

**Direction (1-10) : Read the passage below and answer the following questions.**

In a world where mankind feels threatened by social upheavals, over-population, wars, terrifying violence, callousness, each human being is more than ever concerned with his own survival. Survival has implied living sanely, happily, without great pressure or strain. Each one of us translates survival according to his own particular concept. The idealist projects a way of life which is not the actual; the theoreticians, whether Marxist, religious, or of any other particular **persuasion**, have laid down patterns for survival; the nationalists consider survival possible only in a particular group of community. These ideological differences, ideals and faiths are the root of a division that is preventing human survival.

Men want to survive in a particular way, according to their narrow responses, according to their immediate pleasures, according to some faith, according to some religious **savior**, prophet, or saint. All these can in no way bring security, for in themselves they are divisive, exclusive **limited**. To live in the hope of survival according to tradition, however ancient or modern, has no meaning. Partial solution of any kind—scientific, religious, political, and economic—can no longer assure making its survival, with his family, with his group, his tribal nation, and because all this is divisive, it threatens his actual survival. The modern divisions of nationalities, of colour, of culture, of religion are the causes of man's uncertainty of survival. In the turmoil of today's world, uncertainty has made man turn to authority—to the political, religious or economic expert. The specialist is **inevitably** a danger because his response must always be partial, limited. Man is no longer individual, separate. What affects the few affects all mankind. There is no escape or avoidance of the problem. You can no longer withdraw from the totality of the human predicament.

We have stated the problem, the cause and now we must find the solution. This solution must not depend on any kind of pressure—sociological, religious, economic, political, or of any organization. We cannot possibly survive if we are concerned only with our own survival. All human beings the world over are interrelated today. What happens in one country affects the others. Man has considered himself an individual separate from others but psychologically a human being is inseparable from the whole of mankind. There is no such thing as psychological survival. When there is this desire to survive or to fulfil, you are psychologically creating a situation which not only separates but which is totally unreal. Psychologically you cannot be separate from another. And this desire to be separate psychologically

is the very source of danger and destruction. Each person asserting himself threatens his own existence. When the truth of this is seen and understood, man's responsibility undergoes a radical change not only towards his immediate environment but towards all living things. This total responsibility is compassion. This compassion acts through intelligence. This intelligence is not partial, individual, and separate. Compassion is the sacredness of all living things.

1. What, according to the writer, is the essence of the problem faced by human beings today?
  - (a) Human beings are unable to separate themselves from members of their species and hence fail to discover their true selves.
  - (b) Their sense of self is fragmented since they separate themselves psychologically from others.
  - (c) Their sense of compassion is micro and they cannot see the big picture.
  - (d) All of the above
  - (e) None of the above.
2. Which of the following statement is/are true?
  - A. Any person who does not assert himself, threatens his own existence.
  - B. Men, today, respond to situations with a narrow band, according to some faith, belief, or convenience.
  - C. Both ancient and modern traditions provide guidelines for survival.
  - D. The uncertainty in the world today has forced man to sometimes turn away from God.
  - E. All of the above
3. Which of the following is most opposite to the word 'persuasion' as used in the context of the passage?
 

A. Helpful	B. revelation
C. naïve	D. discouragement
E. hindrance	
4. The survival of mankind can be assured in which of the following ways?
  - A. If sound authority is found—political, religious, or economic.
  - B. If each man realizes that he is not an island by himself.
  - C. If some prophet or saint descends on earth to reform mankind.
  - D. If psychological survival becomes a universal goal.
  - E. None of these
5. What could the writer be?
 

A. A psychologist	B. A sociologist
C. A philanthropist	D. A philosopher
E. None of these	
6. Which of the following can replace the word 'saviour' as used in the context of the passage?
 

A. friend	B. enemy
C. rescuer	D. teacher



C. Infuriate from

A. Only A

B. Only B

C. Only C

D. A & B

(e) No correction required

**Direction (21-30) : Read each sentence to find out whether there is any grammatical or idiomatic error in it. The error any, will be in one part of the sentence. The number of that part is the answer. If there is no error, the answer is (e).**

21. It has not been sympathetic to the demand of Aligarh Muslim University (a)/ for minority status and expressed (d)/strong resentment against the relatively (c)/doctrinaire strand of Islam upheld by the Deoband madrasa. (d)/No error (e)  
A. a B. b C. c D. d  
E. e
22. Organised Muslim political opinion has largely concentrated (a)/in carving out electoral strategies rather than (b)/propose ways by which people who subscribe to deep (c)/differences in beliefs and values but shared much of everyday life in common can live together . (d)/No error (e)  
A. a B. b C. c D. d  
E. e
23. The coexistence and tolerance arguments does not (a)/apply here because everyday life is (b)/deeply caught in conflicts and the language (c)/of sterile secularism does not offer a line of advance (d)/No error (e)  
A. a B. b C. c D. d  
E. e
24. The invocation of Shive and Shakti in this project (a)/that hitherto held firmly to a graded (b)/order and paternalism would have implications (c)/for Indian democracy that have been little envisage so far. (d)/no error (e)  
A. a B. b C. c D. d  
E. e
25. If symbols speak, and in the layered culture, deposits of (a)/the Gangetic plain they do speak loud, (b)/one of the most memorable spectacles was prime Minister Narendra Modi's visit (c)/for Kashi Vishwanath temple on March 4, 2017. (d)/No error (e)  
A. a B. b C. c D. d  
E. e
26. It has tried to win over a section of the Shias (a)/with an eye on Pakistan, Iran and West Asia, (b)/but also tapped the historic Shia-Sunni rivalry (c)/in the state of its advantage. (d)/ No error (e)  
A. a B. b C. c D. d  
E. e
27. The language of vikas which the BJP spoke (a)/during the electioneering, therefore, (b)/may have to be seen through the (c)/lens of this expansive Hindutva project. (d)/No error (e)  
A. a B. b C. c D. d  
E. e
28. Everyone is welcome to participate in the common (a)/economic endeavour, but the normative (b)/and

cultural codes for such an endeavour (c)/will be governed by this project. (d)/No error (e)

A. a B. b

C. c

D. d

E. e

29. During the general election of 2014, Prime Minister Narendra Modi (a)/had convincingly demonstrated his extraordinary skill (b)/by crafting an election campaign that was (c)/unlike any other-and not only by the standard of Indian elections. (d)/No error (d)  
A. a B. b C. c D. d  
E. e
30. In the course of the electoral campaign he had (a)/demonstrated a total disdain for the kind of (b)/tactics previously adopted by the Bharatiya Janata Party, and had (c)/led the party into a spectacular victory. (d)/No error (e)  
A. a B. b C. c D. d  
E. e