

# READING COMPREHENSION BASED GENERAL ENGLISH PRACTICE QUESTIONS AND ANSWERS PDF WITH EXPLANATION

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## DIRECTIONS:

Read the following passage carefully and answer the questions given below. Certain words/phrases are printed in bold to help you to locate them while answering some of the questions.

## PASSAGE

One may look at life, events, society, history, in another way. A way which might, at a stretch, be described as the Gandhian way, though it may be from times before Mahatma Gandhi came on the scene. The Gandhian reaction to all grim poverty, squalor and degradation of the human being would approximate to effort at selfchange and self-improvement, to a regime of living regulated by discipline from within. To change society, the individual must first change himself. In this way of looking at life and society, words too begin to mean differently. Revolution, for instance, is a term frequently used, but not always in the sense it has been in the lexicon of the militant. So also with words like peace and struggle. Even society may mean differently, being some kind of organic entity for the militant, and more or less a sum of individuals for the Gandhian. There is yet another way, which might, for want of a better description, be called the mystic. The mystic's perspective measures these concerns that transcend political ambition and the dynamism of the reformer, whether he be militant or Gandhian. The mystic measures the terror of not knowing the remorseless march of time; he seeks to know what was before birth, what comes after death? The continuous presence of death, of the consciousness of death, sets his priorities and values: militants and Gandhians, kings and prophets, must leave all that they have built; all that they have unbuilt and depart when messengers of the buffalo-riding Yama come out of the shadows. Water will to water, dust to dust. Think of impermanence. Everything passes.

**Q1.** The Gandhian reaction of poverty is

- a) a regulated distribution of wealth
- b) self-abnegation
- c) self-discipline
- d) a total war on poverty

**Q2.** According to Gandhianism, the individual who wants to change society

- a) may change society without changing himself
  - b) must change himself
  - c) must re-form society
  - d) should destroy the existing society
- 

**Q3.** Who, according to the passage, finds new meaning for words like revolutions, peace and struggle?

- a) A Gandhian who disciplines himself from within
  - b) A mystic
  - c) A militant
  - d) A Gandhian who believes in non-violent revolution
- 

**Q4.** The expression 'water will to water, dust to dust' means

- a) man will become dust and water after death
- b) man will one day die and become dust
- c) man will become water after death
- d) water and dust can mix well

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**Q5.** What does society mean to a Gandhian?

- a) a disciplined social community
  - b) a regime of living regulated by discipline from within
  - c) an organic entity
  - d) a sum of individuals
-

## DIRECTIONS:

Read the following passages carefully and answer the questions given below them. Certain words are given in bold to help you to locate them while answering some of the questions.

### PASSAGE

The development of nationalism in the third world countries, as is well known, followed a very different **trajectory** from that in the advanced capitalist countries. In the latter it was a part of the process of the **emergence** of the bourgeois order in opposition to feudalism, while in the former it was a part of the anti-colonial struggle. The impact of colonialism, though it differed across countries, had on the whole been in the direction of **transcending** localism and unifying supra-local economic structures through the introduction of market relations. The struggle against colonialism, consequently, took the form of a national struggle in each instance in which people belonging to different tribes or linguistic communities participated. And the colonial power in each instance attempted to break this emerging national unity by **splitting** people.

The modus operandi of this splitting was not just through political manipulation as happened for instance in Angola, South Africa and a host of other countries; an important part of this modus operandi was through the **nurturing** of a historiography that just denied the existence of any overarching national consciousness. The national struggle, the national movement were given a tribal or religious character, they were portrayed as being no more than the movement of the dominant tribe or the dominant religious group for the achievement of narrow sectional ends. But the important point in this colonialism, while, on the one hand, it objectively created the condition for the coming into being of a national consciousness at a supra-tribal, supra-local and suprarreligious level, on the other hand it sought deliberately to subvert this very consciousness by using the same forces which it had objectively undermined.

**Q6.** Which of the following was the advantage of struggle against colonialism?

- a) Backwardness of tribals was eradicated.
- b) Awareness beyond linguistic and religious identity was generated.
- c) Communities got divided on the basis of religion and language.
- d) Tribal groups held their separate identity throughout the struggle.
- e) None of these

**Q7.** How did colonial power react to topple the anticolonial structure?

- a) by creating linguistic, tribal and religious divides
- b) by instigating tribals against anti-communal forces

- c) by using tempting economic strategies
  - d) by splitting people on the basis of their financial positions
  - e) None of these
- 

**Q8.** The author has given the example of Angola, South Africa, etc in order to

- a) support the argument that feudalism was opposed by people in underdeveloped countries also
  - b) lay stress on the fact that tribals in those countries were divided on account of language
  - c) emphasise how nationalism has become almost extinct and capitalism has borne roots
  - d) bring out the similarity of tactics used by the rulers of colonies to divide the natives
  - e) None of these
- 

**Q9.** What was the role of introduction of market relations in the process of economic integration?

- a) It advocated importance of localism and restricted economic growth.
  - b) It broke the shackles of localism and helped unify the economic structures.
  - c) It overthrew the capitalistic approach in the third world countries.
  - d) It had different impacts in all colonial exercises.
  - e) None of these
- 

**Q10.** How did nationalism originate in the third world countries?

- a) to advocate capitalistic movement
  - b) to strengthen localism
  - c) as vehement opposition to colonialism
  - d) as a struggle against feudalism
  - e) None of these
- 

**Q11.** What was the motive of colonial powers in writing a distorted history?

- a) to make people aware of their glorious religion and widely used language
  - b) to give an impression to general people that there was no national consciousness and to prevent them from being united
  - c) to make people aware of and to integrate on the basis of their rich cultural heritage
  - d) to emphasise the existence of domination by one tribe over other weaker tribes
  - e) None of these
- 

**Q12.** Which of the following statements is definitely true in the context of the passage?

- A. Colonialism internally helped awakening nationalism among people of different tribes, religions, etc.
- B. Advanced capitalist countries had nurtured nationalism as opposition to feudalism.
- C. The national struggle was not successful because the colonial powers succeeded in dividing the people.

- a) A only
- b) B only
- c) B and C only
- d) A and B only
- e) C only

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**Q13.** From the content of the passage it appears that the author is

- a) an impartial commentator of historical and political events
  - b) a person holding colonialism in high esteem
  - c) a staunch follower of capitalistic pattern
  - d) a vehement critic of anti-feudalism
  - e) a historian with view coloured in favour of nationalism
-

**Q14.** The colonial powers tried to camouflage national movement and to show it as only

- a) dominance of narrow sectional ends over national goals
- b) survival of the fittest in the struggle against colonialism
- c) skirmish led by a dominating tribe or a religious group with selfish motive
- d) a historical fact having ancient roots
- e) None of these

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**Q15.** Choose the word which is most nearly the **SAME** in meaning to the word given in bold as used in the passage.

TRAJECTORY

- a) path
- b) consequence
- c) tradition
- d) result
- e) precedence

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**Answers to the above questions :**

**Q1. Answer: (c)**

self-discipline

**Q2. Answer: (b)**

must change himself

**Q3. Answer: (b)**

Man well one day die and become dust

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**Q4. Answer: (d)**

A sum of Individuals

**Q5. Answer: (d)**

**Q6. Answer: (b)**

**Q7. Answer: (a)**

The colonial powers tried to divide people on linguistic and religious lines.

**Q8. Answer: (d)**

**Q9. Answer: (b)**

The impact of colonialism had on the whole been in the direction of transcending localism and unifying supra-local economic structures through the introduction of market relations.

**Q10. Answer: (c)**

It originated as anti-colonial struggle.

**Q11. Answer: (b)**

It was meant to deny the existence of any overarching national consciousness.

**Q12. Answer: (d)**

Colonialism was the cause behind the awakening of the spirit of nationalism among the masses of a country.

**Q13. Answer: (a)**

**Q14. Answer: (c)**

**Q15. Answer: (a)**



The meaning of the word 'trajectory' as mentioned in the passage is 'the curved path of something that has been fired, hit, thrown into the air, eg a missile'. Hence the words 'trajectory' and 'path' are synonymous.

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