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MANIPAL INSTITUTE OF TECHNOLOGY

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A Constituent Institution of Manipal University

I SEM. B.TECH. DEGREE END SEMESTER EXAMINATIONS – APRIL 2017

SUBJECT: COMMUNICATION SKILLS IN ENGLISH (HUM 1001)

Time: 3 Hours.

Max. marks: 50

IA. Read the following passage and answer the questions that follow in one sentence each:

2x5= 10

Television is a noisy medium but it can convey silence with great power and effectiveness, when it chooses to. In the past week, Indian television journalists covering the earthquake in Nepal have generated a great deal of sound and fury. Apart from the insensitivity and the boisterousness, it was the combination of jingoism and the relentless advertising of India's aid efforts by television reporters embedded with the Indian forces that led to the intensely hostile reactions from Nepalese citizens on Twitter, the creation of the hash tag of protest: #IndianMediaGoHome. It is undeniably an age of advertised charity but the gloating does hurt the recipients of your generosity. Unlike the televised hysterics, the broken villages of Nepal and their residents were quiet, subdued, dignified. Whether it was mountainous expanses of Sindhupal chowk district, where more than 1,100 people were killed, or Sankhu outside Kathmandu, where several thousand houses in a dense urban cluster were wiped out, the dignity of the Nepalese men and women, quietly digging through the remains of their lost homes was the most striking aspect of reporting on the earthquake.

In their interviews, they were stoic, recounting the terrors of the day, the journeys of a lifetime in an unhurried way. It was easy to detect a tinge of frustrated resignation at the delayed relief measures, the inefficiency and weakness of their government in their voices. A woman who had been waiting for five days for help to get her daughter's body retrieved from the rubble of a house was not hysterical. She stood quietly in the middle of a street and requested people to help. A man who had helped dig out bodies of four family members and was working with Nepalese Army rescuers to retrieve the fifth body of someone from his family was prosaic about helping find the right place to dig through the rubble of what was a four-storied house. In the hospitals, the surgeons who were working the longest hours went about their work patiently, professionally. In the emergency ward of Bir Hospital, one of the biggest hospitals in Kathmandu, the people who were intrusive were the reporter and the cameraman of a television network, who chose to read out his dispatch by the bed of a boy, whose arms and legs were broken and whose head was being shaved as the doctors prepared him for a surgery for his head injury. There was also a Western photographer who jumped around the bed trying to find the right angle for a shot. Even the most dramatic rescue operations were conducted in grave silence. In the Maitrinagar neighbourhood of Kathmandu, which houses low-end hotels, mostly used by Nepal's migrant workers leaving for or (HUM-1001)

returning from their jobs in India, Korea, or the West Asian and Arab countries, scores of buildings had pan caked. A several-storied hotel, Pokhara Guest House, had collapsed on itself and a group of French rescue workers and Nepalese paramilitary force men had recovered several bodies. A few hundred people watched the rescue operations in silence as the rescuers used mikes connected to sensitive machines which could track faint sounds and signs of life.

The noise throughout the aftermath of the earthquake came from television crews and their absurd questions, their indifference to the dignity of the survivors and the victims. The callousness wasn't restricted to Nepalese citizens they interviewed, they wouldn't even spare the team of Indian Police Service (IPS) and Indian Administrative Service (IAS) officers who were at the Mt. Everest base camp when the earthquake struck and an avalanche destroyed the base camp, killing at least 17 climbers and sherpas. After three very difficult days, the four officers — one of them injured — were airlifted by a private helicopter and left at the Tenzing-Hillary airport in Lukla, the landing point closest to the Everest base camp. Several bodies of the dead climbers lay on the airstrip. On leaving the airstrip, Sohail Sharma, a Maharashtra-cadre IPS officer, was lugging two heavy bags and walking uphill to a hotel. A young man began walking beside him and struck up a conversation about his close call at the Everest camp. Sharma, a 27-year-old, was exhausted after three days of horror and almost no food. He panted as he spoke to the young man and climbed the hill. After a while, he called his mother, who lives in Amritsar, from the hotel. She had been crying. The young man following Sharma turned out to be a reporter with a Hindi television network. He had secretly recorded their conversation. Sharma's mother in Amritsar had heard her son's straining voice at home. The worried mother, who had waited days for news of her son, broke down. "After everything we had been through, they made my mother cry," Sharma told me.

-Source The Hindu, Delhi Edition, 7th May

http://www.bankersadda.com/2015/05/quiz-reading-comprehension_7.html#ixzz4eIYIFCfK

1. What does the expression 'advertised charity' imply in the context of the article?
2. What picture of the Nepalese citizenry does the writer offer as a contrast to the televised hysterics of Indian journalists?
3. What is the implication of the word 'prosaic' (second paragraph) in the context of the passage or what emotion is conveyed by the word?
4. Pick out any four words from the passage that suggest/indicate the insensitivity of Indian reporters.
5. What is the writer's attitude toward the Indian journalists and how does he bring it out?

IB. Read the following passage and answer the questions that follow :

1x5= 05

More than sixty years ago, in the summer of 1948, the Indian nation, then newly-born, was struggling for its very survival. It was pierced from the left by the Communists, and pinched from the right by Hindu extremists. And there were other problems aplenty. Eight million refugees had to be resettled; provided with land, homes, employment and a sense of citizenship. Five hundred princely states had to be integrated, one by one, a process that involved much massaging of egos (for the Maharajas tended to think very highly of themselves), and just a little coercion.

Few Indians now alive know how uncertain our future looked in the summer of 1948. The question then being asked everywhere was ‘Will India Survive?’ Now, sixty-four years down the road, that fearful query has been replaced by a far more hopeful one, namely, ‘Will India Become a Superpower?’.

This new, anticipatory, expectant question has been prompted by the extraordinary resilience, in the long term, of India’s democratic institutions. When the first General Elections were held, in 1952, they were dubbed the ‘Biggest Gamble in History’. Never before had universal adult franchise been tried in a poor, divided, and largely illiterate society. Evidently, it is a gamble that has worked. The country has successfully held fifteen General Elections to the national Parliament, as well as countless polls to different state assemblies. Rates of voter participation are often higher than in Western democracies. And after what happened in Florida in 2000, we can add that the conduct of polls is at least as fair.

Back in 1948, doubts were also being cast about the Indian experiment with nationhood. Never before had a new nation not based its unity on a single language, religion, or common enemy. As an inclusive, plural, and non-adversarial model of nationalism, the idea of India had no precedent or imitator.

In the words of the political theorist Sunil Khilnani, India has been ‘a substantial bridgehead of effervescent liberty on the Asian continent’. As such, it inspires hope that the largely poor, still divided, and formerly colonised countries of Africa and the Middle East can likewise move towards a more democratic political system. Meanwhile, through its collective co-existence of different faiths, languages, cultures, and cuisines, India is a better model for world governance than more homogeneous countries such as China, Japan, or the United States. Once, the heterogeneity of India was seen as its greatest flaw; now, it may justly be celebrated as its greatest strength.

India was not expected to survive as a democracy nor hold together as a single nation; but it has. These manifest successes, achieved against the odds and against the logic of human history, have compelled worldwide admiration. If calls are now being heard that India must be made a Permanent Member of the Security Council of the United Nations, then these demands are not just legitimate, but also overdue. It is India’s long-term record as a stable, multicultural democracy that lies behind its claims for a place at the High Table of Global Affairs. But if politics were all, then we would not be asking whether India will become a superpower. That question is prompted also by the spectacular success, in the short-term, of the Indian economy, the impressive growth rates of the past decade, the entrepreneurial drive manifest in such crucial, cutting-edge sectors such as information technology, and the creation of an ever larger and ever more confident middle class.

Source: Ramachandra Guha, ‘Will India Become a Superpower?’

Questions:

1. Which of the following is not mentioned as a problem faced by the nascent Indian Nation in 1948?
 - a. Extreme ideologies
 - b. Refugee settlement
 - c. Economic development
 - d. Unification process
2. ‘Few Indians now alive know how uncertain our future looked in the summer of 1948.’ The above statement means
 - a. Several Indians now alive understand the worries faced by India at the time of Independence

- b. Hardly any of the Indians now alive understand the worries faced by India at the time of Independence
 - c. Quite a number of Indians now alive understand the worries faced by India at the time of Independence
 - d. Only the elderly Indians now alive understand the worries faced by India at the time of Independence
3. When the author says 'Evidently, it is a gamble that has worked', he implies that
- a. Indian democracy has a lot of uncertainties
 - b. Indian democracy is weak and still pretty much a gamble
 - c. Indian democracy has proven itself to be fair and strong
 - d. Indian democracy is lucky in several ways
4. 'Never before had a new nation not based its unity on a single language, religion, or common enemy'. Here the author implies that
- a. India is the first nation that has not based its unity on a single language, religion, or common enemy
 - b. India is the not the first nation that has not based its unity on a single language, religion, or common enemy
 - c. India is the not the first nation that has based its unity on a single language, religion, or common enemy
 - d. India is similar to other nations that has based its unity on a single language, religion, or common enemy
5. According to the author, India is a better model for world governance because
- a. It has successfully held fifteen General elections
 - b. It is able to succeed in spite of a large number of poor
 - c. It is a developing nation in comparison to Japan and the USA
 - d. Its heterogeneous characteristics

II. Fill in the blanks by choosing the right word from the brackets: $\frac{1}{2} \times 10 = 05$

1. Examinations were held in _____ when it was discovered that the question papers had been disclosed beforehand. (dissolution/ intransigence/ abeyance)
2. The student who came very late to the examination hall was severely _____ by the invigilator. (condoned/ castigated/ disabused)
3. People try to avoid getting into conversations with him, as the topics he chooses to discuss are quite _____. (austere/dormant/ banal)
4. He was an inspiring opposition leader but his _____ tendencies brought him a lot of disapproval. (erudite/ iconoclastic/ ingenuous)
5. As the troubled young girl faced her principal, she was _____ and did not know what to expect as a consequence for her behavior. (obdurate/ pervasive/ irresolute)
6. If you _____ between two positions, there is no way you will win the debate. (implode/ vacillate/ plummet)

7. When my doctor asked me to describe my symptoms, my main complaint was _____ since I had very little energy. (lassitude/ indigence/ propensity)
8. Since his _____ client was not following instructions, the lawyer had a hard time preparing a solid defense. (recalcitrant/ reverent/ salubrious)
9. As cell phones become more and more multi-functional, their use continues to _____ (proliferate/ engender/ precipitate)
10. In addition to the educational work done by the government, there are a good many societies which _____ instruction by holding classes both for children and adults. (apprise/ disseminate/ elicit)

III. Rewrite the following passage after correcting the language errors:

05

The modern age is a age of electricity. Peoples are so used to electric lights, radio, televisions, and telephones that it is hard to imagine what life would be like without it. When there is a power failure, people gropes about in flickering candlelight and vehicles hesitates in the streets because there is no traffic lights to guide them.

Yet, people begun to understand how electricity works only a little more than two centuries ago. Nature has appearently been experimenting in this field for millions of years. Scientists are being discovered more and more that the living world may hold much interesting secrets of electricity that could benefit humanity.

All living cells sent out tiny pulses of electricity. As the heart beats it send out pulses of recorded electricity; they form a electrocardiogram, which a doctor can study to determine how well heart is working. The brain, too, sends out brain waves of electricity, who can be recorded in an electroencephalogram. The electric currents generated by most living cells is extremely small, often so small that sensitive instruments are needing to record them. But in some animal, certain muscle cells has become so specialized as electrical generators that they do not work as muscle cells at all. When large numbers of these cells are linked together, the affects can be astonishing.

The electric eel is a amazing storage battery. It can send a jolt of as much as eight hundred volts of electricity through a water in which it lives. As many as four-fifths of all the cells in the electric eel's body are specialized for generating electricity, and the strenght of the shock it can deliver correspond roughly to the length of their body. (285 words)

IV. Vandana Shiva, renowned author and activist, gave keynote speech at *Food Otherwise Conference* in Netherlands in 2014. Read this extract from her speech and write a response (your views) in about 150-200 words. (5 marks)

“.....So why do we need another food system and another agriculture system? Because this one was never meant to be. Every tool of the current system was designed for war. It should have never entered our food system. Pesticides were designed for the concentration camps, the early generation, and then they were designed for biological and chemical warfare. It is only when the industry that should have wrapped up after the war, decided oh, let's just make nice ads: 'DDT is good for me'. If you look at the ads of the period when the war was ending, they show how an industry that had gotten used to war profits, was now transforming itself into an agro---chemical industry. The synthetic

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fertilisers were made in the explosive factories. And that's why the next time you read about a terrorist attack, whether in Afghanistan, India, or Oklahoma, there will be a little line that says 'fertiliser bomb'. Remember the Oslo boy who was buying fertiliser and then blew it all up at the offices and then shot people on the island? These are weapons of war and they are also toxic and poisonous. So the first reason why we need another food system is: we need a food system without poisons.

Another reason why we need another food system is because an agricultural system that was designed for inputs that came from war can only function as a monoculture. If all I am thinking about is the nitrogen, phosphorous and potassium, what's called the NPK mentality, then I can only grow crops that can deal with those fixed doses. Whereas if am growing corn and a bean, then the bean fixes nitrogen for me and the two can grow together. As soon as you apply synthetic fertilisers, plants start to compete. We have this wonderful mixture of the pigeon pea, the Toor Dal which grows quite tall, and Ragi, which is a millet. These two have been growing as companions for millennia. The Ragi gives you the calcium, the iron and the fibre and the Toor Dal gives the soil the nitrogen but it gives you the protein.

University degrees are churning out students with a BT (Biotechnology) degree, and IT and MBA degrees. Biology has been shrunk to biotechnology, knowledge has been shrunk to information technology and organising has been shrunk to business management. I don't think the world needs only those three skills. It needs much more. It definitely needs skills on how to take care of this planet. A skill that is not provided by industrial agriculture. All that industrial agriculture has done is destroy nature's gifts of soil, biodiversity, water, even the air, and the climate.

I grew up in India, where the water in the desert was at 10 feet. The Green Revolution requires not just the external inputs, but monoculture is also very water intensive. In Punjab 90% of the water is used for irrigation, globally it's 75%. And what comes out is polluted water full of nitrates that create dead zones in rivers, water bodies and oceans. Those monocultures based on toxics are destroying biodiversity both by displacing crops and the varieties and species. We used to eat about 8,500 species of plants, as human beings. In India before the green revolution there were 200,000 varieties of rice, 1500 varieties of mangoes, beans. I remember how I did a collection of wheat and took 1500 varieties of wheat to what became the Cambridge seed bank, which was then privatised to Unilever and then to Monsanto. That's where they picked up the gluten free wheat and then patented it and we had to fight that patent case, because it came from the Indian collection.

Trees don't exist in industrial agriculture. In Punjab you don't see trees, because with chemicals and large---scale monocultures comes mechanisation. And every perennial and

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hedgerow which we need as field banks is seen as interference for the tractor.

Any large---scale mechanised industrial system is a desert in every meaningful way. Living soils have millions and billions of soil organisms that are creating our soil fertility. Darwin's real book is the one he wrote on earthworms. He says by the time that the history of evolution is written, we will realise that no other species has done so much for this planet as the earthworm. It creates soil fertility and turns our soils into dams where water can be stored. It's doing the work of a tractor, a dam and a fertiliser factory all at the same time. All we are doing is dumping urea and killing it. Do a little experiment and sprinkle urea salt on an earthworm, it would die of course, I've done it, but I never let it die completely. When we were young and we trekked in the mountains, we would get bitten by leeches; we always carried salt, because that was the only way you could get the leech off you. Well, all of these synthetic fertilisers are salts.

In spite of destroying 75% of the living systems and the eco systems, the myth is spread that without industrial agriculture the world can't be fed. The figures are now being repeated daily: that 70% of the food in the world is being produced today, in 2014, not a century ago, not fifty years ago, but today, 2014, on small farms. The reason the UN had to declare this year as the year of the family farm is because of this figure. The main stay for food security is small farms and gardens, urban gardens. 30% comes from industrial agriculture and yet this 30% is destroying 75% of the planet. To just extrapolate: if that system was allowed to spread, to destroy the remaining 25%, will we get more food, or zero food? A destroyed planet will give no food at all. Dead soils, disappearing waters, a totally chaotic climate, no seeds – it is a recipe for an absolute, not just disaster, but a recipe for human extinction.

...we have been told that the Green revolution took India from a famine condition to a surplus. But we didn't have a famine in 1965! I was old enough to know, I was in school. We had a rise in price, because we had a drought and the US would not send us wheat. They said we had to change our agriculture and introduce the chemicals. I won't go into the details of what went on that time, those of you who want to know can read *The Violence of the Green Revolution*. But I would look at the fields of Punjab and I know farming from my region and other parts of the country. I could see with my eyes that these are impoverished fields.

Then I started to do scientific studies. Every time you look at a monoculture, no matter how intensive, it will always produce less than a mixed cultivation on a biodiverse farm, in what I call a biodiversity and ecological intensification. And the figures are very, very dramatic. We've always been told that 'food' increased, but what is never talked about is that the production of other crops went down. Millets are as good as zero, pulses have disappeared, all seeds are gone, basic foods that are vital to a balanced nutrition aren't produced anymore. So we have those mountains and the 21 million tons that are rotting, because food has stopped being food.

I became a volunteer with Chipko, a movement where women came out to protect the

Himalayan forest, and the women would say, “You would have to kill us before you kill the tree” and they would hug the tree. I would take them to Chandigarh for some reason and they would see these giant storehouses and they would ask me, “What is that?” and my reply was, “Wheat”, and they would ask “Why are they insulting food like this?”

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IV. Answer any TWO of the following questions in about 200-300 words:

05x2=10

1. “Educational Institutions manufacture products who come with user manuals termed as CVs. Discuss with reference to the texts “Education on Education “ and “Curriculum Vitae”
2. Discuss how the two poems ‘Poem for Everyman’ and ‘Africa’s Plea’ represent agonized appeals that are similar in some ways but strikingly different in others.
3. Can the problematic aspects of the Indian mindset be set right by imitating ways of the West? How far would you agree with the views of Narayana Murthy in the Text “What we must learn from the West”?
4. Would it be justified to create “superior human beings” with the aid of genetic engineering when physically challenged people have proved their superiority inspite of all odds? Dis cuss with reference to the texts “Lip Service” and Stephen Hawkings Text.

V. Write an Essay (500-600 words) on any ONE of the following:

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1. Social Media Networks – a great Invention or End of Privacy?
2. Celebrities as Role Models