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Comprehension Test Questions for IBPS PO (Pre) Exams.

Passage No 176

Directions: Kindly read the passage carefully and answer the questions given beside.

As much as being born in hope, Pakistan began its existence in incandescent rage. The partition of minds between Indians and Pakistanis, and Hindus and Muslims, in both nations bakes us daily. A millennium of co-existence, fractured by disruptions of sacred geographies, has failed to resolve the subcontinent's dilemmas. Indians and Pakistanis meet as rivals and live as strangers.

Yet, we delink sport from culture. It is time to re-consider this. Part of the problem lies in how journalists portray sport. Formulaic expressions like "off-the-ball running," "a great rivalry," "defensive structure," and "goal!" thrill the unsuspecting fan. Media rituals are choreographed to satisfy the consumer. But India-Pakistan sport is also cultural carnage. Mushtaq Mohammad termed a test series win over India in 1978 a "victory of Muslims all over the world over the Hindus." Shoaib Malik thanked "Muslims all over the world" after Pakistan's defeat to India in the 2007 T-20 World Cup. Following India's victory in the hockey final of the 2014 Asian Games, P.R. Sreejesh said, "I get into revenge mode during a Pakistan game and my blood also boils." Pakistanis link sport to the nation's religion-based identity, while Indians seek revenge against history.

The Question Bank

The assumption that sport is a form of reconciliation is true to a degree. 'Sports diplomacy' is a loose term, but a starting point to understanding the good part. Ten thousand Pakistanis crossed over to Mohali in 1999 to watch cricket. Pakistan issued 20,000 visas to Indians for a cricket series in 2004. After Prime Minister Yousaf Raza Gilani attended a World Cup game in Mohali in 2011, Pakistan allowed the visit of an Indian team to probe the 26/11 terrorist atrocity.

India-Pakistan sporting ties embody the state of the relationship. When governments quibble, athletes and fans bare their knuckles. Pakistan's sub-conventional war against India came after years of gaming. This war entered sport. When spectators threw stones at Indian players in the 1990 Lahore World Cup, India finished 10th of 12 teams, its worst result in the World Cup. There is also a link between state cohesion and sporting success. Athletes usually assert that sport and politics don't mix. In a split second, a player has to make the next move. The mind darts towards winning, which is considered patriotic enough. In making the statement about his blood boiling, Sreejesh was expressing emotion but he was also grandstanding. Seeking the government's favour is not new, for it opens doors to funding. So, athletes act nationally.

From a Pakistani perspective, sport with India is not disruptive. It is not like holding an exhibition of Buddhist or Hindu art in Pakistan, or allowing Indian classical dance performances, or introducing Hindu sacred texts to Pakistanis. "I have let it be known to the BCCI, that we are always there to play," says Ehsan Mani, chairman of the Pakistan Cricket Board. Since cricket has indeed defused crises and brought calm, Mani likely was speaking for his government.

Diplomatic boycotts target governments and the policy community, but sport reaches the wider citizenry. Sporting bans deprive millions of the joy of sport. It is doubtful that Pakistanis will re-think India just because they can't watch their stars perform against Indian rivals. Rather, boycotts might further **vitiate opinion**. If "no talks with terror" can be tweaked in search of reconciliation, the same would hold for "no sport with terror." A policy shift could be an option, even if it has only a slim chance of success. What about athletes? Even if sentiment favours governments, expecting them to act strategically is a bridge too far. They train to do the best they can. A moment of brilliance or a misstep could decide outcomes in seconds. Should we seriously believe athletes are thinking of foreign policy during those moments? Ask an athlete, and he would likely feel bewildered.

1. Which of the following is the nearest synonym of the word 'vitiate' as given in bold in the passage?

- A. Overhaul B. Baleful C. Impede D. Ingenuity E. Flair

2. Which of the following statement is true according to the passage?

- I. The creation of Pakistan began with a feeling of wrath.
II. Indians and Pakistanis consider sports just a platform to develop cordial relations.
III. Sports only depict the bitterness among nations with no show of harmony.

- A. Only II B. Both I and III C. Only I D. All I, II and III E. None of these

3. How does journalist participate in influencing fans when it comes to sport – culture correlation?

- A. They repeatedly highlight the problems between nations.
B. They manipulate the fans to make money.
C. They use aggressive phrases which lead to provocation in fans.
D. They try to worsen the equation between nations
E. None of these

4. Which of the following is an example representing that sport is a platform of reconciliation?

- A. When media uses terms like 'a great rivalry' when two nations compete in sports.
- B. Shoaib Akhtar thanked Muslims all over the world when Pakistan defeated India in 1976.
- C. Mushtaq Mohammad termed a test series win over India in 1978 a 'victory of Muslims all over the world over the Hindus'.
- D. When Pakistan issued 20000 visas to Indians so that they can watch cricket series in 2004.
- E. When hockey player Sreejesh said that he gets into revenge mode during matches with Pakistan.

5. According to the passage, which of the following represents the exact state of India Pakistan relations?

- A. India and Pakistan do not have a cordial relationship.
- B. India and Pakistan have a warm relation when it comes to sports.
- C. India is highly dependent on Pakistan in terms of trade.
- D. Both countries keep on getting into bilateral ties.
- E. None of these

6. What can be deduced from the statement 'India-Pakistan sporting ties embody the state of the relationship.' which is given in bold in the passage?

- A. India and Pakistan develop ties with each other only depending on the equation they share in sports.
- B. There is no interconnection between the sports, culture and politics of two nations.
- C. The tension between India and Pakistan is usually exhibited in sports and has a huge influence on it.
- D. The cordial relationship between India and Pakistan usually leads to organizing sports that will in turn result in more ties.
- E. The trade relations of the two nations are likely to be benefitted due to sports.

7. Which of the following can be inferred from the passage?

- I. Athletes only focus on how to manipulate the relations of their own nation and the rival nation.
- II. Pakistan considers cricket only as an alternative to engage in war with India.
- III. Sreejesh's statement has a unilateral motive to express his emotion of rivalry against Pakistan.

- A. Only II B. Only I C. I and III D. Only III E. None of I, II and III



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Correct Answers:

1	2	3	4	5	6	7
C	C	C	D	A	C	E

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Explanations:

1. **Overhaul** means to completely change a system so that it works more effectively.

Baleful means threatening harm or menacing.

Impede means to manipulate and spoil and make it more difficult for something to happen or more difficult for someone to do something

Ingenuity means the quality of being clever, original, and inventive.

Flair means stylishness and originality.

Refer to:

‘Sporting bans deprive millions of the joy of sport. It is doubtful that Pakistanis will re-think India just because they can’t watch their stars perform against Indian rivals. Rather, boycotts might further **vitiate** opinion.’

We can deduce that ‘**Vitiate**’ mentioned in the fragment means ‘to spoil or impair’. Thus, ‘Impede’ is the word with the most suitable meaning.

Hence option C is the correct answer.

2. **Statement I.** The creation of Pakistan began with a feeling of wrath.

Refer to

"As much as being born in hope, Pakistan began its existence in incandescent rage. The partition of minds between Indians and Pakistanis, and Hindus and Muslims, in both nations bakes us daily."

Hence Statement I is true.

Statement II. Indians and Pakistanis consider sports just a platform to develop cordial relations.

Refer to:

"Pakistanis link sport to the nation’s religion-based identity, while Indians seek revenge against history."

Hence Statement II is false according to the above fragment.

Statement III. Sports only depict the bitterness among nations with no show of harmony.

Refer to:

"The assumption that sport is a form of reconciliation is true to a degree."

Hence Statement III is false.

Hence Option C is correct.

3. Refer to:

"Yet, we delink sport from culture. It is time to re-consider this. Part of the problem lies in how journalists portray sport. Formulaic expressions like "off-the-ball running," "a great rivalry," "defensive structure," and "goal!" thrill the unsuspecting fan. Media rituals are choreographed to satisfy the consumer."

We can clearly deduce that option C is the most relevant answer.

Hence the answer is option C.

4. Refer to:

"The assumption that sport is a form of reconciliation is true to a degree. 'Sports diplomacy' is a loose term, but a starting point to understanding the good part. Ten thousand Pakistanis crossed over to Mohali in 1999 to watch cricket. Pakistan issued 20,000 visas to Indians for a cricket series in 2004. After Prime Minister Yousaf Raza Gilani attended a World Cup game in Mohali in 2011, Pakistan allowed the visit of an Indian team to probe the 26/11 terrorist atrocity."

After reading the above fragment we can clearly deduce that only option D mentions a state of reconciliation whereas the other options mention examples representing the bitterness between the two nations.

Hence D is the correct answer.

5. Refer to:

"As much as being born in hope, Pakistan began its existence in incandescent rage. The partition of minds between Indians and Pakistanis, and Hindus and Muslims, in both nations bakes us daily. A millennium of co-existence, fractured by disruptions of sacred geographies, has failed to resolve the subcontinent's dilemmas. Indians and Pakistanis meet as rivals and live as strangers."

After reading the above fragment we can clearly deduce that only option A is correct, whereas the rest of the options are totally absurd.

Hence A is the correct answer.

6. Refer to:

"India-Pakistan sporting ties embody the state of the relationship. When governments quibble, athletes and fans bare their knuckles. Pakistan's sub-conventional war against India came after years of gaming. This war entered sport. When spectators threw stones at Indian players in the 1990 Lahore World Cup, India finished 10th of 12 teams, its worst result in the World Cup."

The above fragment clearly represents with example that the impacts of the hatred between two nations can be seen in sports. This is mentioned only in option C.

Hence, C is the correct answer.

7. **Statement I.** Athletes only focus on how to manipulate the relations of their own nation and the rival nation.

Refer to:

"What about athletes? Even if sentiment favours governments, expecting them to act strategically is a bridge too far. They train to do the best they can. A moment of brilliance or a misstep could decide outcomes in seconds. Should we seriously believe athletes are thinking of foreign policy during those moments? Ask an athlete, and he would likely feel bewildered.."

After reading the above fragment it is clear that **statement I cannot be inferred** from the passage.

Statement II. Pakistan considers cricket only as an alternative to engage in war with India.

Refer to:

"From a Pakistani perspective, sport with India is not disruptive. It is not like holding an exhibition of Buddhist or Hindu art in Pakistan, or allowing Indian classical dance performances, or introducing Hindu sacred texts to Pakistanis. "I have let it be known to the BCCI, that we are always there to play," says Ehsan Mani, chairman of the Pakistan Cricket Board. Since cricket has indeed defused crises and brought calm, Mani likely was speaking for his government."

Thus, Statement II also cannot be inferred.

Statement III. Sreejesh's statement has a unilateral motive to express his emotion of rivalry against Pakistan.

Refer to:

"In making the statement about his blood boiling, Sreejesh was expressing emotion but he was also grandstanding. Seeking the government's favour is not new, for it opens doors to funding. So, athletes act nationally."

Thus statement III too cannot be inferred.

Option E is hence the correct answer.



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