

STELLA MARIS COLLEGE (AUTONOMOUS) CHENNAI 600 086

(For candidates admitted during the academic year 2008–09)

SUBJECT CODE: EN/FC/LC13

B.C.A./B.Com./B.V.A. DEGREE EXAMINATION, NOVEMBER 2008

FIRST SEMESTER

COURSE : FOUNDATION CORE
PAPER : LANGUAGE AND COMMUNICATION
TIME : 2 HOURS

MAX. MARKS: 50

SECTION – A

I Choose the right verb from the list given below and fill in the blanks using it in the simple past, the past continuous or the past perfect: (½ x 10 = 5)

He had a working analysis of mankind's troubles: marriage, money and the tangles of human ties. Long practice _____ his perception. Within five minutes he _____ what was wrong. He _____ 3 paise per question, never _____ his mouth till the other _____ for at least ten minutes, which _____ him enough stud for a dozen answers and advices. He _____ his cowrie shells and paraphernalia and _____ them back into his bag when the green shaft of light was blotted out, he _____ up and _____ a man standing before him.

(to put, to charge, to look, to understand, to speak, to pick up, to see, to provide, to sharpen, to open)

II Fill in the blanks with either the simple present or the present continuous form of the verbs given in brackets: (½ x 8 = 4)

The Viana desert _____ (to occupy) the centre of the island, with just a smattering of black, volcanic rocks and occasional palm trees. There is a new international airport on the island, just next to the old capital of Rabil. This Arabic-sounding name (to refer) to the frigate bird, which _____ (to become) increasingly rare as the vegetation _____ (to retreat). The island is famous for its dates, which _____ (to grow) on palms leaning over in the wind like the leaning tower of Pisa, and for its long eared donkeys which _____ (to graze) on the tiny plants in the valley. Though the holiday resorts _____ (to spread) at an alarming rate, particularly at the southern end, the island _____ (to be) still a paradise for lovers of high winds, blue whales and bullhead sharks.

III Fill in the blanks, using the appropriate form of the verb in brackets:

(½ x 6 = 3)

1. Australia is one of the few places in the world that _____ (to have) more poisonous than non-poisonous snakes.

2. The main thing that _____ (to separate) us from animals _____ (to be) our innate ability to become bored.
3. The quality of the sweets in this shop _____ (to be) not good.
4. Neither of the dancers _____ (to be) good enough to perform on stage.
5. Sailing across the seas _____ (to bring) fisherfolk closer to communities in other countries.

IV Fill in the blanks with suitable prepositions:

(½ x 6 = 3)

Waves behave _____ various ways as they approach shallow water, depending _____ the steepness _____ the wave _____ relation _____ the slope _____ the shore.

SECTION B

V Read the following passage and answer the questions given below:

Anyone who claims to be able to driver well and talk on a mobile phone at the same time is lying. Any boast of competence on the road is a good indication that someone is a terrible driver. It suggests that he, and it probably is a he, ahs no idea how hard driving is. Our bodies have not evolved to more much faster than 30 km/h. At higher speeds, our sense, our reactions, our risk-assessing antennae don't work properly. So when we get behind the wheel of a car, stripped of critical faculties and clad in mechanical armour, we become more stupid and more powerful. It is a combination that does not bring out the best in humanity, as Tom Vanderbilt discovers in his book *Traffic*.

Maneuvering through traffic is one of the most mentally taxing things any of us does. Vanderbilt met engineers who have tried unsuccessfully to build robots capable of doing it. The volume of sensory data is too much for the most sophisticated artificial brain. But then, *Homo sapiens* have hardly mastered the art. In the UK about 3,000 people die every year in traffic accidents. And while phone user thinks that because he has never crashed while writing a text message, he won't in the future either. But it isn't skill that has kept him safe – it's luck.

Real evidence fuels Vanderbilt's study. He has traveled the world looking at people's behaviour and at how policy makers have tried to influence it. In his book, Vanderbilt builds a chain of interlocking paradoxes. The first is the observation that car culture is aggressively individualistic, though driving is a very social affair. Most people on the road re in private vehicles, projections of personal space where they listen to music, eat, drink and ruminate. Surveys consistently find that, while people hat being stuck in taffic, they have also preferred minimum commuting times. They see a quarter of an hour spent in the car as quality time, 'me' time.

These mobile sitting rooms have to navigate around each other, which also means signaling their intentions. That os hard enough when locked into a chrome carapace, let along when also moving at speed. It is impossible to make eye contact at 50 km/h. The difficulty of communicating on the road, combined with the necessity of trying to if we want to survive, is the source of most episodes of road rage, which Vanderbilt calls 'traffic tantrums'. The problem is compounded by an illusion of anonymity. Sensing that we are somehow invisible inside the car, we perpetrate impoliteness that would be

unthinkable in a face-to-face encounter. We struggle to put out individual needs – the assumed urgency of our journey – in the context of the collective need – every one else also has somewhere to go to.

This leads to Vanderbilt's second paradox: the slower we all go, the faster we'll all get there. Yet making people slow down isn't easy. They ignore speed limits, or rather, they see them as a guide to what drivers less skilful and in less of a hurry should do.

This leads to Vanderbilt's third paradox: to make roads safer, sometimes you have to make them more randomly hazardous. Our roads are designed to help drivers. Thick white lines indicate traffic lanes, and helpful signs announce the existence of bends. But such aids to drivers lead them to drive as fast as – or even faster – than the road lets them. We are more complacent about hazards when we are told in advance that they are coming.

Actually we are safer when we drive as if anything may happen at any moment.

Vanderbilt speaks approvingly of Dutch engineer Hans Monderman, who has pioneered a different approach to laying roads. The idea is to design roads in towns and villages so that people are forced to work out the dangers for themselves. That means no signs, no traffic lights, no lanes and no crash barriers. You make drivers crawl in a state of hyper alertness. However, such an approach could possibly work only in a country like the Netherlands.

Vanderbilt draws a distinction between norms and laws governing behaviour. Many drivers will ignore the speed limit on an empty road late at night, and then patiently wait at a red light, although they can see the junction is clear. Speeding is just as illegal as jumping a light, but it is more normal.

But Vanderbilt is no libertarian. He approves of speed cameras, and he is in favour of fines. People will rationally evaluate the importance of a journey only when they have to pay for it.

Glossary

Carapace	-	shell
Homo sapiens	-	human beings
Paradox	-	a statement that seems to contradict itself
Ruminate	-	reflect, think deeply
Perpetrate	-	commit
Librarian	-	a person who believes in maximum freedom for the individual

A) Say if the following statements are True or False:

(1x8=8)

1. Human beings cannot move faster than 30km/h.
2. Roads and streets are generally designed to help drivers.
3. Vanderbilt believes that speed cameras will result in fewer accidents.
4. Most drivers are happy to spend short periods of time stuck in traffic jams.
5. Every driver is happy to spend short periods of time stuck in traffic jams.
6. Every driver feels that his own journey is more important than that of other people.
7. It is very easy to drive and talk on a mobile phone at the same time.
8. Speed limits are meant only for less skilful drivers and for those who are not in a hurry.

B) Fill in the blanks with details taken from the text:

(½ x 10 = 5)

1. In this article, cars are described as _____
2. Monderman feels that to ensure road safety, people should drive _____
3. According to Vanderbilt one of the reasons for road rage is the driver's confidence in the fact that he is _____.
4. Traffic rules and regulations which are meant to make roads safer, often make drivers _____.
5. The level of _____ for experienced and inexperienced drivers is the same.
6. When people driver, they become _____ and _____.
7. If drivers want to survive on the roads, they need to _____ with other drivers.
8. According to Vanderbilt, safe driving is a matter of _____ not _____.

C) Answer the following questions in 1 or 2 sentences:

(2x2=4)

1. How does Vanderbilt prove that driving in heavy traffic is mentally taxing?
2. What example does Vanderbilt use to illustrate and support his third paradox?

D) Give the meanings of the underlined words wither in 1 word or in a phrase:

(½ x 6 = 3)

1. Helpful signs announce the existence of bends.
2. Speeding is just as illegal as jumping a light.
3. Real evidence fuels Vanderbilt's study.
4. Vanderbilt draws a distinction between norms and laws concerning behaviour.
5. The idea is to design towns and villages so that.
6. We are complacent about hazards when we are told in advance that they are coming.

SECTION C**VI Rearrange the following sentences to make a meaningful paragraph: (10)**

1. He appealed to Mani to speak to the policeman.
2. The policeman at once became astonishingly amiable and took them along to Rajam's room.
3. Swaminathan and Mani were nervously walking up the short driver to Rajam's house.
4. Swaminathan felt like turning and fleeing.
5. The policeman asked what they were doing there.
6. The Mani said in a tone in which overdone carelessness was a trifie obvious "If Rajam is in the house, we are here to see him. He asked us to come."
7. A policeman in uniform cried to them to stop and came running towards them.

VII In a paragraph of about 150 words either:

(10)

Describe any object that you sue every day **OR** narrate the happiest experience of your life.



