

# University Training: A Key to Shape Personalities

practical work in university <sup>is to</sup> train people. Its art is beneficial for the world. <sup>Use "neither, nor" structure here</sup> It is not restricted to few fields of life, nor develop heroes. work of competent people and their intelligence <sup>do</sup> not come from rules and art. Moreover, university is not a mere place where poets, authors and great personalities take birth. It does not produce minds like Aristotle or Newton but have them in its premises. Same in the case of economists and experimentalists. But a university training is the key which aims to inculcate intellectual values, shapes minds, and gives direction to the aims of aspirants. In addition to this, education <sup>enlightens</sup> enlighten minds to understand truths, develop opinions and express them. Education teaches man to understand things, solve questions and to know what is important. It enables



man to master skills and get a post,  
Furthermore, it also <sup>guides</sup> guide him  
how to understand others and how to  
make others understand ~~him~~ <sup>him</sup>, and influence  
others. He is an element of society  
who behaves appropriately according to  
the situation and do arguments with  
grace. All these qualities are the result  
of the art of object man endeavour  
for, though less certain in its results.

words in the passage : 572

words in the precis : 195

Avoid cutting. Tense mistakes found. Revise  
present indefinite tense. Do not include  
examples in precis, just give their gist.

6  
27



EXERCISE 10

If then a practical end must be assigned to university course, I say it is that of training good members of society. Its art is the art of social life, and its end is fitness for the world. It neither confines its views to particular professions on the one hand, nor creates heroes or inspires genius on the other. Works indeed of genius fall under no art, heroic minds come under no rule, university is not a birth place of poets or of immortal authors, of founders of schools, leaders of colonies or conquerors of nations. It does not promise a generation of Aristotles or Newtons, of Napoleons or Washingtons, of Raphaels or Shakespeares though such miracles of nature it has before now contained within its precincts. Nor is it content on the other hand with forming the critic or the experimentalist, the economist or the engineer though such, too it includes within its scope. But a university training is the great ordinary means to a great but ordinary end. It aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying the principles to popular enthusiasm and fixed aims to popular aspirations. It is the education which gives a man clear conscious view of his own opinions and judgements, a truth in developing them, an eloquence in expressing them, and a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a strain of thought, to detect what is sophistical and to discard what is irrelevant. It prepares him to fill any pos. with credit, and to master any subject with facility. It shows him how to accommodate himself to others, how to throw himself into their state of mind, how to bring before them his own, how to influence them, how to come to an understanding with



them, how to bear with them. He is at home in any society, he has common ground with classes; he knows when to speak and when to be silent; he is able to converse, he is able to listen; he is a pleasant companion and a comrade you can depend upon; he knows when to be serious and when to trifle and he has a sure tact which enables him to trifle with gracefulness and to be serious with effect. The art which tends to make a man all this is the object which it pursues as the art of wealth or the art of health, though it is less susceptible of method, less tangible, less certain, less complete in its results.