

Reading comprehension Analysis (KAS-2010 to 2020)

KAS Prelims Paper-II Reading comprehension 2020

1. Answer the following questions (1 – 3) on the basis of the information given below:

Eleanor is in charge of seating arrangements of the speakers on a table. In addition to the moderator, there will be a pilot, a writer, an attorney, and an explorer. The speakers' names are Gary, Heloise, Jarrod, Kate and Lane.

- The moderator must sit in the middle, in seat #3.
- The attorney cannot sit next to the explorer.
- Lane is the pilot.
- The writer and the attorney sit on either side of the moderator.
- Heloise, who is not the moderator, sits between Kate and Jarrod.
- The moderator does not sit next to Jarrod or Lane.
- Gary, who is the attorney, sits in seat #4.

- 1) Who is the moderator?

- (1) Lane
- (2) Gary
- (3) Heloise
- (4) Kate

- 2) Where does Jarrod sit?

- (1) Seat #1
- (2) Seat #2
- (3) Seat #3
- (4) Seat #4

- 3) What occupation does Jarrod hold?

- (1) Moderator
- (2) Pilot
- (3) Attorney
- (4) Explorer

- 4) Read the following passage and answer the questions (4 – 5):

Mahatma Gandhi believed that Industrialization was no answer to the

problems that plague the mass of India's poor and that villagers should be taught to be self-sufficient in food, weave their own cloth from cotton and eschew the glittering prizes that the 20th century so temptingly offers. Such an idyllic and rural paradise did not appeal to those who inherited the reins of political power.

Gandhiji's views opposed industrialization of villages because

- A. it would help the poor and not the rich.
- B. it would take away the skills of the villagers.
- C. it would affect the culture of the Indians.
- D. it would undermine the beauty of the villages.

Choose the correct answer from the options given below:

- (1) C and D
 - (2) A and B
 - (3) Only B
 - (4) A and D
- 5) Gandhiji's dream of an idyllic and rural paradise was not shared by
- A. those who did not believe in industrialization of the country.
 - B. those who called him the father of the nation.
 - C. those who inherited political power after independence.
 - D. those who believed that villages should be self-sufficient.

Choose the correct answer from the options given below:

- (1) Only C
- (2) A, B, C and D
- (3) C and D
- (4) A and D

- 6) You are a part of a leading FMCG company. You have recently been pulled up by the Food Authority of India and the instant noodles of your company have been banned as they contain some harmful substances. This was the main product of your company and has led to massive losses for your company. The company has been forced to pull back the product and been asked to submit the noodles to new tests. Your boss has instructed you to approach the testing agency and make sure that the noodles are approved by them. Your boss wants you to make sure of this at any cost. You know that sufficient work has not been done on the noodles and these still might have some issues.

What best you should do in the given case?

- A. You should do as your boss says.
- B. You should do as your boss says but leak the same information to the press.
- C. You should refuse to follow the instructions of your boss.
- D. You should try to convince your boss to act otherwise.
- E. You should consider leaving the given company.

Select the code for the correct answer from the options given below:

- (1) A and E
- (2) B and D
- (3) C and E
- (4) D and E

- 7) Every year, Americans use over one billion sharp objects to administer healthcare in their homes. These sharp objects include lancets, needles, and syringes. If not disposed of in puncture-resistant containers, they can injure sanitation workers. Sharp objects should be disposed of in hard plastic or metal containers with secure lids. The containers should be clearly marked and be puncture-resistant.

The paragraph best supports the idea that sanitation workers can be injured, if they

- (1) Do not place sharp objects in puncture-resistant containers.
- (2) Come in contact with sharp objects that have not been placed in secure

containers.

- (3) Are careless with sharp objects such as lancets, needles, and syringes in their homes.
- (4) Do not mark the containers they pick up with a warning that those containers contain sharp objects.

- 8) Use of electronic mail (e-mail) has been widespread for more than a decade. E-mail simplifies the flow of ideas, connects people from distant offices, eliminates the need for meetings, and often boosts productivity. However, e-mail should be carefully managed to avoid unclear and inappropriate communication. E-mail messages should be concise and limited to one topic. When complex issues need to be addressed, phone calls are still best.

The main idea of the paragraph is that e-mail

- (1) Is not always the easiest way to connect people from distant offices.
- (2) Has changed considerably since it first began a decade ago.
- (3) Causes people to be unproductive when it is used incorrectly.
- (4) Is effective for certain kinds of messages but only if managed wisely.

- 9) It is well-known that the world urgently needs adequate distribution of food, so that everyone gets enough. Adequate distribution of medicines is just as urgent. Medical expertise and medical supplies need to be redistributed throughout the world so that people in emerging nations will have proper medical care.

This paragraph best supports the statement that

- (1) The majority of the people in the world have no medical care.
- (2) Medical resources in emerging nations have diminished in the past few years.
- (3) Not enough doctors give time and money to those in need of medical care.
- (4) Many people who live in emerging nations are not receiving proper medical care.

Directions: Read the following passage and answer the questions (Q. No. 10 to 13) that follow the passage. Your answers to these questions should be based on the passage only

Passage

The world dismisses curiosity by calling it idle or mere idle curiosity – even though curious persons are seldom idle. Parents do their best to extinguish curiosity in their children because it makes life difficult to be faced every day with a string of unanswerable questions about what makes fire hot or why grass grows. Children whose curiosity survives parental discipline are invited to join our university. With the university, they go on asking their questions and trying to find the answers. In the eyes of a scholar, that is what a university is for. Some of the questions which the scholars ask seem to the world to be scarcely worth asking, let alone answering. They asked questions too minute and specialized for you and me to understand without years of explanation. If the world inquires of one of them why he wants to know the answer to a particular question, he may say, especially if he is a scientist, that the answer will in some obscure way make possible a new machine or weapon or gadget. He talks that way because he knows that the world understands and respects utility.

But to you who are now part of the university, he will say that he wants to know the answer simply because he does not know it, the way the mountain climber wants to climb a mountain, simply because it is there. Similarly, a historian asked by an outsider why he studies history may come out with the argument that he has learnt to respect to report on such occasions, something about knowledge of the past making it possible to understand the present and mould the future. But if you really want to know why a historian studies the past, the answer is much simpler, something happened and he would like to know what. All this does not mean that the answers which scholars find to their questions have no consequences. They

may have enormous consequences but these seldom form the reason for asking the question or pursuing the answers. It is true that scholars can be put to work answering questions for sake of the consequences as thousands are working now, for example, in search of a cure for cancer. But this is not the primary function of the scholar, for the consequences are usually subordinate to the satisfaction of curiosity.

10) The common people consider some of the questions that the scholars ask not important

- (1) as they are too lazy and idle
- (2) as they are too modest
- (3) as it's beyond their comprehension
- (4) as it is considered a complete waste of time

11) If a historian is asked by an outsider that why he had studied history, what reply would he come out with, according to the passage?

- (1) He studied history because the knowledge of the past makes it possible to understand the present and mould the future.
- (2) He studied history to understand the present and make the world a better and peaceful place to live in.
- (3) He studied history as something happened at that point of time and he wanted to know what happened.
- (4) He studied it for personal self-satisfaction and desire to know.

12) According to the passage, which of the following statements is/are correct?

- A. For the scholars their primary aim behind finding answers to the questions is to achieve a favourable consequence.
- B. For the scholars their primary aim behind finding answers is the satisfaction of curiosity and consequences are secondary and subordinate to that satisfaction.
- C. In the eyes of a scholar, university is a place for satisfaction of curiosity where they can go on asking their questions and try finding answers.

Select the code for the correct answer from the options given below:

- (1) A only
 - (2) A and B only
 - (3) B and C only
 - (4) A, B and C
- 13) According to the passage, the children make life difficult for their parents
- (1) by their ceaseless curiosity
 - (2) by unceasing bombardment of questions as a result of their curiosity
 - (3) by asking irrelevant and illogical questions
 - (4) by posing philosophical questions at that tender age

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Passage — 1

What I admired was the moral and ethical side of our movement and of Satyagraha. I did not give an absolute allegiance to the doctrine of non-violence or accept it forever, but it attracted me more and more, and the belief grew upon me that, situated as we were in India and with our background and traditions, it was the right policy for us. The spiritualization of politics, using the word no in its narrow religious sense, seemed to me a fine idea. A worthy end should have worthy means leading up to it. That seemed not only a good ethical doctrine but sound,

practical politics, for the means that are not good often defeat the end in view and raise new problems and difficulties. And then it seemed so unbecoming, so degrading to the self-respect of an individual or a nation to submit to such means, to go through the mire. How can one escape being sullied by it? How can we march ahead swiftly and with dignity if we stoop or crawl?

Such were my thoughts then. And the non-co-operation movement offered me what I wanted — the goal of national freedom and (as I thought) the ending of the exploitation of the underdog, and the means which satisfied my moral sense and gave me a sense of personal freedom. So great was this personal satisfaction that even a possibility of failure did not count for much, for such failure could only be temporary. I did not understand or feel drawn to the metaphysical part of the Bhagavad Gita, but I liked to read the verses — recited every evening in Gandhiji's Ashram prayers — which say a man should be like: calm of purpose, serene and unmoved, doing his job and not caring overmuch for the result of his action. Not being very calm or detached myself, I suppose, this ideal appealed to me all the more.

- 14) What is the ultimate authorial view in the passage?
- a) The moral and ethical side of Satyagraha appeals to the author.
 - b) The spiritualization of politics seemed to be fine idea.
 - c) The non-co-operation movement offered to the author what he wanted.
 - d) A worthy end should have worthy means.
- 15) Why did Bhagavad Gita appeal to the author as suggested by the passage? It appealed because,
- a) the author liked the verses of the Bhagavad Gita.
 - b) the author himself was not calm and detached.
 - c) the author liked the saying of Bhagavad Gita not caring for the result.
 - d) the author liked the verses recited every evening in Gandhiji's Ashram prayers.

Passage — 2

Somewhere in the arrangement of this world there seems to be a great concern about giving us delight, which shows that, in the universe, over and above the meaning of matter and forces, there is a message conveyed through the magic touch of personality. This touch cannot be analysed, it can only be felt. We cannot prove it any more than the man from the other planet could prove to the satisfaction of his fellows the personality which remained invisible, but which, through the machinery, spoke direct to the heart. Is it merely because the rose is round and pink that it gives me more satisfaction than the gold which could buy me the necessities of life.

One may, at the outset, deny the truth that a rose gives more delight than a piece of gold. But such an objector must remember that I am not speaking of artificial values. If we had to cross a desert whose sand was made of gold, then the cruel glitter of these dead particles would become a terror for us, and the sight of a rose would bring to us the music of paradise. The final meaning of the delight which we find in a rose can never be in the roundness of its petals, just as a final meaning of the joy of music cannot be in a gramophone disc. Somehow we feel that through a rose the language of love reached our hearts. Do we not carry a rose to our beloved because in it is already embodied a message which, unlike our language of words, cannot be analysed? Through this gift of a rose, we utilize a universal language of joy for own purpose of expression.

- 16) What does the passage propose?
- a. Delight is manifested in the round petals of the rose.
 - b. The magic touch of the personality can be analysed.
 - c. Expression of delight is beyond external manifestation.
 - d. A gramophone disc gives the final joy of music
- 17) What does the author state in the passage?
- a. Speaks for artificial values in the world.
 - b. Machinery is used to convey the message directly to the heart.
 - c. Universal language of joy is expressed through a rose.
 - d. Meaning of delight is embodied in a message.

Choose the correct answer:

- a) 3, 1 and 4
- b) 2, 1 and 3
- c) 2, 3 and 4
- d) 1, 2 and 4

Passage-3

Justice, it has been argued, should not only be done, it must also be 'seen to be done'. Or, more explicitly (as Lord Hewart put it in his famous judgement in 1923), justice 'should manifestly and undoubtedly be seen to be done'. It is useful to think of this requirement of justice when assessing the pros and cons of globalization in general,

and the particular role of interdependence in making globalization a success. There are good reasons to argue that economic globalization is an excellent overall goal and that it is making a very positive contribution in the contemporary world. At the same time, it is hard to deny that there is some difficulty in persuading a great many people-making them 'see'-that globalization is a manifest blessing for all, including the poorest. The existence of this confrontation does not make globalization a bad goal, but it requires us to examine the reasons for which there is difficulty in making everyone see that globalization is 'manifestly and undoubtedly' good.

The critical assessment of globalization has to go hand in hand with trying to understand why so many critics, who are not moved just by contrariness or obduracy, find it hard to accept that globalization is a great boon for the deprived people of the world. If many people, especially in the less prosperous countries in the world, have genuine difficulty in seeing that globalization is in their interest, then there is something seriously challenging in that no meeting of minds. The underlying challenge involves the role of public reasoning and the need for what John Rawls, the Philosopher, calls 'a public framework of public thought' which provides 'an account of agreement in judgement among reasonable agents.' Rawls' own analysis of critical assessment was largely confined to issues of justice within a country, but it can be extended to global arguments as well, and certainly has to be so extended if we are trying to assess the ends, and also the ways and means, of appropriate globalization. The goal of globalization cannot be concerned only with commodity relations, while shunning the relations of minds.

When, a year ago, the General Assembly of the United Nations requested the Secretary-General to prepare a report on 'globalization and interdependence' to 'forge greater coherence', they were opening the door not only to conventional questions of ways and means, but also to questions that deal with the transparency of assessments and the discernibility of benefits. We have to ask, in particular, how global economic relations may be assessed in a way that the consequent understanding can be widely shared.

- 18) The winning argument/s for globalization would be
- a) It is good for all nations.
 - b) It is an excellent overall goal.
 - c) It is a blessing for all including the poorest.
 - d) It is a positive contribution to the contemporary world.

Choose:

- a) 1 only

- b) 2 and 4
- c) 3 only
- d) 4 only

- 19) The idea of globalization has not won wide acclaim because,
- 1) There has been no proper public framework of thought or critical reasoning.
 - 2) People think that it will adversely affect the less prosperous countries.
 - 3) Nobody considers globalization as a boon to the deprived people of the world
 - 4) There are too many stubborn critics.

Which of the above statement/s is/are best supported by the passage?

- a) Only 1
- b) 2& 3
- c) 3&4
- d) 3 only



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