

READING COMPREHENSIONS_27

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

We should never confuse education with training or the 'tools' that educators use. Education is no more a computer or an online class than it is a chalkboard-those are simply tools. Additionally, precious few new and relevant findings have been added to our into the learning process; much of what many proclaim to be insightful turns out to be faddish and misguided. What we need for learning to occur are well prepared and motivated teachers, students who are willing and able to learn and a social system that values educational attainment. Many might take exception to these assertions, raising a host of ancillary social, economic, nutritional and sociological issues. However, decades of data from failed public experiments aimed at **mitigating** these problems argue to the contrary.

What are we to do? Create a wave of educational entrepreneurship? Despite all of the hype and media attention, no one currently knows the best way forward. We must incentivise educationalists, technologists, and classroom teachers to experiment and innovate. Such partnerships should truly explore alternatives as we seek to define the blended face to face and online class rooms of the future. Some approaches will fail, but that is part of the change process.

There will be no one size fits all experience success will vary by discipline and educational objectives. Unless everyone involved in this process is inspired to take risks, we will not enjoy the full potential these new approaches represent. Also, we should not forget the extent to which those who most benefit from the current system will attempt to hijack this change process for their own purposes.

With these issues in mind, consider the following vision of the change process to the classroom of tomorrow – a vision that leverages technology to create a more personalised learning experience. With the onset of this vision the professor student relationship will change. What is not likely to survive is the large class in which every one progress at the same pace.

That paradigm will be replaced by a more customised and collaborative learning process. The reality of a technology enabled personalised learning environment is still evolving. What seems clear is that at its heart is a more collaborative and student

mapped and paced process. The function of the professor, aided by educationalists, will also change.

Student professor collaboration will then determine both what content can be assigned to practice methods and how the student demonstrates mastery of that content. In such cases, timing issues will most likely be left entirely in the student's hands, while technology specialists recommend the best hardware and software solutions.

Critical thinking or application ideas will involve more specialised, face to face and interactive online approaches geared to the real time needs and progress the students is making.

Thus, the professor, with the students help, will vigilantly mix and blend the learning ingredients to produce a new learning environment. How this process plays out in reality will be the result of educational entrepreneurship but it will surely **entail** both successes and some failures.

The administration and accreditation of education will also have to change. As more education occurs outside the bricks and mortar framework and is more centred on the student professor interaction, the role of all non teaching staff will need to be reassessed. As students and faculty increase their use of technology to **personalise** their formal and informal learning, educational technologists must be on hand to facilitate the effective use of that technology.

Also, the current hierarchical and standardised outcomes formulas for administration and accreditation of colleges and universities are no longer tenable. Realistically, they are an **impediment** to the change needed.

Finally, we must address one of the most serious challenges facing online education – cheating, simply put, cheating is rampant and we are turning a blind eye to the problem. Cheating threatens the integrity of the educational process and the value added of the degree. Solutions must be found and implemented or all changes will be for naught.

1. Which of the following is most nearly the same in meaning as the word given in bold as used in the passage?

Entail

- a) Limit
- b) Occasion

- c) Involve
- d) Subject

2. Which of the following can be the most suitable title for the passage?

- a) Educating through technology – what the future can be
- b) Teachers – An obsolete future
- c) The hype around technology aided education
- d) Limitations of technology

3. Which of the following is most **OPPOSITE** in meaning to the word given in bold as used in the passage?

Mitigating

- a) Aggravating
- b) Irritating
- c) Annoying
- d) Frustrating

4. Which of the following is most nearly the same in meaning in the word given is **bold** as used in the passage?

Personalise

- a) Customise
- b) Cause
- c) Sensible
- d) Own

5. Which of the following is most **OPPOSITE** in meaning word given in bold as used in the passage?

Impediment

- a) Freedom
- b) Advantage
- c) Extravagancy

d) Luxury

6. What does the author mean when he uses the words 'will be fornaught'?

a) will be in trouble

b) will face complications

c) will not be allowed

d) will come together

7. According to the author, which of the following is not true about cheating?

a) It is one of the gravest problems faced in education

b) It undermines the value of the credential obtained through education

c) Not much is being done to curtail it at present

d) It is quite prevalent at present

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

Indra foresaw that a supreme contest was inevitable between his son Arjuna and Karna; and he put on the garb of a Brahmana and came to Karna, who was reputed for his charity, and begged of him his earrings and armour. The Sun god had already warned Karna in a dream that Indra would try to deceive him in this manner. Still, Karna could not bring himself to refuse any gift that was asked of him. Hence he cut off the earrings and armour with which he was born and gave them to the Brahmana.

Indra, the king of gods, was filled with surprise and joy. After accepting the gift, he praised Karna as having done what no one else would do, and shamed into generosity, bade Karna ask for any boon he wanted.

Karna replied: "I desire to get your weapon, the Sakti which has the power to kill enemies." Indra granted the boon, but with a fateful proviso. He said : "You can use this weapon against but one enemy, and it will kill him whosoever he may be. But this killing done, this weapon will no longer be available to you but will return to me." With these words Indra disappeared.

Karna went to Parasurama and became his disciple by representing to him that he was a Brahmana. He learnt of Parasurama the mantra for using the master weapon

known as Brahmastra. One day Parasurama was **reclining** with the head on Karna's lap when a stinging worm burrowed into Karna's thigh. Blood began to flow and the pain was terrible, but Karna bore it without **tremor** lest he should disturb the master's sleep. Parasurama awoke and saw the blood which had poured from the wound. He said: "Dear pupil, you are not a Brahmana. A Kshatriya alone can remain unmoved under all bodily **torments**. Tell me the truth."

Karna confessed that he had told a lie in presenting himself as a Brahmana and that he was in fact the son of a charioteer. Parasurama in his anger pronounced this curse on him: "Since you deceived your guru, the Brahmastra you have learnt shall fail you at the fated moment. You will be unable to recall the invocatory mantra when you hour comes."

It was because of this curse that at the crisis of his last fight with Arjuna, Karna was not able to recall the Brahmastra spell, though he had remembered it till then. Karna was the faithful friend of Duryodhana and remained loyal with the Kauravas until the end. After the fall of Bhishma and Drona, Karna became the leader of the Kaurava army and fought brilliantly for two days. In the end, the wheel of his chariot stuck in the ground and he was not able to lift it free and drive the chariot along. While he was in this **predicament**, Arjuna killed him. Kunti was sunk in sorrow, all the more **poignant** because she had, at that time, to conceal it.

8. How did Parasurama find that Karna was not a Brahmana?

- a) Karna himself confessed his identity before Parasurama.
- b) Karna bore the sting of a worm without any tremor
- c) Parasurama had acquired the ability to know everything through his third eye.
- d) He asked Karna's father about his identity.

9. Why did Karna decide to become Parasurama's disciple on the pretext that he was a Brahmana?

- a) Because Parasurama was a Brahmana.
- b) Parasurama hated Kshatriyas and Sudras.
- c) Parasurama was a man who believed in strict notions of castes.
- d) Not given in the passage

10. Why could Karna not refuse the demands for his earrings and armour made by Indra?

- a) Because Karna was the son of Indra
- b) Because Karna was known for his charity.
- c) Karna, being the son of a charioteer, could not refuse Indra, the King of Gods.
- d) Karna was deceived by Indra in the guise of a Brahmana.

11. Why did Parasurama curse Karna?

- a) Because Karna decided to use the Brahmastra on Parasurama.
- b) Because Karna failed to learn the techniques of a Kshatriya.
- c) Because Karna concealed his identity and betrayed his master.
- d) Because Karna had vowed to destroy the hermitage of Parasurama.

12. What would be the effect of the curse?

- a) That Karna would not be able to recall the Brahmastra spell when his hour came.
- b) That the invocatory mantra would cease to act on the person targeted.
- c) That he would not be able to pass the spell to his friends.
- d) That he would be killed by his own invocatory mantra of the Brahmastra.

13. Choose the word/group of words which is MOST SIMILAR in meaning to the word/group of words printed in bold as used in the passage.

Tremor

- a) Fear
- b) Trembling
- c) Offering
- d) Sorrow

14. Choose the word/group of words which is MOST SIMILAR in meaning to the word/group of words printed in bold as used in the passage.

Poignant

- a) Defile
- b) Straight

c) Foul

d) Painful

15. Choose the word/group of words which is MOST SIMILAR in meaning to the word/group of words printed in bold as used in the passage.

Predicament

a) Difficulty

b) Fancy

c) Hurry

d) Emergency

16. Choose the word/group of words which is MOST OPPOSITE in meaning of the word/group of words printed in bold as used in the passage.

Reclining

a) Resting

b) Standing

c) Waiting

d) Thinking

17. Choose the word/group of words which is MOST OPPOSITE in meaning of the word/group of words printed in bold as used in the passage.

Torments

a) Suffering

b) Pain

c) Anxiety

d) Comfort

Answer:-

1. Option C
2. Option C
3. Option C
4. Option A
5. Option B
6. Option B
7. Option B
8. Option B
9. Option D
10. Option B
11. Option C
12. Option A
13. Option B
14. Option D
15. Option A
16. Option B
17. Option D