

Practice Exercise – 6

Directions for questions 1 to 15: Read each passage carefully and select the best answer for the questions that follow it.

PASSAGE – I

The Technical Group to Review Legislations on Money Lending (chaired by S.C. Gupta) has just submitted its report to the Reserve Bank of India. The context for setting up the group was provided by unprecedented farmers' suicides. As the report says, since high indebtedness to moneylenders can be an important reason for distress among farmers, the group was asked to review the efficacy of the existing legislative framework and enforcement machinery governing money lending and to make recommendations for their improvement.

If you were then expecting the report to try and find ways to solve the money lending problem, you would be in for a real shock. The main purport of the report is to devise a new legislation for "incentivising good conduct" among moneylenders so that they can become part of the solution to the crisis of credit in rural India. The report summarises the history and impact of legislation to control usurious money lending across 22 states in the country. And finds unsurprisingly that legislation has been almost impossible to enforce. The report also reviews international experience from eight countries to explore the possibility of linking moneylenders to banks and concludes that any attempt to put too many onerous oversight obligations on banks will be counterproductive as the "moneylenders will not be happy." The report notes that all national and international legislation empowers the government to notify maximum rates of interest that can be charged by moneylenders. But argues that this is "out of sync with market reality" and suggests linking interest rates of a market determined benchmark as this will make "moneylenders view the legislation favourably". The report also rejects existing laws that prescribe audit of moneylenders' books by Chartered Accountants, because this is "impractical and may not necessarily add value".

The most stunning (and revealing) part of the reports is its rejection of key recommendations of the 2006 Johl Working Group on Distressed Farmers set up by the RBI. The Johl group felt that one residential house and agricultural land up to five acres must not be attached under any circumstance and should not be taken as collaterals. After all, over the years, thousands of hectares have been lost by India's poor peasantry in this manner. But the Gupta report rejects the Johl group suggestion because it may result in denial of credit by moneylenders to small farmers. Gratifying the moneylender clearly appears much more important than protecting the vulnerable borrower. The report concludes with an outline of a "model legislation" called the Money Lenders and Accredited Loan Providers' Bill, 2007. This bill seeks to formalize the relationship of banks with moneylenders to take advantage of their dominant presence, knowledge base, informality and easy access. Moneylenders would now be transformed into Accredited Loan Providers. Banks would facilitate them to set up business by providing required funds for on-lending by banks. These advances will even be treated as part of the mandatory priority sector lending by banks.

Since the highest authorities within the government have already started to speak in this very language, we need to carefully understand why the recommendations of the Gupta Technical Group must be strongly rejected. The rural credit market does not operate in isolation. Its functioning is deeply interlocked with the input, output, land, labour and land-lease markets. No policy to tackle the problem of rural indebtedness can work if it does not recognize this interconnectedness. Indeed, the Gupta report actually appears to do precisely the opposite when it recommends that trade credit as also credit provided for purchase of inputs should be kept outside the purview of its proposed legislation.

We must recognize that moneylenders are able to cut the administrative cost of lending not only because they are better informed about their clients but more importantly through this mechanism of interlocked markets. After all, the only collaterals poor rural borrowers can offer are future labour service, future harvest or the right to use already encumbered land. The lender is in a powerful position to undervalue these not easily marketable collaterals. For example, borrowers are forced to sell their harvest in distress to the moneylender-trader at throw-away prices. This transfers the risk of default from the lender to the borrower. Monitoring is no longer an issue as the borrower is far more worried about losing the collateral than the lender is. And there is great incentive for charging usurious rates of interest because default will only mean that the lender grabs the asset (very often land) offered as collateral. The moneylender could even be said to prefer default to repayment. This is an extraordinarily ingenious but utterly exploitative relationship, which has sustained itself over centuries in India. Why any of these moneylenders would agree to get "registered" under the legislation proposed by the Gupta Technical Group and why they would require "on-lending" funds from banks, is hard to understand.

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| <p>1. From the reason adduced by the Gupta report for the rejection of the Johl report it can be inferred that</p> <ul style="list-style-type: none">(A) moneylenders prefer to lend only to large farmers.(B) moneylenders are particular about the repayment of money lent by them.(C) moneylenders will not lend without provision of attachable securities.(D) moneylenders are averse to lending to agriculturists. | <p>2. As regards interest to be charged on credit extended by the moneylenders the author seems to favour</p> <ul style="list-style-type: none">(A) taking into account market reality.(B) linking interest rates to a market determined bench-mark.(C) notifying maximum rates of interest.(D) going by international trends. |
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3. Which of the following is a situation analogous to moneylenders making use of the mechanism of interlocked markets?
 - (A) Insurance can be taken by a person only on the life of self or another person on whom he has insurable interest.
 - (B) A lawyer withholding the documents given to him for legal opinion till his professional fee is paid.
 - (C) A dealer providing a guarantee for the product he sells upto a certain period within which he doesn't anticipate any problem in the functioning of the product.
 - (D) An exporter over valuing his goods in order to cover the insurance premium also in case of a claim.
4. The main grouse of the author against Gupta report is that
 - (A) it is heavily biased towards protecting the interests of the money lenders.
 - (B) it has not effectively reviewed the efficacy of the existing legislative framework and enforcement machinery governing moneylending.
 - (C) it has not provided any incentive to the poor peasantry.
 - (D) it has not stuck to its objective of suggesting ways to remove high indebtedness but has instead suggested ways only to facilitate continued credit by moneylenders.
5. With reference to the relationship of banks with moneylenders, as envisaged by the Gupta report, the author's apprehension is that
 - (A) it may erode the social responsibility of banks.
 - (B) it may legitimize the activities of the moneylenders.
 - (C) it may place more funds at the disposal of the moneylenders who may squeeze the borrowers further.
 - (D) it may pass on the rural lending expertise of the banks to the moneylenders.

PASSAGE – II

The logical empiricist contends that no knowledge occurs in mystical experience. He makes his point on the basis of the meaning of the word 'Knowledge' and, on the factual analysis of the mystical situation, which is accepted on the mystic's own lower level description of it. The mystical seeker generally takes it for granted that, to be godlike, is to know God and that to know God makes one Godly. The empiricist concedes the point that the mystical seer becomes godly. He does accept some measure of moral perfection or holiness, although he refuses to concede that this is the same as the attainment of the knowledge of God; for, by knowledge he says, we mean psychologically a mental state and logically, a judgment. In this case, knowledge as a mental state presupposes some introspective awareness of the distinction between the subject and the object of knowledge, between the knower and the known. Let there be no such distinction, then, there cannot be a cognitive situation, because the question 'who knows what?' remains without any answer. Knowledge as a judgment entails the logical distinction between subject and the predicate or between relate and relations that make up the judgment. Logically, no experience can be said to yield knowledge, to be a theoretical realization, unless it is describable, that is expressible in the form of proposition.

On the basis of this empirical logical analysis of 'knowledge', the empiricist argues that in neither sense of the word 'knowledge' the mystic can claim to have known God. Empiricists argue that the alleged knowledge of God is attained in a state of silence when all distinctions vanish, so, the experience which does not involve any awareness of logical and psychological distinctions, may be a source of delightful emotion but it cannot be a state of knowledge. Also, the mystics of different historic cultures and times have only their holiness as the common trait, not their metaphysical or theoretical protocols. Lastly, the mystical seeker usually starts with a postulate of his own or his culture; this turns into knowledge by way of contemplation. However a factual analysis reveals that where the contemplation involves on to suggestion, the initial belief comes as a revelation by way of auto-suggestion voicing in silence. For example mystics like Buddha who did not start with any belief but attained silence did without any revelations about reality.

The transcendentalist may accept the empiricist's point with the following counterpoints. Translated into rationalist language, to be godlike is to know 'God'. The means to attain the highest subjective status is to know that status reflexively without rising higher. Reflected in this language, the empiricist's first submission is: in his experience, the mystic attains the highest subjective status for which all else is object; is God this subject - the mystic's lower selves and the world? In his experience, if he realized the identity between the highest subject and the rest which is the object, then, the awareness of distinction between the two vanishes and there would be no knowledge. The rationalist contends that embedded in experience, the mystic attains the highest subjective status, for which not only all else is object, but for which self-knowledge is the knowledge of God. Thus, the God is not his lower selves including the world; God is, in fact, the subjective pole, at which the mystic's lower selves become the object and at which being aware of the new subjective status he feels identical with god. But the question is 'what is oneness without otherness?' the highest subject clings to him as the object at his memory, as certain traits of his holy behaviour when the mystic comes down to his lower station again.

In order to stop indefinite regress, the progressive elevation of the subjective status must have a stop at some experience where the subject in knowing itself does not turn into an object of a new unknown subject, but simply becomes an object of its self-knowledge. The realization of the identity does not take place in a cognitive vacuum or darkness because the distinctions necessary for a cognitive situation still exist. Here it must be understood that the identity is not absence of distinctions but equation of distincts; so to say, even $A = A$, the two A's are not distinct. The ineffability of the feeling of content does not do away with the poetic quality; the awareness that the highest subjective status has been attained which cannot be the object of any higher subject, but which can be only its own

object. The feeling part is ineffable in any and every experience. Under such circumstances, just as in the case of every other experience, the mystical experience, if described on the lower level becomes a more or less distorted report.

It is not logical to say that mystics of different lands and times have had no common theoretical realization. In fact all of them asserted the existence of God in their direct spiritual perception. However their differences bear on inessentials. In this context it can be said that, to avoid verbalism and logomachy, Buddha preferred to remain silent about the existence of God.

6. Distinction between the knower and the known, according to empiricists, shows that
 - (A) a mystic cannot claim to be godly.
 - (B) a mystic's claim to the knowledge of God becomes untenable psychologically.
 - (C) a mystic's moral perfection or holiness can be accepted to some extent.
 - (D) a mystic is unaware of the distinction between the subject and the object of knowledge.
7. Which of the following is not a contention of the rationalist according to the passage?
 - (A) In the highest subjective status, knowing god is the same as knowing oneself.
 - (B) A mystic attaches himself to God when he comes down to his lower selves.
 - (C) God is part of the object when the mystic attains the highest subjective status.
 - (D) The mystic's lower selves and the world become the object of God, the subject, is the mystic's highest subjective status
8. From the passage it can be inferred that Buddha was different from others in perception about the existence of God in that
 - (A) he denied the existence of God.
 - (B) he did not have a spiritual perception about God.
 - (C) he considered God to be an inessential concept.
 - (D) he did not say anything about God as he did not want to indulge in loquacity.
9. The spiritual journey upwards terminates at a point when
 - (A) the subject becomes aware of God.
 - (B) the subject becomes equated to the object.
 - (C) the object transforms into the subject.
 - (D) the subject and the object become identical.
10. According to an empiricist, a state of knowledge would entail
 - (A) an awareness of logical and psychological distinctions.
 - (B) holiness as a distinct trail.
 - (C) a state of silence.
 - (D) an experience of delightful emotion.

PASSAGE – III

Criticism' in the words of Walter Pater, 'is the art of interpreting art'. It serves as an intermediary between the author and the reader by explaining the one to the other. By his special aptitude and training, the critic feels the virtue of a masterpiece, disengages it, and sets it forth. Carlyle said, 'Criticism stands like an interpreter between the inspired and the uninspired; between the prophet and those who hear the melody of his words, and catch some glimpse of their material meaning, but understand not their deeper import'. In other words, the critic explains the full meaning and value of a work to those who might not grasp either without his help. This suggests a somewhat narrow view of his function as being mainly didactic. In its wider application, Criticism, as Matthew Arnold defines it, is 'a disinterested endeavour to learn and propagate the best that is known and thought in the world'.

Etymologically, however, the word signifies 'judgement,' which tradition regards is the critic's primary concern. Throughout the 17th and 18th centuries the critic was looked upon as a judge with no other duty than to pronounce upon the faults or merits of a work, in accordance with a whole code of laws framed to guide him in his task. This idea still exists, and it would not be easy to discard it. What matters to the reader, however, is not the final judgement but the process by which it is reached, and it is in this 'exposition' or 'appreciation' that he will find the value of the finest works of criticism. He will learn, too, that the critic who can praise with discernment is a better guide than the one who is too free with his censure. The influence of the former is positive and creative, while the latter is only destructive.

The two functions we have distinguished, judgement and appreciation, lead to an examination of the two opposed stand-points from which the world has looked at Criticism – the classical and the Romantic, or the Dogmatic and the Impressionistic. The former is the older view, which began with the Renaissance and held sway until the time of Rousseau. The latter view then predominated, with the important exception of the work of Matthew Arnold, until it was attacked by the modern critics, T.E. Hume, T.S.Eliot, I.A.Richards, and F.R.Leavis. It was at its greatest strength at the beginning and at the end of the 19th century, appealing particularly to the poet-critics, Wordsworth, Swinburne, Oscar Wilde and Arthur Symonds, but it still has powerful adherents today. The Classical standpoint also called Dogmatic from its insistence on a uniform standard laid particular emphasis on the judicial function of Criticism, regulating it by the 'rules' of ancient classics, as codified by Aristotle and his followers. It advocated right judgement as a step towards right enjoyment. Classical Criticism dominated European thought in the 16th, 17th, and 18th centuries, when Aristotle's poetics, based on the practice of Homer and the Athenian dramatists, was acknowledged as the master key to the treasures of literature. Italy set the fashion, and France and England followed suit. This, briefly, is what Classical Criticism stands for: judgement based on absolute standards and established conventions. It is scarcely necessary to point out how severely it restricts the free play of the critical faculty, just as the same doctrine for a long time fettered the imagination and technique of the creative writer.

With the French revolution, Criticism, together with the rest of literature, began to shake off the shackles of classical authority. Among English authors, Wordsworth was probably the first to recognise fully that a work of art carries with it its own canon of enjoyment, independent of any outside aid, and that it has its own particular mode of expression, which it does not impose on anything else in the same genre. Thus, Criticism was now expected to ascertain the viewpoint and intention of the writer if it proposed to assess a work of art. The doctrines of Aristotle simply do not enter into the matter. This is the Romantic view of Criticism, from which has evolved, in recent times, the conception of Impressionism or the pure enjoyment of literature as the highest exercise of the critical faculty. This form of Criticism is entirely subjective. The critic is concerned only with expressing what he himself has felt in the presence of the work of art or literature that he is discussing. He is not affected by what others have said about their own response to the same work, and a sensitive and penetrating critic might even cause his readers to see it, as it were, with new eyes, and invest it with qualities hitherto unrecognised, so that he almost creates a new work from the old. The last thing any good critic of this school would do would be to enforce his observation by an appeal to accepted conventions or ancient authorities.

11. All of the following are true about the classical approach to criticism EXCEPT:

- (A) It began in Italy and spread to England and France.
- (B) It was attacked by modern critics like Richards and Leavis.
- (C) It limited the freedom of the creative writers as also of the critics.
- (D) It focused on rules derived from classical works of Greece.

12. Pick the options that are true to the passage.

- (a) A creative writer's work may be influenced by the criticism it is subjected to
- (b) Matthew Arnold belonged to the classical school of criticism.
- (c) Carlyle can be classified with the Romantics.
- (d) Oscar Wilde was a proponent of the Dogmatic view of Criticism.
- (A) a and d are true.
- (B) a and c are false.
- (C) a, b and c are true.
- (D) b, c and d are true.

13. As inferred from the passage, which of the following is NOT a function of criticism?

- (A) To help the reader appreciate the finer nuances of a literary work.
- (B) To judge the merits and shortcomings of a literary work.
- (C) To be a bridge between the creator of a literary work and his audience.
- (D) To teach readers to produce literary works.

14. Pick the odd man out from the following statements about the Romantic view of criticism.

- (A) It laid emphasis on the enjoyment of a work.
- (B) Matthew Arnold was its chief exponent.
- (C) It was individualistic and subjective.
- (D) It was not bound by adherence to rules.

15. Walter Pater's definition of criticism is borne out by

- (A) the Romantic view that criticism creates a new work from the old.
- (B) the classical approach that holds that arriving at the right judgement is the end.
- (C) the modern critics who reacted against the Romantic view.
- (D) Matthew Arnold who was an exception to his time.

Directions for questions 16 to 18: In each of the following questions, the word at the top is used in four different ways, (A) to (D). Select the option in which the usage of the word is INCORRECT or INAPPROPRIATE.

16. CROSS

- (A) Tom and Mary have often crossed swords over the issue of sending their daughter to a residential school in Ooty.
- (B) I'm crossing fingers that the management will accept my proposal.
- (C) It never crossed my mind that he could be so dangerous.
- (D) Mom asked Ann to cross all the ts in her composition.

17. COMMUNICATE

- (A) The news of the take-over has not been communicated to the employees yet.
- (B) Sanjeev Kumar was an actor who could communicate a whole range of emotions.
- (C) This room is fine; it communicates with both the toilet and the drawing room.
- (D) It is cheap to communicate goods by sea.

18. CATCH

- (A) You would never catch them working on weekends.
- (B) Keep yourself warm lest you should catch a cold.
- (C) He cannot elude the law for long, it will catch up with him sooner or later.
- (D) The new game which he invented did not really catch out with young people.

Directions for questions 19 and 20: In the following questions, there are five sentences or parts of sentences that form a paragraph. Identify the sentence(s) or part(s) of sentence(s) that is/are correct in terms of grammar and usage. Then, select the **most appropriate** option.

19. (a) Meter Down is a monthly magazine targeting those well-heeled young professionals
 (b) who can afford to travelling by rickshaw.
 (c) Launching in February 2010, it was initially carried by 500 auto drivers
 (d) but was being expanded to a fleet of 7,000 in Mumbai
 (e) as well other western Indian cities such as Pune and Ahmedabad.
- (A) Only (b) (B) (c) and (d)
 (C) Only (e) (D) Only (a)

20. (a) For the Finance Minister in particular, nothing could offer more proof of the government's commitment to economic revival than to enter new private banks.
 (b) Foregoing the futures-trading clause was a small price to pay,
 (c) and to drop the clause that would have kept bank mergers outside the purview of the Competition Commission of India was also very prudent.

- (d) It bespoke of a commitment to governance.
 (e) On that count too, the FM scored in establishing a framework for regulation.
 (A) (a) and (b) (B) Only (c)
 (C) (b) and (e) (D) (c) and (e)

Directions for questions 21 and 22: The sentences given in the following question, when properly sequenced, form a coherent paragraph. Each sentence is indicated with a number. Select the most logical order of sentences that constructs a coherent paragraph and mark the correct sequence of numbers in the box provided below each question

21. (1) A new study in the journal 'science' suggests an answer that elephants rumble the same way people talk or sing, by blowing air past their long vocal folds and letting them vibrate back and forth.
 (2) But until recently, no one knew how they made their distinctive thundering sounds.
 (3) Elephants rumble to communicate, sending vibrations across the landscape that other elephants can feel through their feet.
 (4) Were they purring like cats, or were their voices just very low?
 (5) These folds are the largest to have been demonstrated to make sound in this way.

22. (1) Just 25 percent of the students who were on their cells later recalled the unusual sight.
 (2) When you need to talk or send messages, pull over like a safe driver.
 (3) The number of distracted pedestrians is so great that some law makers considered a ban on using cell phones while walking or crossing city streets.
 (4) At Western Washington University, Psychology professor Ira Hyman had a clown ride a unicycle within view of students walking.
 (5) But what is needed more than laws is common sense, says the Canada safety council.

Directions for questions 23 to 27: Fill in the blanks in the passage below, with the most appropriate word from among the options given for each blank. The right words are the ones used by the author. Be guided by the author's overall style and meaning when you select your answer.

The ability to establish, grow, extend, and (where needed) restore trust among stake holders is the critical (23) of leadership needed today. As Warren Bennis put it, "Leadership without mutual trust is a contradiction in terms. "The first job of any leader is to inspire trust. Trust is confidence born of two dimensions characters and competence character and competence character includes your (24), motive, and intent with people. Competence includes your (25), skills, results, and track record. Both dimensions are (26) with the increasing focus on (27) in our society, the character side of trust is fast becoming the price of entry in the new global economy. However, the differentiating and often ignored side of trust – competence – is equally essential.

23. (A) panache (B) discretion
 (C) competency (D) discernment
24. (A) sophistication (B) integrity
 (C) diplomacy (D) tactfulness

25. (A) capabilities (B) dexterity
 (C) accomplishments (D) adroitness

26. (A) compelling (B) plausible
 (C) discretionary (D) vital

27. (A) candidness (B) fidelity
 (C) ethics (D) conscientiousness

Directions for question 28: The following question has a paragraph from which the last sentence has been deleted. From the given options, select the one that completes the paragraph in the most appropriate way.

28. Researchers found that mutations to the DNA or deoxyribonucleic acid of the mitochondria can account for differences in the life expectancy of males and females. Mitochondria, which exist in almost all animal cells, are vital for life because they convert our food into the energy that powers the body. The research uncovered differences in longevity and biological ageing across male and female fruit flies that carried mitochondria of different origins. They found that genetic variations across these mitochondria were reliable predictors of life expectancy in males, but not in females.
 (A) Intriguingly, differences in longevity and biological ageing in males and females are the result of mutations to the DNA.
 (B) Intriguingly, these same mutations affect males predominantly when compared to females.
 (C) Genetic variations affecting mitochondria are predictors of life expectancy in males and females.
 (D) Intriguingly, these same mutations have no effects on patterns of ageing in females; they only affect males.

Directions for question 29: The following question has a paragraph with a sentence missing. Four options are given below each of the paragraphs. Identify the sentence that is logically suitable to fill in the blank.

29. Stripped of its essentials, the discipline of sociology is about pattern; it is concerned both with the non-random ways that individual's communities and societies order their lives and with finding explanations for these ways of behaving. Within these parameters the emphasis is on groups and collectives rather than on the individual as such – the latter belonging more to psychology than sociology. It follows that the sociology of religion aims to discover the patterns of social living associated with religion in all its diverse forms and to find explanations for the data that emerge. _____. That is the sphere of theology with the relatively modern discipline of religious studies hovering somewhat uneasily, in between. Unsurprisingly the sociological distancing from truth causes difficulties for some adherents of religion.
 (A) Truth for the believer is absolute rather than relative.

- (B) Any attempt to explain that some individuals or groups appear to be closer to truth because of their socio-economic backgrounds is bound to provoke unease.
- (C) It is important to grasp that the difficulty does not pertain only to the study of religion.
- (D) It is not, in contrast, concerned with the competing truth claims of the great variety of belief systems that are and always have been present in human societies

Directions for question 30: The following question presents 4 statements of which 3, when placed in appropriate order would form a contextually complete paragraph. Pick the statement that is not part of that context and indicate the correct sequence in the box provided below the question.

30. (1) The percentage of the earth's land surface covered by extreme heat in the summer has soared in recent decades, from less than 1 percent in the years before 1980 to as much as 13 percent in recent years, according to a new scientific paper.
- (2) The change is so drastic that scientists can claim with near certainty that events like the Texas heat wave last year, the Russian heat wave of 2010 and the European heat wave of 2003 would not have happened without the planetary warming caused by the human release of greenhouse gases.
- (3) Another, equally serious and already pressing consequence of human-induced climate change is sea-level rise.
- (4) Those claims, which go beyond the established scientific consensus about the role of climate change in causing weather extremes, were advanced by James E. Hansen, a prominent NASA climate scientist.

Directions for question 31: The following question presents 5 statements of which 4, when placed in appropriate order would form a contextually complete paragraph. Pick the statement that is not part of that context and indicate the correct sequence in the box provided below the question.

31. (1) Since half of the country's population depend upon the rain it brings, scientists want a better understanding of the processes by which the Indian Ocean interacts with the atmosphere, and underwater robots can help in their quest.

- (2) Animal movements and the color of the sky have been considered augurs.
- (3) As the air gathers moisture during, atmospheric convection forms storm clouds which arrive first in southern India around early June.
- (4) Farmers throughout the ages have gleaned clues about the weather from the natural environment.
- (5) For one of the most important weather events, India's monsoon forecasting methods are becoming more refined.

Directions for questions 32 and 33: Each question has a pair of CAPITALISED words followed by four pairs of words. Choose the pair of words that best expresses a relationship similar to that expressed by the capitalized pair.

32. OSTENTATIOUS : MODEST

- (A) Obsequious : Autocratic
- (B) Lugubrious : Mournful
- (C) Intransigent : Compliant
- (D) Recondite : Ambivalent.

33. MUNIFICENCE : MISER

- (A) Pragmatism : Sophist
- (B) Deceit : Ingrate
- (C) Frugality : Sybarite
- (D) Tact : Diplomat

Directions for question 34: In the following question, there are four sentences. Each sentence has pairs of words/phrases that are italicized and highlighted. From the italicized and highlighted word(s)/phrase(s), select the **most appropriate** word(s)/phrase(s) to form correct sentences. Then, from the options given, choose the best one.

34. (1) Rajeev is such a charismatic leader that people turn up in *hoards* (a) / *hordes* (b) whenever he is addressing a public meeting.
- (2) Yokimuro, the Japanese automobile giant is never *complaisant* (a) / *complacent* (b) about its numero uno position in the industry.
- (3) Had the police not been successful in *defusing* (a) / *diffusing* (b) the bomb there would have many casualties.
- (4) The Chief Minister, along with his council of ministers, rushed to the accident *sight* (a) / *site* (b).
- (A) abab (B) aaab (C) baaa (D) bbab