



MODEL QUESTION 30

Unit: 15, lesson: 1

Universities should never be made into mechanical organizations for collecting and distributing knowledge. Through them the people should offer their intellectual hospitality, their wealth of mind to others, and earn their proud right in return to receive gifts from the rest of the world. But in the whole length and breadth of India there is not a single University established in the modern time where a foreign or an Indian student can properly be acquainted with the best products of the Indian mind.

For that we have to cross the sea, and knock at the doors of France and Germany. Educational institutions in our country are India's alms-bowl of knowledge; they lower our intellectual self-respect; they encourage us to make a foolish display of decorations composed of borrowed feathers

Man's intellect has a natural pride in its own aristocracy, which is the pride of its culture. Culture only acknowledges the excellence whose criticism is in its inner perfection, not in any external success. When this pride succumbs to some compulsion of necessity or lure of material advantage, it brings humiliation to the intellectual man. Modern India, through her very education, has been made to suffer this humiliation. Once she herself provided her children with a culture which was the product of her own ages of thought and creation. But it has been thrust aside, and we are made to tread the mill of passing examinations, not for learning anything, but for notifying that we are qualified for employments under organisations conducted in English. Our educated community is not a cultured community, but a community of qualified candidates. Meanwhile the proportion of possible employments to the number of claimants has gradually been growing narrower, and the consequent disaffection has been widespread. At last the very authorities who are responsible for this are blaming their victims. Such is the perversity of human nature. It bears its worst grudge against those it has injured

1. Choose the right word which is the closest meaning in the context that has been used in the text.

a. The word intellectual refers to text _____

- i)irrational ii) rational iii) ignorant iv) ignore

b. The word acquainted refers to text _____

- i) unfamiliar ii) unseen iii) familiar iv) none

c. The word humiliation refers to text _____

- i) honour ii) humidity iii) attraction iv) degradation

d. The word disaffection refers to text _____

- i) discontent ii) satisfaction iii) disorder iv) determined

e. The word perversity refers to text _____

- i) Normal behaviour ii) satisfaction iii) distortion iv) pleasure

f. The word aristocracy refers to text _____

- i) nobility ii) autocratic iii) automatic iv) impoverish

g. The word perfection refers to text _____

- i) prefer ii) satisfaction iii) height iv) amplitude

h. The word succumb refers to text _____

- i) dry ii) pass iii) death iv) dead

i. The word compulsion refers to text _____

- i) binding ii) bondage iii) curricular iv) planet

j. The word proportion refers to text _____

- i) long ii) ratio iii) perpendicular iv) horizontal

k. The word claimant refers to text _____

- i) claim ii) Clemons iii) demandant iv) pulse

l. The word grudge refers to text _____

- i) malice ii) friendly iii) amity iv) friendship

m. Man's intellect possesses _____ pride in its own aristocracy.

- i) an essential ii) a unique iii) a natural iv) an external

n. people should offer their intellectual hospitality through _____

- i) Bangka Academy ii) multinational companies iii) universities iv) public library

o. What does culture acknowledge?

- i) the superiority of power ii) external success iii) people's intellect
iv) the excellence whose criticism is in its inner perfection

p. The prospect of employment has gradually been growing _____

- i) wider ii) narrower iii) fatter iv) lower

q. Most of our students read _____

ENGLISH LANGUAGE ZONE

Committed to better teaching



English Language Zone

JSC, SSC & HSC English

592 North Shahjahanpur, Dhaka. 01772828790

- i) to gain knowledge ii) to pass examination iii) to get a job iv) to earn money

r. "Educational institutions in our country are India's alms-bowl of knowledge." What does it mean?

- i) The purpose of education is to gain knowledge
ii) The purpose of education is to earn money
iii) The purpose of education is to borrow only, not to be self-dependent
iv) The purpose of education is to be fit for job

s. What can an Indian student be?

- (i) Properly acquainted with the best products of the Indian mind (ii) Dutiful
(iii) Experienced by practising their heritage (iv) Sincere in performing their duties well

t) The prospect of employment has gradually been growing _____

- (i) wider (ii) narrower (iii) fatter (iv) lower

u) How should be the universities according to Rabindranath Tagore?

- (i) It should be mechanical (ii) It should be for collecting education
(iii) It should be for distributing education (iv) It should be for acquiring true knowledge

v) Why do the Indians go to France and Germany?

- (i) They go there to get the best knowledge (ii) They go there for sightseeing
(iii) They go there for learning their educational system (iv) They go there to live permanently

2. Write the answer of the following question.

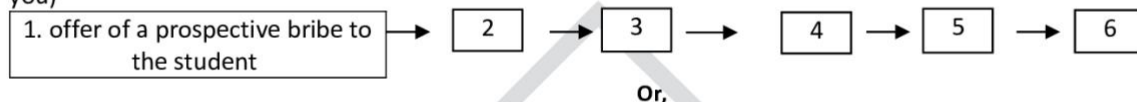
- a. What should university never be?
b. How has modern Indian been made of suffer humiliation?
c. What do our educational institutions do?
d. What did India once provide her children with?
e. What does man's intellect have?

In the Bengali language there is a modern maxim which can be translated, 'He who learns to read and write rides in a carriage and pair.' In English there is a similar proverb, 'Knowledge is power.' It is an offer of a prospective bribe to the student, a promise of an ulterior reward which is more important than knowledge itself. . . .

Unfortunately, our very education has been successful in depriving us of our real initiative and our courage of thought. The training we get in our schools has the constant implication in it that it is not for us to produce but to borrow. And we are casting about to borrow our educational plans from European institutions. The trampled plants of Indian corn are dreaming of recouping their harvest from the neighbouring wheat fields. To change the figure, we forget that, for proficiency in walking, it is better to train the muscles of our own legs than to strut upon wooden ones of foreign make, although they clatter and cause more surprise at our skill in

using them than if they were living and real. But when we go to borrow help from a foreign neighbourhood we overlook the fact that among the Europeans the living spirit of the University is widely spread in their society, their parliament, their literature, and the numerous activities of their corporate life. In all these functions they are in perpetual touch with the great personality of the land which is creative and heroic in its constant acts of self-expression and self-sacrifice. They have their thoughts published in their books as well as through the medium of living men who think those thoughts, and who criticise, compare and disseminate them. Some at least of the drawbacks of their academic education are redeemed by the living energy of the intellectual personality pervading their social organism. It is like the stagnant reservoir of water which finds its purification in the showers of rain to which it keeps itself open. But, to our misfortune, we have in India all the furniture of the European University except the human teacher . . .

3. Based on your reading of the passage, make short notes in each of the boxes of the flow chart showing the traits of Indian education and how to change the Indian educational system. (No. 1 has been done for you)



What/who	Source	What	Where
(i) _____	is a modern maxim		(ii) in _____
(iii) _____	is an English	(iv) _____	
(v) _____ we get in our schools	is not (vi) _____ by ourselves but is borrowed		((vii) _____
The Indian people	borrow	(viii) _____	(ix) _____
(x) _____	means	to train their own student with the help of their own educational system, not	lending from the foreign countries

A most important truth, which we are apt to forget, is that a teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher who has come to the end of his subject, who has no living traffic with his knowledge, but merely repeats his lessons to his students, can only load their minds; he cannot quicken them. Truth not only must inform but inspire. If the inspiration dies out, and the information only accumulates, then truth loses its infinity. The greater part of our learning in the schools has been waste because, for most of our teachers, their subjects are like dead specimens of once living things, with which they have a learned acquaintance, but no communication of life and love. The educational institution, therefore, which I have in mind has primarily for its object the constant pursuit of truth, from which the imparting of truth naturally follows. It must not be a dead cage in which living minds are fed with food artificially prepared. It should be an open house, in which students and teachers are at one. They must live their complete life together, dominated by a common aspiration for truth and a need of sharing all the delights of culture. In former days the great master-craftsmen had students in their workshops where they co-operated in shaping things to perfection. That was the place where knowledge could become living - that knowledge which not only has its substance and law, but its atmosphere subtly informed by a creative personality. For intellectual knowledge also has its aspect of creative art, in which the

man who explores truth expresses something which is human in him - his enthusiasm, his courage, his sacrifice, his honesty, and his skill. In merely academical teaching we find subjects, but not the man who pursues the subjects; therefore the vital part of education remains incomplete

4. Make a summary of the text (not more than 100 words)