

Exam. Code : 107201  
Subject Code : 2068

BCA I<sup>st</sup> Semester

COMMUNICATION SKILLS IN ENGLISH—I

Paper—IV

Time Allowed—3 Hours]

[Maximum Marks—50

**Note :— All questions are compulsory.**

- I. Read the passage below and answer the questions that follow :

Punctuality is a necessary habit in all public affairs of a civilized society. Without it nothing could ever be brought to a conclusion, everything would be in a state of chaos. Only in a sparsely populated rural community is it possible to disregard it. In ordinary living there can be some tolerance of unpunctuality. The intellectual, who is working on some abstruse problem, has everything coordinated and organized for the matter in hand. He is therefore forgiven, if late for the dinner party. But people are often reproached for unpunctuality when their only fault is cutting things fine. It is hard for energetic, quick-minded people to waste time, so they are often tempted to finish a job before setting out to keep an appointment. If no accidents occur on the way, like punctured tyres, diversion of traffic,

sudden descent of fog, they will be on time. They are often more industrious, useful citizens than those who are never late. The over-punctual can as much be a trial to others as the unpunctual. The guest who arrives half an hour too soon is the greatest nuisance. Some friends of my family had this irritating habit. The only thing to do was to ask them to come half an hour later than the other guests. Then they arrived just when we wanted them.

**Questions :**

- (1) What is a necessary habit in the public affairs of a civilized society ?
  - (a) A good banking system
  - (b) Obedience to prescribed rules
  - (c) Casting one's vote regularly
  - (d) Punctuality
- (2) Punctuality can be disregarded only
  - (a) if one leads an uncivilized life in a jungle
  - (b) in a sparsely populated rural community
  - (c) if one does not have to do a job
  - (d) in some government offices where no one is interested in his or her duty.



- (3) Who can be forgiven if he is late for a dinner party ?
- (a) The shopkeeper who is busy making money
  - (b) A school child
  - (c) A government employee who has a family to look after
  - (d) The intellectual, who is working on some abstruse problem.
- (4) Who are often tempted to finish a job before setting out to keep an appointment ?
- (a) A doctor who is performing a surgical operation
  - (b) A school child who has to finish homework
  - (c) Energetic quick-minded people who do not want to waste time
  - (d) None of these.
- (5) Which guest is the greatest nuisance ?
- (a) One comes five minutes late
  - (b) One who sends a message that he cannot come
  - (c) One who comes half an hour earlier
  - (d) One who does not turn up at all and does not bother to inform the host. 5×2=10

II. Read the comprehension and answer the questions that follow :

Here then is a first answer to the question, what is the aim of education ? Its aim is to know the first-rate in any subject that we study, with a view to achieving it as nearly as our powers allow. If we could fix this firmly in our minds, we should not stumble through a variety of lessons, lectures, and books like a drunk man, only partially aware where we are or what we are doing. We should cease to think that we go to school or college to pass examinations or to secure degrees or diplomas or to satisfy our teachers, though these may be and are incidental and limited objectives. We should have brought order into our education by realizing its true aim and we should have deepened in our minds through practice the sense that a worthy purpose in life is the desire for excellence, the pursuit of the first-rate.

So far, so good. But a very important question remains unanswered. We should desire excellence, pursue the first-rate. But in what fields ? The difficulty with education, as with life, is that it has so many fields. One would like to know the first-rate in all of them, but that is impossible for the limited mind and energy of man. Which, then, are the most important fields – or, narrowing the problem



further, which are those in which every human being ought to know the first rate ? These should enter into the education of all.

The most obvious field is our job in life, our vocation in the usual sense of the world. Clearly, whatever it is, we ought to know the first-rate, the best methods to employ. In this field of vocational education, the modern world does well : we have a conscience about it or, at any rate, a sense of its importance; our provision of vocational education is good, and in engineering or medicine, commerce or technology, nursing or hotel-keeping, or any other of those activities which make up material civilization, we believe in quality, in the first-rate; we have a clear idea of what it means and we have vocational studies. It is perhaps the only branch of education in which we are entirely successful, and there is no risk of its being ignored.

An educated man should know what is first-rate in those activities which spring from the creative and intellectual faculties of human nature, such as literature, art, architecture, and music. I should like to add science and philosophy, but in these two subjects it is difficult for any but the expert to estimate quality, and many educated people have not the close knowledge necessary to judge work in them. On the other hand, everyone has close

and daily contact with the other four. Architecture surrounds him in every city, literature meets him on every bookstall, music assails his ears on his radio set and from every juke-box; and art in its protean aspects of form and colour is a part of daily life. The architecture may often be bad, the literature and music often puerile, the art often undeserving of the name; but that is all the more reason why we should be able, in all of them, to distinguish good from bad.

To judge by the literature offered us in hotel bookstands, and by most of the music played on the radio and by juke-boxes, we might be more discriminating in these fields than we are. If it be said that music and art and literature are not essentials of life but its frills, I would reply that, if so, it is curious that they are among the few immortal things in the world, and that, should a man wish to be remembered two thousand years hence, the only certain way is to write a great poem or book, compose a great symphony, paint a great picture, carve a great sculpture, or build a great building. If you have any doubts about this, consider why long-dead people like Plato and Shakespeare, Michelangelo and Raphael, Ictinus and Bramante, are remembered today.



I have argued that no one has the right to feel himself educated if he does not know what is first-rate in his daily occupation and (so far as this is possible) in those fields where the creative and intellectual powers of man are revealed. But there is another job much more difficult than teaching or nursing or business or medicine, in which we're all concerned – the job of living; and there surely, as much as in any other pursuit, we need to know what is first-rate. Is not our education very incomplete if we do not know what is excellent in human nature and in life; if in that field we are taken in by second-rate, shoddy stuff. Here our age is far less successful than in medicine, or engineering, or the sciences.

Read the above passage carefully and answer the following questions :

- (1) Why is it important to be first-rate in any subject ?
- (2) What are the difficulties faced in acquiring education ?
- (3) Do you agree that music and art are only frills of life ? If not why ?
- (4) Is education complete without knowledge of human nature ?
- (5) Why is it tough to face the modern civilization ?

5×2=10

III. Write a letter to your friend describing a tree plantation drive that you participated in. 10

IV. Make point wise notes of the given passage :

So often these days we hear and speak of the “conquest of nature”, “the taming of a river”, the “war against insects”, and so on. Often these phrases are used without consciously attaching any values to them, but they have underlying in them an attitude of hostility towards Nature and Nature’s creatures, a viewpoint which seems to assume Nature as an enemy that needs to be vanquished. Alternatively, Nature is seen merely as a “resource” to be “exploited” – take the maximum out of it, regardless of what this does to natural processes and to other creatures which depend on these processes. It is this attitude which sees fellow humans too as a resource to be exploited, or other human communities as enemies to be conquered.

There is a growing lack of sensitivity and respect for our fellow creatures. This attitude is being drilled into a child by social forces, which can only be countered by environmental education. Yet, sadly, in most cases this is not done. What is done is talk about the feed web and the energy cycles and ecological balance and how removal of any element disrupts the whole system, and how this



can affect human beings too. What this approach lacks is the essential interaction with Nature and with other humans. Indeed in many environmental activities the opposite takes place. A classic example of this is making a herbarium, or even worse, an insect collection, as common in both formal and non-formal education in India. A child is often encouraged to pluck leaves and flowers and run after butterflies with a net, and is part of a large group of children marauding a patch of Nature, or for the individual "specimens" pressed in the plant file or trapped in a jar. It is even worse when the activity is also competitive, i.e. who collects the maximum? A lot of knowledge may be gained but it is gained in a value system which emphasizes exploitation and conquest, not sensitivity and respect. Learning under a tree (Santivna) rather than in a classroom, as indeed the Indian tradition, is far more effective and long lasting.

The alternative is to take up activities where eco-balances, ecological diversity, animal behaviour, human plurality and other such concepts and systems are introduced with the stress on their intrinsic worth. Materials, processes, living beings to do not exist only for human use but, more importantly, they are worthwhile in themselves.

A frog is as much in love with its life as the human child is with its; the feeling of the frog must be respected. The final thrust of environmental education seems to be embodied in the vital question, "Am I doing something which disrespects or violates some other creature's right to live and live freely". If I am, what can I do to minimize the damage I am causing? Once again the Indian tradition of Ahimsa comes out as infinitely more relevant than much of what we learn in modern education. 10

V. Do as directed :

(a) How is butter made ? (Change the voice)

(b) They are building a new airport at the moment.  
(Change the voice)

(c) He said to me, "You did the right thing".  
(Change the narration)

(d) She says, "I like going to the seaside".  
(Change the narration)

(e) We \_\_\_\_\_ (enjoy) our holiday last year.  
(Put the verb in correct form)

(f) I \_\_\_\_\_ (go) now.  
(Put the verb in correct form)



(g) There was no money. The scheme fell through.

(Combine the sentences)

(h) He is honest. He will not accept the bribe.

(Combine the sentences)

(i) The Police (keep) a watch on her movements since July. (Supply present perfect continuous)

(j) It seemed as if he \_\_\_\_\_ (not eat) for days.

(Supply past perfect)

10