

3 -Same as option 2.

Bookmark

FeedBack

 Answer key/Solution

Direction (5-8): Study the following information and answer the questions that follow:

Time is as political as it is social. It is social because our understanding of the directionality of time, its measurement, allocation, and overall meaning is historically and geographically specific. That is to say, if we take advanced industrial countries of the West as an example, that time was not always understood as a linear and sequential progression of days, months, and years; it was not always measured by clocks and calendars; it was not always allocated according to the distinction between “work” and “life;” and time was not always money. Instead, these temporal structures and norms are the result of specific historical processes in specific contexts, like the transition to industrial capitalism or modernity and post-modernity. The temporal order of our lives is constructed and maintained by practices and structures of thought that only make sense as long as those practices and logics are collectively or inter-subjectively produced and reproduced. Time is political to the extent that those practices and logics are contested, negotiated, and reconfigured.

Indeed, time is intertwined with power relations. Examples abound: French revolutionaries promulgated a new calendar to mark the Revolution's rupture with the past; schedules contribute to the establishment of social hierarchies; nation-building requires the homogenisation of time; time in industrial capitalism is a “currency” that is exchanged in the labour market; states make certain social groups wait as a form of subjugation, such as non-citizens for visas, the working class for social services, the unemployed for welfare programs, and the list can be extended. Even though sociologists have long been thinking about the temporal aspects of political phenomena, as the subfield that studies politics, relations of power, social divisions, and political institutions, processes, and change, political sociology has yet to develop a lexicon for thinking about time.

This lack of a common vocabulary to talk about time in politics has led to the commonly observed fragmentary state of the literature on time and temporality. There is a wealth of article-length empirical studies on time that talk past one another, using the same word to mean different things. Take, for example, the word “temporality.” While it may denote an individual's experience of time, it may also refer to how the past, the present, and the future are tied together in a particular narrative. This polysemy entails each author defining their terms anew in each study or coining a new term to fit their own cases without necessarily being transferable to others, thus adding to the fragmentary state of the existing literature. Considering the accumulative and dialogic nature of knowledge production and the rich pool of empirical studies we have on time; I suggest that political sociologists begin thinking conceptually about time as a dimension of power. I take conceptualisation to be a way of categorising observed patterns in socio-political reality and a step toward systematically incorporating the temporal dimension into our theories about power relations, politics, and social change.

Q.7 [11831809]

The author would most likely suggest to political sociologists which one of the following recommendations?

- 1 ☐ use a methodology which incorporates independent assessment of the meaning of time.
 - 2 ☐ create political sociology of time that approaches time politically as an element of power.
 - 3 ☐ understand politics from the prism of how the past, the present, and the future are tied together.
 - 4 ☐ look at time as a social construct by incorporating contemporary research methodologies.
-

Solution:

Correct Answer : 2

Correct Answer -2

 Answer key/Solution

Consider the concluding lines of the passage. Refer: "I suggest that political sociologists begin thinking conceptually about time as a dimension of power." This clearly tells us that the author is advocating categorising observed patterns in socio-political reality and taking a step toward systematically incorporating the temporal dimension into theories about power relations, politics, and social change.

Incorrect answers

1 -there is a lack of common vocabulary about time in politics but the discussion is not around the meaning of time but an analysis of time as an aspect of power.

3 -this is a specific observation made regarding the meaning attributed to 'temporality'.

4 -time has to be understood as a 'political' construct.

Bookmark

FeedBack

Direction (5-8): Study the following information and answer the questions that follow:

Time is as political as it is social. It is social because our understanding of the directionality of time, its measurement, allocation, and overall meaning is historically and geographically specific. That is to say, if we take advanced industrial countries of the West as an example, that time was not always understood as a linear and sequential progression of days, months, and years; it was not always measured by clocks and calendars; it was not always allocated according to the distinction between “work” and “life;” and time was not always money. Instead, these temporal structures and norms are the result of specific historical processes in specific contexts, like the transition to industrial capitalism or modernity and post-modernity. The temporal order of our lives is constructed and maintained by practices and structures of thought that only make sense as long as those practices and logics are collectively or inter-subjectively produced and reproduced. Time is political to the extent that those practices and logics are contested, negotiated, and reconfigured.

Indeed, time is intertwined with power relations. Examples abound: French revolutionaries promulgated a new calendar to mark the Revolution's rupture with the past; schedules contribute to the establishment of social hierarchies; nation-building requires the homogenisation of time; time in industrial capitalism is a “currency” that is exchanged in the labour market; states make certain social groups wait as a form of subjugation, such as non-citizens for visas, the working class for social services, the unemployed for welfare programs, and the list can be extended. Even though sociologists have long been thinking about the temporal aspects of political phenomena, as the subfield that studies politics, relations of power, social divisions, and political institutions, processes, and change, political sociology has yet to develop a lexicon for thinking about time.

This lack of a common vocabulary to talk about time in politics has led to the commonly observed fragmentary state of the literature on time and temporality. There is a wealth of article-length empirical studies on time that talk past one another, using the same word to mean different things. Take, for example, the word “temporality.” While it may denote an individual's experience of time, it may also refer to how the past, the present, and the future are tied together in a particular narrative. This polysemy entails each author defining their terms anew in each study or coining a new term to fit their own cases without necessarily being transferable to others, thus adding to the fragmentary state of the existing literature. Considering the accumulative and dialogic nature of knowledge production and the rich pool of empirical studies we have on time; I suggest that political sociologists begin thinking conceptually about time as a dimension of power. I take conceptualisation to be a way of categorising observed patterns in socio-political reality and a step toward systematically incorporating the temporal dimension into our theories about power relations, politics, and social change.

Q.8 [11831809]

The author uses the example of the term “temporality” to bring about which one of the following contentions?

- 1 ☐ There is a lack of common vocabulary in the socio-political discourse, creating fragmented studies.
 - 2 ☐ The conceptualisation of time is a very difficult task as there is no one common understanding of time.
 - 3 ☐ There are multiple meanings of the word temporality, which is used at the whims of the person using it.
 - 4 ☐ The literature on time and temporality is disconnected, and so it is challenging to integrate the learnings.
-

Solution:

Correct Answer : 4

Correct Answer -4

 Answer key/Solution

The example of temporality is presented to highlight the lack of a common vocabulary to talk about time in politics that has led to the commonly observed fragmentary state of the literature on time and temporality.

Incorrect answers

1 -the lack of common vocabulary is in the political discourse, not the socio-political one.

2 -this is not why the reference to the meaning of temporality has been made.

3 -the different meanings are not according to people's whims but due to the lack of a common vocabulary.

Bookmark

FeedBack

Direction (9-12): Study the following information and answer the questions that follow:

Like these other performing arts, excellence in stand-up comedy is haunted by the ghost of romantic notions of genius, according to which the artist is a mere medium through which the muse expresses herself. In this way, artistic excellence largely results from luck, from being “gifted.” The idea that artistic excellence results more from talent, i.e., giftedness, than from hard work, continues to hold sway today, and many artists are complicit with it, despite also wanting credit for their dedication, perseverance, and hard work. Nonetheless, the audience knows that they can’t simply do what the pianist or dancer does without comparable training and work. But in the case of stand-up comedy, the illusion of effortlessness is more thoroughgoing. Current aesthetic and stylistic norms of the art of stand-up comedy insist on performance feeling as much as possible as natural conversation. The illusion created by the stand-up comedian is that their performance is literally bringing the art into being. People who’ve never performed stand-up may think that the comedian gets on stage with no preparation and “just talks.” It’s difficult to believe that philosophers would be duped into missing the artifice in stand-up comedy’s artistry. Philosophers shouldn’t be as easy to fool as the birds who pecked at the grapes Zeuxis’ rendered in paint.

Comedians and philosophers both have a close relationship with truth, but their respective relationships are importantly different. Comedians aren’t always correct. They don’t always speak the truth in their pronouncements, but neither are philosophers. The difference is that philosophers aim first and foremost at the truth; comedians aim first and foremost at the laugh. The first rule of comedy? Be funny. It’s true, I’d argue, that both the comedian and the philosopher are concerned with the truth, but the freedom they each enjoy relative to it illustrates an essential difference in their concerns. Philosophers practice in relative freedom from the need to please their audience. Comedians practice in relative freedom from the need to be right, although many may believe they are. Comedians always have the available retort: Lighten up! It’s a joke! Whereas no philosopher has ever gotten herself off the hook of a crushing objection by exclaiming, “Lighten up! It’s just philosophy.” And philosophers are permitted to speak the unvarnished truth. Always available to the philosopher is the retort: I am not here to entertain you. But no comedian could honestly assert the same.

Philosophers of art shouldn’t continue to ignore the art of stand-up comedy. Not only is there no good reason for philosophers of art to continue neglecting stand-up comedy as a philosophical topic, there are good reasons for philosophers to study stand-up. Stand-up comedy as an artform overlaps in intriguing ways with other arts, such as jazz improv for its freeform, dance for issues concerning the identity of the artwork, tragedy for its emotional power, just to name a few. Thus, studying stand-up comedy may shed light on the philosophy of other arts. Likewise, the philosophy of stand-up comedy would confront many of the central issues of philosophy of art today, including philosophical issues related to interpretation, ethics, and emotion. After all, nothing stops stand-up comics from taking philosophers as the object of their comedy; why should philosophers hesitate to reciprocate?

Q.9 [11831809]

Which one of the following gives the LEAST credence to the author’s arguments?

-
- 1 ☐ Stand-up comedians spend countless hours, weeks, months, years and corresponding performances honing their presentation of 30 seconds of humour.
-
- 2 ☐ Given stand-up comedians’ no-holds-barred ethical critiques, it is a mistake for philosophers to ignore the effect they have on society and the insights and critiques they offer.
-

3 ☐ Comedy, unlike tragedy, offers a new context within which philosophers could explore and revisit some of the traditional issues in the philosophy of art.

4 ☐ Stand-up comedy provides excellent case studies for an investigation into art and ethics and into ethics and humour in particular.

Solution:

Correct Answer : 3

Correct Answer -3

This question might prove challenging if you miss the distinction between 'comedy' and 'stand-up comedy'. The author does observe that studying 'stand-up' comedy might offer new prisms to philosophers through which they may understand art but the option moves this statement to comedy in general, which goes beyond the scope of the argument.

Incorrect answers

1 -Can be inferred from: ".....and many artists are complicit with it, despite also wanting credit for their dedication, perseverance, and hard work.:

2 -Can be inferred from: "Likewise, the philosophy of stand-up comedy would confront many of the central issues of philosophy of art today, including philosophical issues related to interpretation, ethics, and emotion."

4 -Can be inferred from: "Thus, studying stand-up comedy may shed light on the philosophy of other arts."

Bookmark

FeedBack

 Answer key/Solution

Direction (9-12): Study the following information and answer the questions that follow:

Like these other performing arts, excellence in stand-up comedy is haunted by the ghost of romantic notions of genius, according to which the artist is a mere medium through which the muse expresses herself. In this way, artistic excellence largely results from luck, from being “gifted.” The idea that artistic excellence results more from talent, i.e., giftedness, than from hard work, continues to hold sway today, and many artists are complicit with it, despite also wanting credit for their dedication, perseverance, and hard work. Nonetheless, the audience knows that they can’t simply do what the pianist or dancer does without comparable training and work. But in the case of stand-up comedy, the illusion of effortlessness is more thoroughgoing. Current aesthetic and stylistic norms of the art of stand-up comedy insist on performance feeling as much as possible as natural conversation. The illusion created by the stand-up comedian is that their performance is literally bringing the art into being. People who’ve never performed stand-up may think that the comedian gets on stage with no preparation and “just talks.” It’s difficult to believe that philosophers would be duped into missing the artifice in stand-up comedy’s artistry. Philosophers shouldn’t be as easy to fool as the birds who pecked at the grapes Zeuxis’ rendered in paint.

Comedians and philosophers both have a close relationship with truth, but their respective relationships are importantly different. Comedians aren’t always correct. They don’t always speak the truth in their pronouncements, but neither are philosophers. The difference is that philosophers aim first and foremost at the truth; comedians aim first and foremost at the laugh. The first rule of comedy? Be funny. It’s true, I’d argue, that both the comedian and the philosopher are concerned with the truth, but the freedom they each enjoy relative to it illustrates an essential difference in their concerns. Philosophers practice in relative freedom from the need to please their audience. Comedians practice in relative freedom from the need to be right, although many may believe they are. Comedians always have the available retort: Lighten up! It’s a joke! Whereas no philosopher has ever gotten herself off the hook of a crushing objection by exclaiming, “Lighten up! It’s just philosophy.” And philosophers are permitted to speak the unvarnished truth. Always available to the philosopher is the retort: I am not here to entertain you. But no comedian could honestly assert the same.

Philosophers of art shouldn’t continue to ignore the art of stand-up comedy. Not only is there no good reason for philosophers of art to continue neglecting stand-up comedy as a philosophical topic, there are good reasons for philosophers to study stand-up. Stand-up comedy as an artform overlaps in intriguing ways with other arts, such as jazz improv for its freeform, dance for issues concerning the identity of the artwork, tragedy for its emotional power, just to name a few. Thus, studying stand-up comedy may shed light on the philosophy of other arts. Likewise, the philosophy of stand-up comedy would confront many of the central issues of philosophy of art today, including philosophical issues related to interpretation, ethics, and emotion. After all, nothing stops stand-up comics from taking philosophers as the object of their comedy; why should philosophers hesitate to reciprocate?

Q.10 [11831809]

Each of the following can be inferred from the first paragraph EXCEPT:

- 1 ☐ The romantic notion of genius assumes that genius is not a deliberate outcome.
 - 2 ☐ The audience of stand-up comedy falsely believes that it is easy to emulate.
 - 3 ☐ The ease of delivery in stand-up comedy is based on certain aesthetic norms.
-

4 ☐ Being gifted or having luck does not affect the stand-up comedian's success.

Solution:

Correct Answer : 4

Correct Answer -4

This is not what the author is suggesting. He/she is not discounting the role of luck or 'giftedness'. They are merely observing that this form of comedy involves more than mere luck.

Incorrect answers

1 -Can be inferred from: ".....excellence in stand-up comedy is haunted by the ghost of romantic notions of genius, according to which the artist is a mere medium through which the muse expresses herself."

2 -Can be inferred from: "People who've never performed stand-up may think that the comedian gets on stage with no preparation and "just talks."

3 -Can be inferred from: "Current aesthetic and stylistic norms of the art of stand-up comedy insist on performance feeling as much as possible as natural conversation."

Bookmark

FeedBack

 Answer key/Solution

Direction (9-12): Study the following information and answer the questions that follow:

Like these other performing arts, excellence in stand-up comedy is haunted by the ghost of romantic notions of genius, according to which the artist is a mere medium through which the muse expresses herself. In this way, artistic excellence largely results from luck, from being “gifted.” The idea that artistic excellence results more from talent, i.e., giftedness, than from hard work, continues to hold sway today, and many artists are complicit with it, despite also wanting credit for their dedication, perseverance, and hard work. Nonetheless, the audience knows that they can’t simply do what the pianist or dancer does without comparable training and work. But in the case of stand-up comedy, the illusion of effortlessness is more thoroughgoing. Current aesthetic and stylistic norms of the art of stand-up comedy insist on performance feeling as much as possible as natural conversation. The illusion created by the stand-up comedian is that their performance is literally bringing the art into being. People who’ve never performed stand-up may think that the comedian gets on stage with no preparation and “just talks.” It’s difficult to believe that philosophers would be duped into missing the artifice in stand-up comedy’s artistry. Philosophers shouldn’t be as easy to fool as the birds who pecked at the grapes Zeuxis’ rendered in paint.

Comedians and philosophers both have a close relationship with truth, but their respective relationships are importantly different. Comedians aren’t always correct. They don’t always speak the truth in their pronouncements, but neither are philosophers. The difference is that philosophers aim first and foremost at the truth; comedians aim first and foremost at the laugh. The first rule of comedy? Be funny. It’s true, I’d argue, that both the comedian and the philosopher are concerned with the truth, but the freedom they each enjoy relative to it illustrates an essential difference in their concerns. Philosophers practice in relative freedom from the need to please their audience. Comedians practice in relative freedom from the need to be right, although many may believe they are. Comedians always have the available retort: Lighten up! It’s a joke! Whereas no philosopher has ever gotten herself off the hook of a crushing objection by exclaiming, “Lighten up! It’s just philosophy.” And philosophers are permitted to speak the unvarnished truth. Always available to the philosopher is the retort: I am not here to entertain you. But no comedian could honestly assert the same.

Philosophers of art shouldn’t continue to ignore the art of stand-up comedy. Not only is there no good reason for philosophers of art to continue neglecting stand-up comedy as a philosophical topic, there are good reasons for philosophers to study stand-up. Stand-up comedy as an artform overlaps in intriguing ways with other arts, such as jazz improv for its freeform, dance for issues concerning the identity of the artwork, tragedy for its emotional power, just to name a few. Thus, studying stand-up comedy may shed light on the philosophy of other arts. Likewise, the philosophy of stand-up comedy would confront many of the central issues of philosophy of art today, including philosophical issues related to interpretation, ethics, and emotion. After all, nothing stops stand-up comics from taking philosophers as the object of their comedy; why should philosophers hesitate to reciprocate?

Q.11 [11831809]

The author cites each of the following as a benefit for philosophers of art to study stand-up comedy EXCEPT:

- 1 ☐ It may help in understanding the philosophy of art forms beyond stand-up comedy.
 - 2 ☐ There are commonalities between stand-up comedy and other art forms.
 - 3 ☐ Stand-up comedy may challenge some of the key issues in the philosophy of art.
-

4 ☐ Stand-up comedy can corroborate the current understanding of ethics and emotion.

Solution:

Correct Answer : 4

Correct Answer -4

Stand-up comedy should be studied, not to corroborate the current understanding of ethics and emotions, but to confront many of the central issues of philosophy of art today, including philosophical issues related to interpretation, ethics, and emotion.

Incorrect answers

All the other options can be easily observed in the concluding paragraph of the passage.

Bookmark

FeedBack

 Answer key/Solution

Direction (9-12): Study the following information and answer the questions that follow:

Like these other performing arts, excellence in stand-up comedy is haunted by the ghost of romantic notions of genius, according to which the artist is a mere medium through which the muse expresses herself. In this way, artistic excellence largely results from luck, from being “gifted.” The idea that artistic excellence results more from talent, i.e., giftedness, than from hard work, continues to hold sway today, and many artists are complicit with it, despite also wanting credit for their dedication, perseverance, and hard work. Nonetheless, the audience knows that they can’t simply do what the pianist or dancer does without comparable training and work. But in the case of stand-up comedy, the illusion of effortlessness is more thoroughgoing. Current aesthetic and stylistic norms of the art of stand-up comedy insist on performance feeling as much as possible as natural conversation. The illusion created by the stand-up comedian is that their performance is literally bringing the art into being. People who’ve never performed stand-up may think that the comedian gets on stage with no preparation and “just talks.” It’s difficult to believe that philosophers would be duped into missing the artifice in stand-up comedy’s artistry. Philosophers shouldn’t be as easy to fool as the birds who pecked at the grapes Zeuxis’ rendered in paint.

Comedians and philosophers both have a close relationship with truth, but their respective relationships are importantly different. Comedians aren’t always correct. They don’t always speak the truth in their pronouncements, but neither are philosophers. The difference is that philosophers aim first and foremost at the truth; comedians aim first and foremost at the laugh. The first rule of comedy? Be funny. It’s true, I’d argue, that both the comedian and the philosopher are concerned with the truth, but the freedom they each enjoy relative to it illustrates an essential difference in their concerns. Philosophers practice in relative freedom from the need to please their audience. Comedians practice in relative freedom from the need to be right, although many may believe they are. Comedians always have the available retort: Lighten up! It’s a joke! Whereas no philosopher has ever gotten herself off the hook of a crushing objection by exclaiming, “Lighten up! It’s just philosophy.” And philosophers are permitted to speak the unvarnished truth. Always available to the philosopher is the retort: I am not here to entertain you. But no comedian could honestly assert the same.

Philosophers of art shouldn’t continue to ignore the art of stand-up comedy. Not only is there no good reason for philosophers of art to continue neglecting stand-up comedy as a philosophical topic, there are good reasons for philosophers to study stand-up. Stand-up comedy as an artform overlaps in intriguing ways with other arts, such as jazz improv for its freeform, dance for issues concerning the identity of the artwork, tragedy for its emotional power, just to name a few. Thus, studying stand-up comedy may shed light on the philosophy of other arts. Likewise, the philosophy of stand-up comedy would confront many of the central issues of philosophy of art today, including philosophical issues related to interpretation, ethics, and emotion. After all, nothing stops stand-up comics from taking philosophers as the object of their comedy; why should philosophers hesitate to reciprocate?

Q.12 [11831809]

Which one of the following best captures the author’s argument in the second paragraph?

-
- 1 ☐ Though both philosophy and stand-up comedy have to be concerned with truth or being right, how they are accorded the freedom to handle those truths is very different.
-
- 2 ☐ Although there are various retorts available with comedians and philosophers at their disposal when the intended objective is not met, both are concerned with truth.
-

3 ☐ Even though the ultimate aim of comedians and philosophers is to bring forth the truth, there is a difference in the relative freedom they have in expressing those truths.

4 ☐ While both comedians and philosophers are concerned with the truth, the relative freedom from the need to be right is much more for the comedian than philosophers.

Solution:

Correct Answer : 4

Correct Answer -4

The point being made in the second paragraph is that though comedians and philosophers both have a close relationship with truth, their respective relationships are importantly different. This difference lies in their need to be right. A comedian does not have to be necessarily right, but a philosopher does.

Incorrect answers

1 -They are not required to be right in the same degree.

2 -The point of the second paragraph is not to present the retorts available with these groups.

3 -Again, the ultimate aim of a comedian is to get a laugh.

Bookmark

FeedBack

 Answer key/Solution

Direction (13-16): Study the following information and answer the questions that follow:

The sacred and divine office of the king in both classical and traditional African society was and continues to be the most integral cultural, religious, and political institution defining the heart of African civilisation. Kings function as conduits between the sacred cosmos of ancestors and spiritual entities and the mundane affairs of everyday human activities. Historically and in many African societies, kings serve as both of head of “state” and head of “church.”

Kingship was the nucleus of classical Nile Valley culture, a worldview that some scholars have referred to as cosmotheism. The Egyptian conception of the universe was that of a sacred cosmos that functioned as a “collective agency of various different powers.” The Egyptian sacred cosmos was also “pantheistic” and “polytheistic,” in the sense that it posited an original divine essence of the universe as the embodiment of all of life and that it organised the diversity of divinities into systems of kinship and relationship.

The king’s role in this cosmological system was to exercise his authority as a representative of divine power and to perpetuate cosmic order by maintaining justice and fulfilling ritual obligations. This cosmotheistic, relational polytheism that some ascribe to ancient Egyptian cosmic understandings is similar to the philosophy of the African theologian Okechukwu Ogbonnaya’s conception of Egyptian divinity as communotheism.

Communotheism asserts that the divine is a community of interdependent, interrelated gods who are united by a common ontological source. Ogbonnaya derives his notion of communotheism from his explication of traditional African concepts of the divine, where the plethora of gods are principally represented as aggregates of families organically linked by their essential nature. Ogbonnaya is not alone in postulating the affinity between classical Nile Valley conceptions of communal divinity and divine kingship and traditional African cosmological formulations of sacred kingship.

Other scholars believed that the ideological sources of kingship seemed to be rooted in African traditions of the greatest antiquity and argued that classical Nile Valley culture emerged out of a remote East African substratum. Many striking similarities between classical Nile Valley kingship traditions and the traditional kingships of the Baganda kings of Uganda and the Shilluk kings of southern Sudan, for example, were highlighted. According to the late Senegalese Egyptologist Cheikh Anta Diop, the concept of kingship is, by all accounts, one of the most significant indications of the similarities between Egypt and the rest of Africa. Diop focuses on the Sed festival, which symbolically portrays the king as “dying” so that he could be ritually rejuvenated. The king’s health and vitality reflected the vigour and strength of his kingdom, and therefore his rejuvenation ritual represented the revitalisation of the state.

According to Diop, similar practices as the Sed festival in ancient Egypt can be found among the Bunyoro kingdom of Uganda and the Hausa kingdoms of Northern Nigeria. The Africanist and ethnolinguist Christopher Ehret argues that Egyptian divine kingship was an offspring of Sudanic Sacral kingship, a tradition that is still much alive in Sudanic Africa today.

Q.13 [11831809]

Based on the information set out in the passage, the view of Ogbonnaya and the other scholars mentioned:

1 ☐ both address cosmotheism

2 ☐ are complementary to each other

3 ☐ are contradictory to each other

4 ☐ are not related to each other

Solution:

Correct Answer : 2

Correct Answer -2

Consider the following statement: "Ogbonnaya is not alone in postulating the affinity between classical Nile Valley conceptions of communal divinity and divine kingship and traditional African cosmological formulations of sacred kingship." Thus, the views held by Ogbonnaya and the other scholars are complementary to each other.

Incorrect answers

1 -some scholars use this term, not all.

3 and 4 -The ideas were related to each other.

Bookmark

FeedBack

 Answer key/Solution

Direction (13-16): Study the following information and answer the questions that follow:

The sacred and divine office of the king in both classical and traditional African society was and continues to be the most integral cultural, religious, and political institution defining the heart of African civilisation. Kings function as conduits between the sacred cosmos of ancestors and spiritual entities and the mundane affairs of everyday human activities. Historically and in many African societies, kings serve as both of head of “state” and head of “church.”

Kingship was the nucleus of classical Nile Valley culture, a worldview that some scholars have referred to as cosmotheism. The Egyptian conception of the universe was that of a sacred cosmos that functioned as a “collective agency of various different powers.” The Egyptian sacred cosmos was also “pantheistic” and “polytheistic,” in the sense that it posited an original divine essence of the universe as the embodiment of all of life and that it organised the diversity of divinities into systems of kinship and relationship.

The king’s role in this cosmological system was to exercise his authority as a representative of divine power and to perpetuate cosmic order by maintaining justice and fulfilling ritual obligations. This cosmotheistic, relational polytheism that some ascribe to ancient Egyptian cosmic understandings is similar to the philosophy of the African theologian Okechukwu Ogbonnaya’s conception of Egyptian divinity as communotheism.

Communotheism asserts that the divine is a community of interdependent, interrelated gods who are united by a common ontological source. Ogbonnaya derives his notion of communotheism from his explication of traditional African concepts of the divine, where the plethora of gods are principally represented as aggregates of families organically linked by their essential nature. Ogbonnaya is not alone in postulating the affinity between classical Nile Valley conceptions of communal divinity and divine kingship and traditional African cosmological formulations of sacred kingship.

Other scholars believed that the ideological sources of kingship seemed to be rooted in African traditions of the greatest antiquity and argued that classical Nile Valley culture emerged out of a remote East African substratum. Many striking similarities between classical Nile Valley kingship traditions and the traditional kingships of the Baganda kings of Uganda and the Shilluk kings of southern Sudan, for example, were highlighted. According to the late Senegalese Egyptologist Cheikh Anta Diop, the concept of kingship is, by all accounts, one of the most significant indications of the similarities between Egypt and the rest of Africa. Diop focuses on the Sed festival, which symbolically portrays the king as “dying” so that he could be ritually rejuvenated. The king’s health and vitality reflected the vigour and strength of his kingdom, and therefore his rejuvenation ritual represented the revitalisation of the state.

According to Diop, similar practices as the Sed festival in ancient Egypt can be found among the Bunyoro kingdom of Uganda and the Hausa kingdoms of Northern Nigeria. The Africanist and ethnohistorian Christopher Ehret argues that Egyptian divine kingship was an offspring of Sudanic Sacral kingship, a tradition that is still much alive in Sudanic Africa today.

Q.14 [11831809]

Which one of the following best describes the word “cosmotheism”?

1 ☐ a belief that identifies that God is subservient to the universe

2 ☐ a monotheistic belief wherein the universe is the central deity

3 ☐ a doctrine identifying the deity with the universe and its phenomenon

4 ☐ a theistic notion that the universe controls all aspects of human life

Solution:

Correct Answer : 3

Correct Answer -3

Refer: "The Egyptian conception of the universe was that of a sacred cosmos that functioned as a "collective agency of various different powers."

 **Answer key/Solution**

Incorrect answers

1 -'subservience' is nowhere suggested.

2 -according to the paragraph, the Egyptian sacred cosmos was "polytheistic,"

4 -this is nowhere mentioned.

Bookmark

FeedBack

Direction (13-16): Study the following information and answer the questions that follow:

The sacred and divine office of the king in both classical and traditional African society was and continues to be the most integral cultural, religious, and political institution defining the heart of African civilisation. Kings function as conduits between the sacred cosmos of ancestors and spiritual entities and the mundane affairs of everyday human activities. Historically and in many African societies, kings serve as both of head of “state” and head of “church.”

Kingship was the nucleus of classical Nile Valley culture, a worldview that some scholars have referred to as cosmotheism. The Egyptian conception of the universe was that of a sacred cosmos that functioned as a “collective agency of various different powers.” The Egyptian sacred cosmos was also “pantheistic” and “polytheistic,” in the sense that it posited an original divine essence of the universe as the embodiment of all of life and that it organised the diversity of divinities into systems of kinship and relationship.

The king’s role in this cosmological system was to exercise his authority as a representative of divine power and to perpetuate cosmic order by maintaining justice and fulfilling ritual obligations. This cosmotheistic, relational polytheism that some ascribe to ancient Egyptian cosmic understandings is similar to the philosophy of the African theologian Okechukwu Ogbonnaya’s conception of Egyptian divinity as communotheism.

Communotheism asserts that the divine is a community of interdependent, interrelated gods who are united by a common ontological source. Ogbonnaya derives his notion of communotheism from his explication of traditional African concepts of the divine, where the plethora of gods are principally represented as aggregates of families organically linked by their essential nature. Ogbonnaya is not alone in postulating the affinity between classical Nile Valley conceptions of communal divinity and divine kingship and traditional African cosmological formulations of sacred kingship.

Other scholars believed that the ideological sources of kingship seemed to be rooted in African traditions of the greatest antiquity and argued that classical Nile Valley culture emerged out of a remote East African substratum. Many striking similarities between classical Nile Valley kingship traditions and the traditional kingships of the Baganda kings of Uganda and the Shilluk kings of southern Sudan, for example, were highlighted. According to the late Senegalese Egyptologist Cheikh Anta Diop, the concept of kingship is, by all accounts, one of the most significant indications of the similarities between Egypt and the rest of Africa. Diop focuses on the Sed festival, which symbolically portrays the king as “dying” so that he could be ritually rejuvenated. The king’s health and vitality reflected the vigour and strength of his kingdom, and therefore his rejuvenation ritual represented the revitalisation of the state.

According to Diop, similar practices as the Sed festival in ancient Egypt can be found among the Bunyoro kingdom of Uganda and the Hausa kingdoms of Northern Nigeria. The Africanist and ethnohistorian Christopher Ehret argues that Egyptian divine kingship was an offspring of Sudanic Sacral kingship, a tradition that is still much alive in Sudanic Africa today.

Q.15 [11831809]

According to Ogbonnaya, the role of a king is to accomplish which one of the following?

-
- 1 ☐ As an ontological source to the people of his kingdom, the king has to exercise his authority to create and maintain cosmic order through ritualistic obligations.
-

2 ☐ As a divinely appointed representative of God, the king is tasked with maintaining cosmic order through upholding justice and accomplishing ritualistic duties.

3 ☐ As an agent of a community of interdependent gods, the king is responsible for carrying out orders from the gods, maintaining justice, and conducting rituals.

4 ☐ As a divine entity representing the universe on earth, the king's predominant role is to design cosmic orders aligned to justice and ceremonial obligations.

Solution:

Correct Answer : 2

Correct Answer -2

The answer to this question can be easily inferred from: "The king's role in this cosmological system was to exercise his authority as a representative of divine power and to perpetuate cosmic order by maintaining justice and fulfilling ritual obligations."

Incorrect answers

1 -'ontological' is not used in this context.

3 -'carrying out orders from God' is incorrect.

4 -this option distorts the information provided.

Bookmark

FeedBack

 Answer key/Solution

Direction (13-16): Study the following information and answer the questions that follow:

The sacred and divine office of the king in both classical and traditional African society was and continues to be the most integral cultural, religious, and political institution defining the heart of African civilisation. Kings function as conduits between the sacred cosmos of ancestors and spiritual entities and the mundane affairs of everyday human activities. Historically and in many African societies, kings serve as both of head of “state” and head of “church.”

Kingship was the nucleus of classical Nile Valley culture, a worldview that some scholars have referred to as cosmotheism. The Egyptian conception of the universe was that of a sacred cosmos that functioned as a “collective agency of various different powers.” The Egyptian sacred cosmos was also “pantheistic” and “polytheistic,” in the sense that it posited an original divine essence of the universe as the embodiment of all of life and that it organised the diversity of divinities into systems of kinship and relationship.

The king’s role in this cosmological system was to exercise his authority as a representative of divine power and to perpetuate cosmic order by maintaining justice and fulfilling ritual obligations. This cosmotheistic, relational polytheism that some ascribe to ancient Egyptian cosmic understandings is similar to the philosophy of the African theologian Okechukwu Ogbonnaya’s conception of Egyptian divinity as communotheism.

Communotheism asserts that the divine is a community of interdependent, interrelated gods who are united by a common ontological source. Ogbonnaya derives his notion of communotheism from his explication of traditional African concepts of the divine, where the plethora of gods are principally represented as aggregates of families organically linked by their essential nature. Ogbonnaya is not alone in postulating the affinity between classical Nile Valley conceptions of communal divinity and divine kingship and traditional African cosmological formulations of sacred kingship.

Other scholars believed that the ideological sources of kingship seemed to be rooted in African traditions of the greatest antiquity and argued that classical Nile Valley culture emerged out of a remote East African substratum. Many striking similarities between classical Nile Valley kingship traditions and the traditional kingships of the Baganda kings of Uganda and the Shilluk kings of southern Sudan, for example, were highlighted. According to the late Senegalese Egyptologist Cheikh Anta Diop, the concept of kingship is, by all accounts, one of the most significant indications of the similarities between Egypt and the rest of Africa. Diop focuses on the Sed festival, which symbolically portrays the king as “dying” so that he could be ritually rejuvenated. The king’s health and vitality reflected the vigour and strength of his kingdom, and therefore his rejuvenation ritual represented the revitalisation of the state.

According to Diop, similar practices as the Sed festival in ancient Egypt can be found among the Bunyoro kingdom of Uganda and the Hausa kingdoms of Northern Nigeria. The Africanist and ethnolinguist Christopher Ehret argues that Egyptian divine kingship was an offspring of Sudanic Sacral kingship, a tradition that is still much alive in Sudanic Africa today.

Q.16 [11831809]

According to some scholars, the tradition of kingship in Egypt:

1 ☐ created other traditions in Africa.

2 ☐ is very much alive to this day.

3 ☐ originated in Nile Valley culture.

4 ☐ was not indigenous to Egypt.

Solution:

Correct Answer : 4

Correct Answer -4

Can be inferred from the concluding paragraphs of the passage. Rfere the lines;

"Other scholars believed that the ideological sources of kingship seemed to be rooted in African traditions of the greatest antiquity and argued that classical Nile Valley culture emerged out of a remote East African substratum."

Incorrect answers

The other options are factually incorrect.

Bookmark

FeedBack

 Answer key/Solution

Q.17 [11831809]

Directions for question (17): The four sentences (labelled 1, 2, 3, and 4) given in this question, when properly sequenced, form a coherent paragraph. Decide on the proper order for the sentences and key in this sequence of four numbers as your answer.

- 1) English is unquestionably the world's dominant language in commerce, trade, scholarly publications, airlines, international finance, and tourism.
 - 2) With the expansion of Spanish, Portuguese, French, and British colonialism, Indo-European languages were carried throughout much of the world, becoming dominant throughout the New World, Australia, and New Zealand.
 - 3) English, in particular, riding the heels of the British and American empires, has become the lingua franca spoken by more people than any other tongue.
 - 4) Today roughly half of the world speaks an Indo-European tongue of one sort or another.
-

Solution:

Correct Answer : 2431

Correct Answer -2431

Even if you can't identify the opening sentence, let us try to establish the sequence. Now,

4 follows 2 as the impact of the growth of 'Indo-European' languages (2) is mentioned in 4.

The 'in particular' in 3 tells us that it will come next in the sequence.

1 has to be the concluding line as the discussion is now specifically about English.

Original Paragraph:

With the expansion of Spanish, Portuguese, French, and British colonialism, Indo-European languages were carried throughout much of the world, becoming dominant throughout the New World, Australia, and New Zealand (Figure 1). Today roughly half of the world speaks an Indo-European tongue of one sort or another. English in particular, riding the heels of the British and American empires, has become the lingua franca spoken by more people than any other tongue (when second-language speakers are included). English is unquestionably the world's dominant language in commerce, trade, scholarly publications, airlines, international finance, and tourism.

Source: Encyclopaedia of Human Geography

Bookmark

FeedBack

 Answer key/Solution

Q.18 [11831809]

Directions for question (18): The four sentences (labelled 1, 2, 3, and 4) given in this question, when properly sequenced, form a coherent paragraph. Decide on the proper order for the sentences and key in this sequence of four numbers as your answer.

- 1) According to scientism, one can rationally accept or believe only those claims, theories, or the like that are formulated by scientific means.
 - 2) Such justification is nowhere to be found, and, even more pressingly, it is impossible to make a purely scientific case for scientism.
 - 3) Assuming that the proponent of scientism is inclined to follow his own principles, scientism needs to be justified scientifically.
 - 4) A major global criticism raised against scientism is that scientism is self-referentially incoherent or self-refuting.
-

Solution:

Correct Answer : 4132

Correct Answer -4132

4 is the opening sentence as it introduces the theme -a major global criticism against scientism.

1 comes next as it states the ideology that is at the root of the issue.

3 and 2 come next, as can be ascertained from 'justified' and 'such justification'.

Original Paragraph:

The other major global criticism raised against scientism is that scientism is self-referentially incoherent or self-refuting. The rough idea of the argument is the following: According to scientism, one can rationally accept or believe only those claims, theories, or the like that are formulated by scientific means. Assuming that the proponent of scientism is inclined to follow his own principles, scientism needs to be justified scientifically. The critics of scientism claim that such justification is nowhere to be found and, even more pressingly, that it is impossible to make a purely scientific case for scientism. Therefore, scientism is unable to meet its own standards.

Source: Metaphilosophy Journal

Bookmark

FeedBack

 Answer key/Solution

Q.19 [11831809]

Directions for question (19): The passage given below is followed by four summaries. Choose the option that best captures the author's position.

India's track record in securing the return of fugitive economic offenders raises concerns as to whether these cases will be resolved swiftly. In part, the low numbers of extradited economic offenders (13 as against 28 ongoing investigations) can be attributed to the history of extradition treaties and the legal opinion regarding categorising financial irregularities as a civil offence rather than a criminal one. Historically, some extradition treaties did not provide for the surrender of fugitives involved in fiscal and economic offences. The exclusion of fiscal offences was based on the view that these offences were not criminal conduct and attracted less moral stigma. Furthermore, since fiscal offenders are of no immediate security threat to foreign nations, there is no urgency to expedite their extradition process and return them to the requesting state.

- 1 ☐ 1) Since fiscal offences are categorised as civil offences in extradition treaties and the fact that such offenders are not an immediate security threat to foreign nations, India has a low number of extradited economic offenders.
- 2 ☐ 2) India's track record of securing fugitives through the extradition process raises serious concern because of the lacuna in the process and the lack of urgency to expedite their extradition process.
- 3 ☐ 3) It is difficult to provide justice to economic offenders who seek refuge in other countries since India has no extradition treaty with other nations, and foreign countries are reluctant to expedite such offenders urgently.
- 4 ☐ 4) There is a need to enforce extradition treaties and expand them to accommodate fugitives involved in fiscal and economic offences; such a lack of a strong process is why we have a low number of extradited economic offenders.
-

Solution:

Correct Answer : 1

Correct Answer -1

 Answer key/Solution

The author makes two points that have contributed to India's poor track record of securing the return of fugitive economic offenders: first, the history of extradition treaties and the legal opinion regarding categorising financial irregularities as a civil offence rather than a criminal one and second, since fiscal offenders are of no immediate security threat to foreign nations, there is no urgency to expedite their extradition process and return them to the requesting state. Thus, option 1 presents the correct summarization of the paragraph.

Incorrect answers

2 -This is a very general statement. The observations have been made in context of India's track record and the resolution of such cases.

3 -Nowhere does the passage state that India has no extradition treaties with other countries.

4 -No remedial measures have been discussed.

Bookmark

FeedBack

Q.20 [11831809]

Directions for question (20): Five sentences related to a topic are given below. Four of them can be put together to form a meaningful and coherent short paragraph. Identify the odd one out.

- 1) Nevertheless, they are not disease states, and modern women typically use contraception or abortion in the service of autonomy and control over their lives.
 - 2) A doctor who prescribes contraceptives or performs an abortion, for example, is not treating a disease.
 - 3) Doctors are called on to deal with many states of affairs, and not all of them, on any theory, are diseases.
 - 4) It is very difficult to find a philosophically or scientifically interesting cleavage between diseases and other complaints.
 - 5) Some women cannot risk pregnancy for health reasons, and historically both pregnancy and childbirth have been major killers.
-

Solution:

Correct Answer : 4

Correct Answer -4

 Answer key/Solution

3 is clearly the topic sentence. 2 comes next as it gives an example of the point made in 3. 5 follows as it elaborates on the point made in 3 and 1 comes next as it provides a contrast to the discussion so far. 4 shifts the tangent of the discussion. If you look at the original paragraph below, you will realize that the statement given in the question was a part of the original passage but just because of one alteration, it does not fit into the sequence anymore. See if you can identify the change and analyze how it impacts the flow of the discussion.

Original Paragraph:

Doctors are called on to deal with many states of affairs. Not all of them, on any theory, are diseases. A doctor who prescribes contraceptives or performs an abortion, for example, is not treating a disease. Some women cannot risk pregnancy for health reasons, and historically both pregnancy and childbirth have been major killers. Nevertheless, they are not disease states, and modern women typically use contraception or abortion in the service of autonomy and control over their lives. In addition, it is very difficult to find a philosophically or scientifically interesting cleavage between diseases and other complaints.

Source: Stanford Encyclopaedia of Philosophy

Bookmark

FeedBack

Q.21 [11831809]

Directions for question (21): The four sentences (labelled 1, 2, 3, and 4) given in this question, when properly sequenced, form a coherent paragraph. Decide on the proper order for the sentences and key in this sequence of four numbers as your answer.

- 1) Jumping into the scholarly literature on guns and gun violence in the United States can be intimidating, both because of the range of disciplines that address the subject and because of the intensity of the debate over a few contentious questions.
 - 2) Some fields are interested in the origins of US "gun culture," its relationship to the founding generation and others are oriented toward contemporary issues.
 - 3) A non-exhaustive list of fields contributing to "US gun studies" would include not only the field of history but also public policy, legal studies, criminology, sociology, political science, literature, and public health.
 - 4) Despite the diversity of applicable disciplines, they have gravitated toward a few central questions.
-

Solution:

Correct Answer : 1342

Correct Answer -1342

1 -opens the discussion by setting its theme.

3 -comes next as it elaborates on the 'range of disciplines'

4 -'despite' presents a contrast to the observations made in 1 and 3 and comes next.

2 -concludes the discussion.

Original Paragraph:

Jumping into the scholarly literature on guns and gun violence in the United States can be intimidating, both because of the range of disciplines that address the subject and because of the intensity of debate over a few contentious questions. A non-exhaustive list of fields contributing to "US gun studies" would include not only my own field of history but also public policy, legal studies, criminology, sociology, political science, literature, and public health. Despite the diversity of applicable disciplines, they have gravitated toward a few central questions. Some fields are interested in the origins of US "gun culture," its relationship to the founding generation, the Second Amendment, or the rapid development of the country in the nineteenth century. Others are oriented toward contemporary issues, typically those like the role of firearms in the United States' exceptional levels of violence among wealthy countries.

Source: JSTOR Daily

Bookmark

FeedBack

 Answer key/Solution

Q.22 [11831809]

Directions for question (22): The passage given below is followed by four summaries. Choose the option that best captures the author's position.

"Who Let The Dogs Out" is a cover of the 1998 song "Doggie" (or "Dogie") by Trinidadian Calypso artist Anslem Douglas. Douglas himself admitted that the song has nothing to do with dogs and actually has a feminist theme. In an interview that was published on his website, he said: "It's a man-bashing song...The lyric of the song says, 'The party was nice, the party was pumpin'.' When I said the word 'party', I was being metaphorical. It really means things were going great. The 'Yippie-Yi-Yo,' that's everybody's happy, right? 'And everybody was having a ball.' Life was going great. 'Until the men start the name-callin' / And then the girls respond to the call.' So the men started calling the women every dirty word you could think of. The men started the name-calling, and then the girls responded to the call. And then a woman shouts out, 'Who let the dogs out?' And we start calling men dogs. It was really a man-bashing song."

1 ☐ According to the artist Anslem Douglas, the lyrics of the cover song "Who Let The Dogs Out" has feminist undertones.

2 ☐ According to the artist Anslem Douglas, the song "Who Let the Dogs Out" is about bashing men who disrespected women.

3 ☐ According to the artist Anslem Douglas, "Who Let the Dogs Out" is a song written by feminists against atrocious behaviour.

4 ☐ According to the artist Anslem Douglas, people misunderstand the lyrics of the “Who Let the Dogs Out” as women bashing.

Solution:

Correct Answer : 1

Correct Answer -1

The main point is covered by this line: “Douglas himself admitted that the song has nothing to do with dogs and actually has a feminist theme.”

Incorrect answers

2 -It is not about literally bashing men; it is a man-bashing song.

3 -It is not written by feminists.

4 -There is no mention of the song having been misunderstood.

Bookmark

FeedBack

 Answer key/Solution

Q.23 [11831809]

Directions for question (23): Five jumbled up sentences related to a topic are given below. Four of them can be put together to form a coherent paragraph. Identify the odd one out and key in the number of the sentence as your answer.

1) Humans are “the social animal”, and group living is what we do.

2) Natural selection, the driving engine of the evolutionary process, favours the creation of adaptations.

3) Solitary creatures such as giant pandas and porcupines have little need for love since they live alone and survive alone, coming together only briefly to mate before parting ways.

4) Those vehicles are so critical that we bestow them with our psychological, emotional, and material investments.

5) Other humans are the “vehicles” on which our survival and genetic legacy critically depend,

Solution:

Correct Answer : 2

Correct Answer -2

This question can be resolved easily once you understand the theme of the discussion. It revolves around humans being a social animal and what it entails in contrast to animals that lead a solitary existence. There is no mention of ‘natural selection’ or ‘adaptations’ making 2 the odd one out.

Original Paragraph:

Solitary creatures such as giant pandas and porcupines have little need for love. They live alone and survive alone, coming together only briefly to mate before parting ways. Humans, in contrast, are “the social animal” (Aronson, 2003). Group living is what we do. Other humans are the “vehicles” on which our survival and genetic legacy critically depend. Some of those vehicles are so critical that we bestow them with our psychological, emotional, and material investments. Some are so critical to our reproduction that we willingly sacrifice our lives so that they can thrive.

Source: ResearchGate

Bookmark

FeedBack

 Answer key/Solution

Q.24 [11831809]

Directions for question (24): The passage given below is followed by four summaries. Choose the option that best captures the author's position.

South Africa experienced a transformation between 1870 when the diamond rush to Kimberley began, and 1902, when the South African War ended. Midway between these dates, in 1886, the world's largest goldfields were discovered on the Witwatersrand. As the predominantly agrarian societies of European South Africa began to urbanise and industrialise, the region evolved into a major supplier of precious minerals to the world economy; gold especially was urgently needed to back national currencies and ensure the continued flow of expanding international trade. British colonies, Boer republics, and African kingdoms all came under British control. These dramatic changes were propelled by two linked forces: the development of the capitalist mining industry and a sequence of imperialist interventions by Britain.

-
- 1 ☐ South Africa experienced a transformation between 1870 and 1902 when the world's largest goldfields were discovered on the Witwatersrand, and the Britishers exploited these resources to create a capitalist mining industry.
-
- 2 ☐ The predominantly agrarian societies of South Africa urbanised in the 1800s, and the region evolved into a major supplier of gold to back national currencies and expanded internal trade through British interventions.
-
- 3 ☐ The British colonies in South Africa between 1870 and 1902 transformed from an agrarian society to an urbanised and capitalistic society propelled by the development of the mining industry and imperialist interventions.
-
- 4 ☐ 1870 to 1902 saw a transformation in South Africa when it became a major supplier of precious minerals to the world economy propelled by the capitalist mining industry and British imperialist interventions.
-

Solution:

Correct Answer : 4

Correct Answer -4

The paragraph has two key takeaways:

- South Africa experienced a transformation between 1870 when the diamond rush to Kimberley began, and 1902, when the South African War ended.
- These dramatic changes were propelled by two linked forces: the development of the capitalist mining industry and a sequence of imperialist interventions by Britain.

Option 4 covers both these aspects and is the correct answer.

Incorrect answers

1 -The linkage suggested in this option is not mentioned in the paragraph.

2 -This is incorrect. The British colonized the entire area.

3 -We don't know whether South Africa was a British colony during the time period mentioned.

Bookmark

FeedBack

 [Answer key/Solution](#)