

SEMESTER II
LANGUAGE COURSE III: NO EN 1211.1

READING SKILLS

Model Question Paper

TIME: 3 HOURS

TOTAL WEIGHTS: 30

Student must answer all four main questions.

I Answer as directed:

A)

1. Put the letters in the correct order to form a word
h m s t i i
2. Put the letters in the correct order to form a word
e r m o b g a
3. Which of the following word means 'relating to the body, rather than to the mind, feelings, or spirit'?
 - a. corporeal
 - b. spiritual
 - c. convivial
 - d. somatic
4. Which of the following word means 'to separate one group of people from others, especially because they are of a different race, sex, or religion'?
 - a. segregate
 - b. satiate
 - c. discriminate
 - d. integrate

B)

5. Which of the following words does not collocate with the noun 'image'?
 - a. damage
 - b. shed
 - c. create
 - d. hold

6. Which of the following has got the wrong collocation?
 - a. heavy rain
 - b. light rain
 - c. pouring rain
 - d. strong rain

7. Which of the following is a synonym for 'artificial'?
 - a. synthetic
 - b. organic
 - c. degenerate
 - d. exotic

8. Which of the following groups has an odd word?
 - a. exact/accurate/precise
 - b. exaggerate/ overemphasize/overrate
 - c. excellent/ great/superb
 - d. expensive/economical/competitive

C)

9. Which of the following words means the opposite of 'cramped'?
 - a. spacious
 - b. narrow
 - c. long
 - d. None of these

10. Which of the following words means 'not private'?
- a. individual
 - b. public
 - c. popular
 - d. None of these
11. Which of the following phrasal verb will you use if you are unable to stop yourself from crying especially in public?
- a. break away
 - b. break up
 - c. break down
 - d. break in
12. Fill in the gaps using the best option
- “When the boys started bullying her, the other children just stood and looked—
- a. on
 - b. back
 - c. ahead
 - d. none of these

D)

13. Substitute the underlined words with a suitable one word expression.
- “All she gave him to eat was two extremely small pieces of toast.”
- a. miniscule
 - b. thin
 - c. subtle
 - d. light
14. Give a one word substitution for the following expression.
- “An animal or toy, or a person dressed as an animal that represents a team or organization, and is thought to bring them good luck”
- a. mascot

- b. image
 - c. symbol
 - d. pendant
15. Which of the following is not a formal word?
- a. modernistic
 - b. modish
 - c. classic
 - d. snappy
16. Which of the following word is an offensive word?
- a. black
 - b. Indian
 - c. Mongolian
 - d. Brit

(1 × 4 = 4 weights)

Part II

II. Read the following passages and answer four questions from each passage.

Passage one

I was on holiday in Greece with my parents and my brother Joe. It was all very beautiful and mostly I was enjoying myself, but my family were getting on my nerves.

They told me things, all the time. They were usually interesting things, but I got really fed up with the way they always knew stuff I didn't. They told me stories from Greek myths; they showed me how olives and lemons grow; they taught me how to eat an artichoke. I can't think of anything they didn't tell me. I remember sitting outside a cafe on the beach eating honey cake and thinking that my head was so full it didn't have enough room for a single extra fact or figure.

Then my father suggested visiting a tiny rocky island we could see, so we went down to the water's edge where the boats were moored, and my father talked with two fishermen. An older one only spoke Greek, but his son, Stefanos, spoke English. Although he was really friendly and helpful, when my father asked about a trip to the

island, he shook his head and said it was only a rock and no one went there. My mother said we'd like to have a picnic on it, but Stefanos said that was out of the question because there were a lot of submerged rocks around it, which made landing too risky. But to make up for it he offered to take us night fishing.

He took us out at sunset, and it was beautiful. There were big lamps fixed to the prow and when Stefanos lit them they made a soft hissing sound. My mother was watching the land, where thousands of tiny fireflies were flickering among the trees. But I was looking in the other direction because I'd seen something amazing - a silver seal. My father said he wasn't sure if there were seals in Greece and my mother said there definitely wouldn't be silver ones. I think Joe believed me, but by the time he looked where I was pointing, it had gone - and even I was beginning to wonder if I'd imagined it. Stefanos didn't say anything. He stopped rowing and lowered a net into the water, saying that we might get fish there. He said they came to the light.

And then I saw it again, moving towards us, trailing shimmering streaks through the water. It looked completely magical. Joe shouted out that I was right, it was a seal. It submerged again and my father explained to us that it wasn't really silver; it was just that there was phosphorescence in the water. I expect he told us all about the microscopic sea creatures that form phosphorescence, but I didn't listen. Stefanos said the seals were rare and shy, but I just wanted to know where mine had gone. After that I couldn't pay attention to anything else - I think they caught some whitebait and a small octopus - I just stared at the sea until Stefanos rowed us back to shore again. But there was no sign of the seal.

When I saw it the next day, it was a long way out, and I stood at the edge of the sea near Stefanos and his father, who were sorting their nets, and watched it through my mother's binoculars. Stefanos' father said something to him in Greek. He sounded cross. Stefanos translated for me. He said his father was angry because the seals took all the fish. Stefanos said it was the big fishing boats that took most of the fish.

The old man grumbled about something else.

'He says the seals get caught in the nets and tear them. That's true, but it doesn't happen often,' said Stefanos. I asked if the seals escaped from the nets and Stefanos said that they sometimes did. Later on, I got a fright because my seal dived and didn't come up again. I pictured him struggling in a net. But Stefanos put my mind at rest, explaining that seals stay underwater for a long time. Perhaps I hadn't seen the last of my seal after all.

17. In the first paragraph, we learn that the writer
- was finding her family irritating
 - was bored by the things she was being told

- c. was feeling unsure of herself in unfamiliar circumstances
 - d. was trouble remembering all the things she had learnt
18. Why did the family decide not to visit the island?
- a. They discovered that nobody was allowed to go there.
 - b. There was not a suitable place for picnic there.
 - c. The fishermen had no time to take them there.
 - d. It was not safe to take a boat there.
19. When the writer first noticed a seal in the water,
- a. all of her family thought she had imagined it.
 - b. It was too dark to see what colour it was.
 - c. She heard it before she actually saw it.
 - d. Nobody else caught sight of it.
20. How did the writer feel after the seal's second appearance?
- a. pleased that her brother had been prove wrong.
 - b. impressed to hear that she had seen a rare animal.
 - c. unable to concentrate on any other activities.
 - d. unconvinced by the explanation of it.
21. The word 'grumbled' (line 76) suggests that Stefanos' father
- a. was complaining about the seal.
 - b. felt sorry for the seal which got caught.
 - c. did not want to talk about the seal.
 - d. disagreed with his son about the big fishing boats.
22. At the end of the text, the writer feels
- a. certain that she will see that seal again
 - b. reassured by what Stefanos tells her.
 - c. convinced that seal is in trouble
 - d. confused by the different things she has heard.

Passage two

I do not care for posturing women. But she *struck* me. I had to stop and look at her. The legs were well apart, the right foot boldly advanced, the left trailing with studied casualness. She held her right hand before her, almost touching the window, the fingers thrusting up like a beautiful flower. The left hand she held a little behind her and seemed to push down playful lapdogs. Head well back, a faint smile, eyes half-closed with boredom or pleasure. I could not tell. Very artificial the whole thing, but then I am not a simple man. She was a beautiful woman. I saw her 10 most days, sometimes two or three times. And of course she struck other postures as the mood took her. Sometimes as I hurried by (I am a man in a hurry) I allowed myself a quick glance and she seemed to beckon me, to welcome me out of the cold. Other days I remember seeing her in that tired, dejected passivity which fools mistake for femi-ninity.

I began to take notice of the clothes she wore. She was a fashionable woman, naturally. In a sense it was her job. But she had none of the sexless, mincing stiffness of those 20 barely animated clothes-hangers who display *haute couture* in stuffy salons to the sound of execrable musak. No, she was another class of being. She did not exist merely to present a style, a current mode. She was above that, she was *beyond* that. Her clothes were peripheral to her beauty. She would have looked good dressed in old paper bags. She disdained her clothes; she discarded them every day for others. Her beauty shone through those clothes . . . and yet they were beautiful clothes. It was autumn. She wore capes of deep russet browns, or twirling peasant skirts of orange and green, or harsh trouser suits of burnt ochre. It was spring. She wore skirts of passion-fruit gingham, white calico shirts or lavish dresses of cerulean green and blue. Yes, I noticed her clothes, for she understood, as only the great portrait painters of the eighteenth century understood, the sumptuous possibilities of fabric, the subtleties of folds, the nuance of crease and hem. Her body in its rippling changes of posture adapted itself to the unique demands of each creation; with breathless grace the lines of her perfect body played tender counterpoint with the shifting arabesques of sartorial artifice.

But I digress. I bore you with lyricism. The days came and passed. I saw her this day and not that, and perhaps twice on another day. Imperceptibly seeing her and not seeing her became a factor in my life, and then before I knew it, it passed from factor to structure. Would I see her today? Would all my hours and minutes be redeemed? Would she look at me? Did she remember me from one time to another? Was there a future for us together?. Would I ever have the courage to approach her? Courage! What did all my millions mean now, what now of my wisdom matured by the ravages of three marriages? I loved her ... I wished to possess her. And to possess her it seemed I would have to buy her.

23. How does the speaker describe the woman's facial expressions?

24. What does the speaker call those people who mistake tired and dejected passivity for feminity?
25. Why did the woman disdain her clothes though they were beautiful?
26. How did her body respond to the demands of the tricky designer clothes?
27. What does the speaker mean when he says that his life was structured by the imperceptible presence of the woman?
28. Is the speaker a married man? If so, which line shows that?

III. Answer any five of the following questions

29. How does intensive reading differ from extensive reading?
30. What are the different types of dictionaries? Which type of dictionary would benefit a learner most?
31. Cloze test-I

Fill in the blanks with suitable words from among the choices given below

Three passions, simple (1) ——— overwhelmingly strong, (2) ——— governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind. These passions, like great winds, have blown me hither and (3) ———, in a wayward course, over a deep ocean of anguish, reaching to the very verge of despair.

I have sought love- first, because it brings ecstasy - ecstasy (4) ——— great that I would often have sacrificed all the rest of life for a few hours of this joy. I have sought it, next, because it relieves loneliness - that terrible loneliness in which one shivering consciousness looks (5) ———the rim of the world into the cold unfathomable lifeless abyss. I have sought it, finally, (6) ——— in the union of love I have seen, in a mystic miniature, the prefiguring vision of the heaven (7) ——— saints and poets have imagined. This is what I sought, and (8) ———it might seem too good for human life-this is what - at least - I have found.

1. a. or b. but c. because d. that
2. a. have b. had c. could have d. has
3. a. There b. thither c. whither d. here
4. a. Such b. as c. so d. lest
5. a. about b. over c. across d. by

6. a. because b. since c. notwithstanding d. for

7. a. who b. that c. when d. Whether

8. a. though b. as c. still d. unless

32. Cloze test-II

Fill in the blanks with suitable words from among the choices given below

When we look (1) ——— the global measure of an IQ (2) ———, however, there do seem to be some reliable indications of sex differences on specific intellectual skills. For example, it is generally the case (3) ——— females score (on average, remember) higher than males on tests (4) —verbal fluency, reading ability, and *fine dexterity* (the ability to (5) ——— small objects). Males, on the other hand, outscore females on tests of mathematical reasoning and *spatial relations*.

Tests of spatial relations require the subject to (6) ——— and mentally manipulate figures and forms. What is curious about this rather specialized ability is that males seem to perform better than females on such tasks from an early age, widening the gap (7)—— the school years, even though this particular ability seems to be only slightly related to any academic coursework. What this means is that sex differences here cannot be easily attributed (8) —— differences in educational opportunity.

1. a. back b. beyond c. before d. below

2. a. score b. amount c. quantity d. standard

3. a. that b. what c. why d. how

4. a. by b. off c. in. d. of

5. a. attract b. twist c. distort d. manipulate

6. a. prepare b. visualize c. form d. correct

7. a. of b. for c. through d. across

8. a. to b. by c. over d. Into

33. Read the following magazine article and give eight important argument/points one by one

The Case for Keeping Out

We have the technology to spy on our kids.

That doesn't mean we should use it

I have two daughters: one an open book, one a locked box. So the question of privacy is a challenging one. How much do kids need? How much should we give? How do we prepare them to live in a world where the very notion of privacy opens a generational chasm? As adults, we hunger for it, shuddering at how our shopping is tracked and our searches searched and horrified that anyone can go online and find a satellite picture of our house. And then there are our children, who happily stand exposed in the public square, posting secrets on their Facebook walls, yet remain eternally elusive to the people who sleep in the next bedroom over.

Mine is famously a generation of worrisome and wor-rying parents, fearful for our children's futures and so ob-ssessed with safety that we soak them in antibacterial soaps from birth. We seat-belt and helmet them, childproof and V-chip them, buy whole-grain cupcakes and hypoallergenic sheets and instruct them in stranger danger. Except now we know that our obsessions may have made them more vulnerable, that a little dirt is a good thing, that kids may be developing more allergies because we've raised them too clean. They get older and smarter and restless and start poking around in the wider world. And now the challenge to us is both tech-nological and philosophical. In how many ways can we continue to watch over them? And should we learn to stop trying and let them stomp or glide or purposefully stride away from us and our anxious hoverings?

Anyone with the right mix of parental paranoia and entrepreneurial moxie can make a fortune by selling parents the equipment we think will keep us one step ahead of our kids. Trust but verify, we said when we negotiated arms-control treaties; a teenager can be a resourceful adversary as well. So there is a kit that lets you sneak a few strands of hair from their brush and test them for OxyContin. And the gadget you attach to the car that monitors their speed or won't let the ignition start until they've passed a Breathalyzer test. And the cybersitters and Web watchers that log every message and keystroke. A new device called SecuraPAL (Personal Automated Locator) lets parents create SecuraFences online by clicking and dragging a box on a Google map around their home, their school, the Little League field, their friends' homes: if a child enters or leaves a Secura Fence area, you get an e-mail or text-message alert.

As a parent, I totally understand this impulse. But increasingly, I think it creates false confidence more than actual control. Our children will outwit us if they want; for when it comes to technology, they hold the higher ground. Unlike other tools passed carefully and ceremonially from one generation to the next—the sharp scissors, the car keys—this is one they understand better than we do. What's more, they know it: Why

else would we rely on them to set up our cell phones and reboot the computer? I keep telling myself that we either have taught them judgment or haven't, have instilled values or haven't. We can't indefinitely rely on enforcement. Isn't it better to let them test the rules and take the consequences?

Most parents, if we're honest, can spot our own fingerprints at our children's crime scenes. When Ethan lies about handing in his home-work, when Emma sneaks her phone for late-night texting, they're often rebelling against pressures that come at least partly from us. This is not to defend their actions, only to remind us that if we act as if we don't trust our kids, it may invite them to be less trustworthy. Most of us were probably less than immaculately honest as teenagers; it's practically encoded into adolescence that you savour your secrets, dress in disguise, carve out some space for experiments and accidents and all the combustible lab work of becoming who you are.

34. Read the following article and give eight important points one by one

GESTURAL COMMUNICATION

In dealing with nonverbal body gestures or movements (sometimes called kinesics), a classification offered by Paul Ekman and Wallace V. Friesen (1969) seems the most useful. These researchers distinguish five classes of nonverbal movements based on the origins, functions, and coding of the behaviour.

EMBLEMS

Emblems are nonverbal behaviours that translate words or phrases rather directly. Emblems include/ for example, the nonverbal signs for OK/ peace, come here, go away, who me?, be quiet, I'm warning you, I'm tired, and it's cold. Emblems are nonverbal substitutes for specific verbal words or phrases and are probably learned in essentially the same way as are specific words and phrases, without conscious awareness or explicit teaching and largely through imitation. Although emblems seem rather natural to us and almost inherently meaningful, they are as arbitrary as any word in any language. Consequently, our present culture's emblems are not necessarily the same as our culture's emblems of 300 years ago or the same as the emblems of other cultures. For example, the OK sign may mean "nothing" or "zero" in France, "money" in Japan, and something sexual in certain Latin American cultures. Just as the English language is spreading throughout the world, so too is English nonverbal language.

Emblems are often used to supplement the verbal message or as a kind of reinforcement. At times they are used in place of verbalization, for example, when there is a considerable distance between the individuals and shouting would be inappropriate or when we wish to communicate something behind someone's back.

ILLUSTRATORS

Illustrators are nonverbal behaviours that accompany and literally illustrate the verbal messages. Illustrators make our communications more vivid and more forceful and help to maintain the attention of the listener. They also help to clarify and make more intense our verbal messages. In saying, "Let's go up," for example, there will be movements of the head and perhaps hands going in an upward direction. In describing a circle or a square, you are more than likely going to make circular or square movements with your hands.

We are aware of illustrators only part of the time; at times they may have to be brought to our attention and our awareness. Illustrators seem more natural and less arbitrary than emblems. They are partly a function of learning and partly innate. Illustrators are more universal; they are more common throughout the world and throughout time than emblems.

AFFECT DISPLAYS

Affect displays are the movements of the facial area that convey emotional meaning - the facial expressions that show anger and fear, happiness and surprise, eagerness and fatigue. Affect displays are more independent of verbal messages than illustrators and less under conscious control than either emblems or illustrators.

Affect displays may be unintentional, as when they give us away, but they may also be intentional. We may want to show anger or love or hate or surprise, and, for the most part, we do a creditable job.

REGULATORS

Regulators are nonverbal behaviours that "regulate" (monitor, maintain, or control) the speaking of another individual. When we listen to another, we are not passive; we nod our heads, purse our lips, adjust our eye focus, and make various paralinguistic sounds such as "mm-mm" or "tsk." Regulators are clearly culture-bound and are not universal.

Regulators in effect convey to speakers what we expect or want them to do as they are talking - "Keep going/" "What else happened?/" "I don't believe that," "Speed up/" "Slow down/" and any number of other directions. Speakers often receive these nonverbal behaviours without being consciously aware of them. Depending on their degree of sensitivity, they modify their speaking behaviour in line with the directions supplied by the regulators. Regulators would also include such gross movements as turning one's head or leaning forward in one's chair.

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ADAPTORS

Adaptors are nonverbal behaviours designed to satisfy some need. Sometimes the need is physical, as when we scratch to satisfy an itch or when we push our hair out of our eyes. Sometimes the need is psycho-logical, as when we bite our lip when anxious. Sometimes adaptors are directed at increasing comfort, as when we moisten dry lips. When these adaptors occur in private, they occur in their entirety. We scratch our head until the itch is gone; we pick our nose until we're satisfied. But in public these adaptors usually occur in abbreviated form. For example, when people are watching us, we might put our fingers to our head and move them around a bit but probably not scratch with the same vigour as when in private. Because publicly emitted adaptors usually occur in abbreviated form, it is often difficult for an observer to tell what this par-tial behaviour was intended to accomplish. For example, observing some-one's finger on one's head, we cannot be certain for what this behaviour was intended.

Adaptors usually occur without conscious awareness; they are unin-tentional movements that usually go unnoticed. Generally, researchers report, adaptors are signs of negative feelings. For example, we emit more adaptors when we feel hostile than when we feel friendly. Further, as anxiety and uneasiness increase, so does the frequency of adaptors.

35. Write a précis reducing the following passage to one third of its length.

W.E.A.P.

World Ecological Areas Programme

A Proposal to save the world's Tropical Rain Forests.

The world's remaining tropical forests are being destroyed so fast that, at current trends, by the end of this cen-tury, only the most inaccessible will remain. This terrible tragedy will mean:

- the destruction of the way of life of the indigenous peoples who inhabit these areas which must lead to their systematic pauperisation i.e. to their transformation into a marginal, largely unemployed proletariat leading a miserable and precarious existence in the shanty towns sur-rounding already drastically over-crowded cities:
- the disappearance of a considerable proportion of the world's trees and plant species, many of which have not even been identified:

- the disappearance in the wild of much of the world's remaining wild-life, including large cats such as the tiger and Clouded leopard and primates such as the gorilla and orang utan:
- the loss of an inestimable reservoir of generic resources that could be exploited to provide new foods, medicines, textiles, etc., and raw materials including bases for fuels which could be of vital importance in a largely unforeseeable future:
- soil erosion by wind and water - as most tropical soils have a low organic content and may become little more than dust, while others become brick-like laterite once they are deprived of their tree cover - in many cases leading to eventual desertification:
- massively increased run-off to rivers and, in particular, when their beds have been raised following erosion from the mountains above, to floods in the surrounding plains - since only a fraction of the rainwater that can be stored around the root system of a tropical forest can be retained in the eroded soils of bare mountainsides:
- reduced transpiration and hence precipitation, with a further reduction in water availability:
- increase in the CO₂ released into the atmosphere but reduced absorption of CO₂ by depleted plant life with climatic consequences that are likely to be detrimental to world food production:
- the loss of the soil's capacity to provide timber and other benefits on a more realistic but sustainable basis:
- an aesthetic and scientific loss of unparalleled dimensions.

What, we might ask, will the countries who are cutting down their forests obtain in exchange? The answer is foreign currency largely to pay for imported consumer products that only a minority can afford and raw materials required for industrial development, which occurring as it must, in decreasingly propitious conditions, seem doomed to be short-lived.

36. Write a précis reducing the following passage to one third of its length, giving it a suitable title.

The term mass *media* refers to the channels of communication (*media*) that exist to reach a large public audience (the *mass* of the population). Mass media includes newspapers, magazines, television, radio, and more recently, the Internet. It informs people about events that they would otherwise know little about. Mass media communication is usually rapid, because the media will

report an important event as quickly as possible after it happens. In fact, some television reporting is live; that is, the viewers can see the events as they happen. It is also trans-ient; that is, the focus on one event doesn't last long. This is captured in the expression "there is nothing as old as yesterday's news."

The mass media is an important part of life in the United States and most Americans are exposed to the media daily in the form of print, sound waves, and pictures. Over 55 million newspapers are circulated each day. There are over five radios per household, and it is estimated that radio reaches 77 percent of people over the age of 12 every day. The radio listening time for those over 12 is more than three hours each day. Most households also have two or more television sets, with a total view-ing time of about seven hours per day. The amount of time that people spend in front of their television sets varies with age, gender, and educa-tion, but on average it amounts to three to four hours a day.

While most of us make use of some form of the media on a daily basis, we may not think about the functions or purposes the media serves in our society. One important function is entertainment. On tele-vision, in particular, the variety of entertainment programs is extensive, ranging from soap operas, to comedy, to talk shows, to sports. Even advertising, where the main purpose is to sell things to the public, may sometimes be seen as entertainment.

Another function is education. A quick look through a television or radio guide will reveal many programs with an educational focus. These include documentaries on a wide range of topics such as animal behaviour, geography, history, or art. They also include a wide variety of instructional programs such as cooking, home decorating, or investing. Some children's programs are also educational, 'teaching children to count or recognize words, or introducing them to different societies and cultures.

The media can provide important community information in the form of warnings. For example, the media can warn of the danger of an approaching hurricane or tornado. These warnings provide up-to-the-minute information on the location of the bad weather and alert people to take the necessary precautions. Without such warnings there would be a greater danger of loss of life and property. Warnings may also be given 'for other hazards such as air or water pollution. Period-ically, the media raises questions about water quality, suggesting that the water we drink is not safe. How much these water scares are moti-vated by commercial interests, is unknown. However, bottled water is a 2-billion-dollar business and growing.

In addition to these functions, the media has an important role in shaping our beliefs. Sometimes information contained in the media is deliberately presented in such a way that it encourages us to believe certain things or to form certain

opinions. This practice is referred to as *propaganda*. When we think of propaganda, we usually think of political forces, but commercial interests may also use the media to propagandize. Advertisements, for example, encourage us to believe that certain products will change our lives in amazing ways. The media can also influence what we believe is possible

A further function of the mass media is that of socialization. This is the process by which a society transmits cultural values about what is appropriate behaviour to its members. People may be socialized into behaving in certain ways in response to a personal problem, because they have frequently seen others on the news or in soap operas behaving that way in similar circumstances. Finally, for some people the media offers companionship. Television personalities and talk show hosts may be seen as “friends” by their viewers, particularly if those viewers are socially isolated, aged or invalid, and in need of companionship.

The range of functions or purposes of the media in society are many and varied, and the influence on our lives is considerable. The media influences how we spend our time and our money, what we get to see and hear about, and the way we understand those events. It helps to shape our beliefs, our opinions and our behaviours.

(2 × 5 = 10 weights)

- IV. Write a critical appreciation of any two of the following in about two hundred words choosing one from each section.

Section A

37)

“God took the fragrance of a flower...

The majesty of a tree...

The gentleness of morning dew...

The calm of a quiet sea...

The beauty of the twilight hour...

The soul of a starry night...

The laughter of a rippling brook...

The grace of a bird in flight...

Then God fashioned from these things

A creation like no other,

And when his masterpiece was through

He called it simply - Mother..”

1. fragrance-pleasant smell 2. twilight-the time when day and night meet 3. staryy-full of stars 4. rippling brook- a small river moving in little waves 5. masterpiece- a work of art which is done or made with great skill, and is often a person’s greatest work.

OR

“Come September

stalks of flaming orange

ochre and white,

remember their master

in their garden of Eden.

Bulbs of mirth

door-delivered by post

from Kalimpong,

come in exquisite

names and varieties.

The roses, the gerberas

and the Japanese lilies,

they fought for their father’s attention,

while his gaze never left

the pink or white tongued beauties.

They adorned the bouquets once,

the vases and the bridal cars at weddings,

now I hear them sigh

as they accompany us to his grave,

every September.”

1. ochre-reddish orange colour. 2. Eden-the mythological beautiful garden from which man was ousted for sinning 3. Kalimpong-a place in eastern India 4. Gerbara – a plant with beautiful flowers 5. Japanese lily-orchid – like plant.

Section B

38. No other ship or maritime disaster conjures up as many immortal images as the “unsinkable” *Titanic*. The ship has been the recurring subject of documentaries, books, and movies, while explorations continue to probe around its corpse on the Atlantic’s floor. Although its fate on April 14, 1912, may be universally known, the causes of its doom may not be.

How did it really go down? Was it humani-ty’s hubris that forced this floating monument to high living into an icy crag? The reason the disaster occurred, as some 1,500 people died on that grim evening, was multifold. A number of factors came into play at the right time in the right order, and led the ship to its doom.

The *Titanic* was an embarrassment of riches. It was an island of wealth, and its sheer length (880 feet) and weight (46,000 tons) overpow-ered any other liner on the sea. Its extrava-gance was unsurpassed, with everything lavish and nothing mediocre (save the lower class rooms). One of the main intrigues of the calamity was not only the loss of such luxury but of such eclectic guests, from millionaires and socialites to steerage class immigrants. Moreover, the disaster was a gigantic blow in terms of human accomplishment and ego. Days after captain EJ Smith proudly announced its infallibility, the unsinkable liner lay at the bottom of the Atlantic, a hollowed husk of splendour that used to be.

The details of the night were so cemented in the memories of the survivors that conversa-tions from that fateful eve were later tran-scribed verbatim—stories of heroism and cow-ardice were the only possessions brought back to land: how Ida Strauss, the wife of millionaire Isidor Strauss, although offered a spot on a lifeboat, refused to leave her husband (the pair went down to their bedroom to meet their fate together); how Ben Guggenheim, another mil-lionaire, took his place on deck and declared “We’ve dressed in our best and are prepared to go down like gentlemen”; how J. Bruce Ismay, the ship’s managing director, sneaked on board one of the lifeboats and later endured vilification from newspapers all over the world.

The image has lived in infamy: the ship standing straight up in the water, then a fero-cious split of wood and metal as it slams into frigid water. But it was an unfortunate combi-nation of events that led to the tragedy— design flaws in the

ship, human error, and weather conditions that paved the way to the initial collision with the iceberg.

The ship contained 16 compartments in its base; even if four of them were flooded, the ship could still float to safety. That night, five filled up with water; if the liner's watertight bulkheads were built one deck higher, as they should have been, the water would not have flooded the ship. But the biggest blunder was the failure of the Board of Trade to update their lifeboat capacity requirements. The last requirements were specified in 1894, but they didn't even consider ships over 10,000 tons— and the *Titanic* was four times that size. In the later court hearings, it was revealed that plans were made to include 32 more lifeboats, but whether out of confidence or foolhardy space-saving they were cut from the final design.

Human error, of course, was the biggest factor in both the collision and the loss of so many lives. Throughout the day on April 14, warnings came in over the transmitter about ice fields and ice patches. From 9 A.M. to 11 P.M., six warnings came from five different ships, and none of them were heeded.

Later, once the danger was fully realized, lifeboats were lowered into the water. Yet, with room for over 1,000 passengers on the 16 lifeboats and four collapsibles, only four of the boats left the sinking ship with full capacity. And only two collapsibles made it to safety.

The final nail in the *Titanic's* coffin was the unlucky weather conditions that evening. The calmness of the sea and the absence of the moon provided the perfect camouflage for the iceberg. Moreover, the berg that would go down in history had recently flipped over in the ocean, leaving its hard-to-detect watery portion pointing out. When the lookout finally shrieked the warning and the ship frantically swerved to the left, the iceberg scraped along the right side of the hull. Some people felt a slight tremor, some felt less. It was "as though someone had drawn a giant finger all along the side of the boat," Lady Lucile Duff-Gordon later remarked. Only 12 square feet of the ship was opened by the ice, but they were drawn out over 300 feet in length: enough to flood five compartments, enough to flood the decks, and enough to drag a 46,000-ton behemoth and more than 1,500 people into 32-degree water. The fascination over the tragedy remains even today. For all the ship's glory, the *Titanic* reminds us of Icarus, the youth whose cock-sureness led him to fly too close to the sun.

1. hubris-excessive and unreasonable pride 2. manifold-numerous and varied 3. embarrassment- something that makes you feel nervous, worried or uncomfortable 4. eclectic-coming from different layers of the society 5. gigantic- very huge 6. verbatim- word by word 7. villification- saying or writing unpleasant things about someone or something, in order to cause other people to have a bad opinion of them 8. infamy-bad reputation 9. foolhardy- foolishly rash 10. collapsibles- that can be folded and can be put or stored in a

smaller space, here such a life saving device. 11. Icarus- a youth who tried to escape from Crete with wings of wax and feathers along with his father and plunged to his death in the sea because he flew too close to the sun unmindful of his father's warning.12 .cock-sureness- the state of being confident, in a way that is slightly unpleasant or rude.

OR

We are going to discuss this morning the dissolution of the Order of the Star. Many people will be delighted, and others will be rather sad. It is a question neither for rejoicing nor for sadness, because it is inevitable, as I am going to explain. "You may remember the story of how the devil and a friend of his were walking down the street, when they saw ahead of them a man stoop down and pick up something from the ground, look at it, and put it away in his pocket. The friend said to the devil, "What did that man pick up?" "He picked up a piece of Truth," said the devil. "That is a very bad business for you, then," said his friend. "Oh, not at all," the devil replied, "I am going to let him organize it."

I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. That is my point of view, and I adhere to that absolutely and unconditionally. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or to coerce people along any particular path. If you first understand that, then you will see how impossible it is to organize a belief. A belief is purely an individual matter, and you cannot and must not organize it. If you do, it becomes dead, crystallized; it becomes a creed, a sect, a religion, to be imposed on others. This is what everyone throughout the world is attempting to do. Truth is narrowed down and made a plaything for those who are weak, for those who are only momentarily discontented. Truth cannot be brought down; rather the individual must make the effort to ascend to it. You cannot bring the mountain-top to the valley. If you would attain to the mountain-top you must pass through the valley, climb the steep, unafraid of the dangerous precipices.

So that is the first reason, from my point of view, why the Order of the Star should be dissolved. In spite of this, you will probably form other Orders; you will continue to belong to other organizations searching for Truth. I do not want to belong to any organization of a spiritual kind, please understand this. I would make use of an organization which would take me to London, for example; this is quite a different kind of organization, merely mechanical, like the post or the telegraph. I would use a motor car or a steamship to travel; these are only physical mechanisms which have nothing whatever to do with spirituality. Again, I maintain that no organization can lead man to spirituality.

If an organization be created for this purpose, it becomes a crutch, a weakness, bondage, and must cripple the individual, and prevent him from growing, from establishing his uniqueness, which lies in the discovery for himself of that absolute, unconditioned Truth. So that is another reason why I have decided, as I happen to be the Head of the Order, to dissolve it. No one has persuaded me to this decision. "This is no magnificent deed, because I do not want followers, and I mean this. The moment you follow someone you cease to follow Truth. I am not concerned whether you pay attention to what I say or not. I want to do a certain thing in the world and I am going to do it with unwavering concentration. I am concerning myself with only one essential thing: to set man free. I desire to free him from all cages, from all fears, and not to found religions, new sects, nor to establish new theories and new philosophies. Then you will naturally ask me why I go the world over, continually speaking. I will tell you for what reason I do this: not because I desire a following, not because I desire a special group of special disciples. (How men love to be different from their fellow-men, however ridiculous, absurd and trivial their distinctions may be! I do not want to encourage that absurdity.) I have no disciples, no apostles, either on earth or in the realm of spirituality. "Nor is it the lure of money, nor the desire to live a comfortable life, which attracts me. If I wanted to lead a comfortable life I would not come to a Camp or live in a damp country! I am speaking frankly because I want this settled once and for all. I do not want these childish discussions year after year.

One newspaper reporter, who interviewed me, considered it a magnificent act to dissolve an organization in which there were thousands and thousands of members. To him it was a great act because, he said: "What will you do afterwards, how will you live? You will have no following, people will no longer listen to you." If there are only five people who will listen, who will live, who have their faces turned towards eternity, it will be sufficient. Of what use is it to have thousands who do not understand, who are fully embalmed in prejudice, who do not want the new, but would rather translate the new to suit their own sterile, stagnant selves? If I speak strongly, please do not misunderstand me, it is not through lack of compassion. If you go to a surgeon for an operation, is it not kindness on his part to operate even if he cause you pain? So, in like manner, if I speak straightly, it is not through lack of real affection—on the contrary.

As I have said, I have only one purpose: to make man free, to urge him towards freedom, to help him to break away from all limitations, for that alone will give him eternal happiness, will give him the unconditioned realization of the self.

Because I am free, unconditioned, whole—not the part, not the relative, but the whole Truth that is eternal—I desire those, who seek to understand me to be free; not to follow me, not to make out of me a cage which will become a religion, a

sect. Rather should they be free from all fears—from the fear of religion, from the fear of salvation, from the fear of spirituality, from the fear of love, from the fear of death, from the fear of life itself. As an artist paints a picture because he takes delight in that painting, because it is his self-expression, his glory, his well-being, so I do this and not because I want anything from anyone. “You are accustomed to authority, or to the atmosphere of authority, which you think will lead you to spirituality. You think and hope that another can, by his extraordinary powers—a miracle—transport you to this realm of eternal freedom which is Happiness. Your whole outlook on life is based on that authority.

You have listened to me for three years now, without any change taking place except in the few. Now analyze what I am saying, be critical, so that you may understand thoroughly, fundamentally. When you look for an authority to lead you to spirituality, you are bound automatically to build an organization around that authority. By the very creation of that organization, which, you think, will help this authority to lead you to spirituality, you are held in a cage.”

1. dissolution- the act or process of ending an official organization 2. the Order of the Star-an organization started by Annie Besant to make J.Krishnamurti, the philosopher, to make him into a world messiah. 3. crystallized- made fixed 4. precipices- a very steep side of a cliff_or a mountain 5. trivial-silly 6. whole-something complete