

DIRECTION for questions 1-2: In each of the following questions, a related pair of words is followed by four pairs of words or phrases. Select the pair that best expresses a relationship similar to the one expressed in the question pair.

1. Nuts: Bolts

- A. Nitty : Gritty
- B. Bare: Feet
- C. Car : Fuel
- D. Hard: Soft

2. Book:Author

- A. Rain: Flood
- B. Light: Switch
- C. Symphony : Composer
- D. Song : Music.

DIRECTION for questions 3-4: Given below are a few foreign language phrases which are commonly used. Choose the correct meaning for each of the phrases.

3. Corpus delicti

- A. Fake evidence of an offence
- B. Hearsay evidence of an offence
- C. Lack of evidence of an offence
- D. An evidence which constitutes an offence

4. Vis-à-vis

- A. Direct
- B. Opposite
- C. Face to face
- D. Agree

DIRECTION for questions 5: The sentences given in each question, when properly sequenced, form a coherent paragraph. Each sentence is labelled with a letter. Choose the most logical order of sentences from among the given choices to construct a coherent paragraph.

- 5.
- a. Venture capital is recommended as the ideal source of financing for a successfully small business.
 - b. Several companies including start ups have been funded by dedicated venture funds during this decade.
 - c. Despite this, an average Indian entrepreneur understands and appreciation of venture capital concept has been woefully inadequate.
 - d. In the Indian context, though venture capital has been a relatively late entrant, it has already made a reasonable impact.
- A. abcd
 - B. adbc
 - C. acbd
 - D. adeb

DIRECTIONS for questions 6-10: Read the given passage carefully and attempt the questions that follow.

The work which Gandhiji had taken up was not only regarding the achievement of political freedom but also the establishment of a new social order based on truth and non-violence, unity and peace, equality and universal brotherhood and maximum, freedom for all. This unfinished part of his experiment was perhaps even more difficult to achieve than the achievement of political freedom. In the political struggle, the fight was against a foreign power and all one could do was either join it or wish it success and give it his/her moral support. In establishing a social order on this pattern, there was a strong possibility of a conflict arising between diverse groups and classes of our own people.

Experience shows that man values his possessions even more than his life because in the former, he sees the means for perpetuation and survival of his descendants even after his body is reduced to ashes. A new order cannot be established without radically changing the mind and attitude of men towards property and, at some stage or the other, the 'haves' have to yield place to the 'have-nots'. We have seen, in our time, attempts to achieve a kind of egalitarian society and the picture of it after it was achieved. But this was done, by and large, through the use of physical force.

In the ultimate analysis it is difficult, if not impossible, to say that the instinct to possess has been rooted out or that it will not reappear in an even worse form under a different guise. It may even be that, like a gas kept confined within containers under great pressure, or water held back by a big dam, once the barrier breaks, the reaction will one day sweep back with a violence equal in extent and intensity to what was used to establish and maintain the outward egalitarian form. This enforced egalitarianism contains, in its bosom, the seed of its own destruction. The root cause of class conflict is possessiveness or the acquisitive instinct. So long as the ideal that is to be achieved is one of securing the maximum material satisfaction, possessiveness is neither suppressed nor eliminated but grows on what it feeds. Nor does it cease to be possessiveness, whether it is confined to only a few or is shared by many.

If egalitarianism is to endure, it has to be based not on the possession of the maximum material goods by a few or by all but on voluntary, enlightened renunciation of those goods which cannot be shared by others or can be enjoyed only at the expense of others. This calls for substitution of material values by purely spiritual ones. The paradise of material satisfaction, which is sometimes equated with progress these days, neither spells peace nor progress. Mahatma Gandhi has shown us how the acquisitive instinct inherent in man can be transmuted by the adoption of the ideal of trusteeship by those who 'have' for the benefit of all those who 'have not' so that, instead of leading to exploitation and conflict, it would become a means and incentive for the amelioration and progress of society respectively.

6. According to the passage, egalitarianism will not survive if
- A. It is based on voluntary renunciation
 - B. It is achieved by resorting to physical force
 - C. Underprivileged people are not involved in its establishment.
 - D. People's outlook towards it is not radically changed.
7. According to the passage, why does man value his possessions more than his life?
- A. He has inherent desire to share his Possession with others.

- B. He is endowed with the possessive instinct.
- C. Only his possession helps him earn love and respect from his descendants.
- D. Through his possessions he can preserve his name even after his death.

8. According to the passage, which was the unfinished part of Gandhi's experiment?

- A. Educating people to avoid class conflict.
- B. Achieving total political freedom for the country
- C. Establishment of an egalitarian society
- D. Radically changing the mind and attitude of men towards truth and non-violence.

9. Which of the following statements is 'not true' in the context of the passage?

- A. True egalitarianism can be achieved by giving up one's possessions under compulsion.
- B. Man values his life more than his possessions.
- C. Possessive instinct is a natural desire of human beings
- D. In the political struggle, the fight was against alien rule.

10. According to the passage, true egalitarianism will last only if

- A. It is thrust upon people.
- B. It is based on truth and non-violence.
- C. People inculcate spiritual values instead of material values.
- D. 'Haves' and 'have-nots' live together peacefully