

reading comprehension, critical reasoning, and interpretation skills through structured exercises in  
 CO3- acquire effective communication strategies for group discussions, extempore speeches, and TED Talk-  
 style presentations, focusing on body language, voice modulation, and time management.  
 CO4- master written communication by applying techniques for content writing, summary crafting, and cloze  
 test completion, with attention to coherence, structure, and audience engagement  
 CO5-strengthen pronunciation, accent neutralization, and the ability to identify and rectify linguistic errors,  
 ensuring clarity and professionalism in spoken and written communication

Printed Pages :

University Roll No. ....

**Mid Term Examination, Even Semester 2024-25**

**B.Tech (All Branches), II Year, IV Semester**

**English for Professional Purposes II BELH 2004**

Time: 2 Hours

Maximum Marks: 30

**Section - A**

*Attempt All Questions*

**3 X 5 = 15 Marks**

| No. | Detail of Question   | Marks | CO | Bl | K.L |
|-----|--|-------|----|----|-----|
| 1   | <p>1-As dawn broke over the crash site just 5 km from the White House,/(A) wreckage from both aircraft has protruded /(B) from the water and emergency vessels and diving teams scoured the area/(C).No Error(D)</p> <p>2- When you can't go to music concerts the artists come to you-at Kumbh Mela!/(A)Took a Sangam snan with none other that Coldplay's Chris Martin and Dakota who followed every ritual with deep respect/(B),Music unites but faith transcended/(C). No Error (D)</p> <p>3-On city streets, buildings are laid out in a pattern that/(A), along with the spaces between them, forms an iamb – a prosodic element of poetry/(B)in which an unaccented syllable is followed by an accented syllable/(C).No error/(D)</p> <p>4-The work-life balance debate echo a similar one in China/(A) where the so-called '996 culture' - the three digits describe a punishing schedule/(B) of 9 am to 9 pm six days a week - is being hotly debated/(C).No error/(D)</p> | 3     | 1  | A  | F   |

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| 5-Later that evening, the Eaton Fire started in Los Angeles County in the foothills of Angeles National Forest/(A), it feasts on seven months of rain-free brush/(B) as hurricane-force winds spread it into the neighbourhoods of Altadena/(C).No error/(D)  |  |  |  |  |
| 6-Alternate mission strategies for utilising the satellite for navigation in an elliptical orbit is being work out/(A), the ISRO said in a statement/(B); NVS-02, the second satellite in the NVS series, was part of ISRO's landmark 100th launch from Sriharikota /(C). No error/(D)  |  |  |  |  |
| 1-Select the sentence that follows correct conditional usage:<br>i. If she were more careful, she wouldn't make that mistake.<br>ii. If she is more careful, she wouldn't have made that mistake.<br>iii. If she had been more careful, she wouldn't have make that mistake.<br>iv. If she had been more careful, she wouldn't made that mistake.   |  |  |  |  |
| 2-Select the sentence that follows correct conditional usage:<br>i.The older man would have found it difficult to get a job if they left the farm.<br>ii.The older man would found it difficult to get a job if they left the farm.<br>iii.The older man found it difficult to get a job if they left the farm.<br>iv.The older man would find it difficult to get a job if they left the farm. |  |  |  |  |
| 2-Reframe the sentences into a conditional one-<br>i-They arrived at the restaurant early.They got a good table.<br>ii- They lose weight during an illness. They soon regain it afterwards.<br>iii-I frightened them. They may run away. I would never see them again.  |  |  |  |  |

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| 2 | iv-I did not know how important it was. I did not film the occasion.   | 3 | 1 | A  | F |
| 3 | <p><b>A.Revise the sentence to ensure clear linkage and intended meaning-</b><br/> i.Having studied for weeks, the exam was a breeze.<br/> ii.Running to catch the bus, the backpack slipped off Rahul's shoulder.<br/> iii.She almost drove her kids to school for ten years.</p> <p><b>B.Fill in the blanks with suitable prepositions-</b><br/> A.Tech billionaire Elon Musk, who is one of the co-founders of OpenAI, has been vocal ____ his criticism ____ the company ____ straying from its open-source roots.<br/> i-of/in/for<br/> ii-in/by/of<br/> iii-in/of/for<br/> iv-for/to/of</p> <p><b>B.Pilgrims believe that taking their holy dip ____ the saints amplifies the benefits ____ their prayers due to the sanctity imparted ____ the saints' presence.</b><br/> i-with/of/to<br/> ii-beside/for/for<br/> iii-after/of/by<br/> iv-after/for/by</p> <p><b>C.He came down the ground, his backfoot still ____ the air and Abhishek charged ____ a lofted six ____ the bowlers' head to get his sixth six in the game.</b><br/> i-in/to/by<br/> ii-in/for/into<br/> iii-with/into/by<br/> iv-in/into/over ✓</p> | 3 | 1 | An | C |



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| 1 | Which of the following situations best illustrates the use of the phrase "by the skin of your teeth"? |  |  |  |
|   | i. Winning a race by a large margin   |  |  |  |
|   | ii. Passing an exam with just one point above the passing grade                                       |  |  |  |
|   | iii. Arriving at the airport an hour before the flight departs  |  |  |  |
| 2 | Which of the following situations best describes someone "screwing up"?                               |  |  |  |
|   | i. Successfully completing a project on time  |  |  |  |
|   | ii. Forgetting to submit an important report by the deadline  |  |  |  |
|   | iii. Helping a friend with their homework   |  |  |  |
| 3 | Which of the following situations best represents the use of the phrase "put a pin in it"?            |  |  |  |
|   | i. Deciding to postpone a discussion until a later time   |  |  |  |
|   | ii. Resolving a problem   |  |  |  |
|   | iii. Completing a task without any delays   |  |  |  |
| 4 | Which of the following sentences correctly uses the term "bandwidth"?                                 |  |  |  |
|   | i. I don't have enough bandwidth to take on any more projects right now.                              |  |  |  |
|   | ii. The internet speed is too slow because of low bandwidth in my area.                               |  |  |  |
|   | iii. We need more bandwidth for the concert's sound system to function properly.                      |  |  |  |
| 5 | Which of the following is the best situation to use the phrase "my bad"?                              |  |  |  |
|   | i. Apologizing for forgetting to bring a friend's favourite snack                                     |  |  |  |
|   | ii. Complimenting someone for doing a good job  |  |  |  |
|   | iii. Asking for permission to borrow something  |  |  |  |
| 6 | Which of the following is the best situation to use the phrase "my bad"?                              |  |  |  |
|   | iv. Congratulating someone on their promotion   |  |  |  |

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| 6 | Imagine you are applying for a competitive scholarship. If you perform well in your interview and submit your application correctly, you may win the scholarship. Which phrase best describes your chance of success if you manage everything well?   |  |  |  |
|   | i. You'll be on top of the world  |  |  |  |
|   | ii. You can play your cards right and win   |  |  |  |
|   | iii. You'll get lucky   |  |  |  |
| 7 | You'll make a mistake   |  |  |  |
|   | Read the following passage and answer the question that follow-   |  |  |  |
|   | The romantic environmentalist claims that ecosystem people want to remain ecosystem people. This is the anti-modern, anti-Western, anti-science position of some of India's best known neo-Gandhian environmentalists. This position is also gaining currency among some sections of Western academics. Anthropologists, in particular, are falling over themselves in writing epitaphs to development, in works that seemingly dismiss the very prospects of directed social change in much of the Third World. It is implied that development is a nasty imposition on the innocent peasant and tribal, who, left to himself, would not willingly partake of enlightenment rationality, modern technology or modern consumer goods. This literature has become so abundant and so influential that it has even been anthologized, in a volume (what else!) THE POST-DEVELOPMENT READER. |  |  |  |
|   | The editor of this volume is a retired Iranian diplomat living now in the South of France. The authors of those other demolitions of the development projects are, without exception, tenured professors at well-established American universities. I rather suspect that the objects of their sympathy would cheerfully exchange their social position with that of their chroniclers.   |  |  |  |



For it is equally a fallacy that ecosystem people want to remain as they are, that they do not want to enhance their own resource consumption, to get some of the benefits of science, development and modernity.

The point can be made more effectively by way of an anecdote. Some years ago, a group of Indian scholars and activists gathered in the southern town of Manipal for a national meeting in commemoration of Mahatma Gandhi's 125th birth anniversary. They spoke against a backdrop of a lifesize portrait of Mahatma Gandhi, clad in the loincloth that he wore for the last thirty three years of his life. Speaker after speaker invoked the dress as symbolizing the message of the Mahatma. Why did we all not follow his example and give up everything, to thus mingle more definitively with the masses?

Then on the last evening, the Dalit poet Devanur Mahadeva got up to speak—reading out a short poem in Kannada, written by a Dalit woman of his acquaintance. The poem spoke reverentially of the great Untouchable leader BR Ambedkar, and especially, of the dark blue suit that Ambedkar invariably wore in the last three decades of his life. Why did the Dalit lady focus on Ambedkar's suit, asked Mahadeva? His answer was deceptively and eloquently simple. Now, if Gandhi wears a loincloth, said Mahadeva, we all marvel at his *tyaga*. The scantiness of the dress, in this case, is a mark of what the man has given up. A high-caste, well-born, English-educated lawyer had voluntarily chosen to give up power and position and live the life of an Indian peasant. That is why we memorialize the loincloth.

However, if Ambedkar had worn a loin-cloth, that would not occasion wonder or surprise. He is a Dalit—what else should he wear—millions of his caste fellows wear nothing else. It is the fact that he escaped this fate that makes us wonder.

The fact that his extraordinary personal achievements—a law degree from Lincoln's Inn, a PhD from Columbia University, the drafting of the Constitution India—have allowed him to escape the fate that society and history had allotted to him that is so effectively symbolized in that blue suit. Modernity, not tradition, development, not stagnation, is responsible for this inversion, for the successful and all too infrequent storming of the upper-caste citadel.

1. Which of the following statements is NOT necessarily implied by the arguments in the above passage?

- i. The ecosystem people can enhance their resource consumption to the level of the tenured professors of American universities.
- ii. The author does not agree with anthropologists who see bleak prospects for a project of development.
- iii. It is a fallacy that people always want to continue *in their current social position*.
- iv. The chroniclers of the life of the peasants and tribals often lack authenticity.

2. From the passage it can easily be inferred that the author

- i. is a strong opponent of the environmental movement
- ii. is opposed to the ideals of Mahatma Gandhi
- iii. has a distaste for academic pursuits
- iv. None of the above

3. Which of the following statements, if true, does NOT explain the publication of the Post-Development Reader?

- i. Publication decisions are taken by a handful of people.
- ii. Publication decisions depend on the institutional affiliation of the author.
- iii. Publication of an anthology happens only when an idea has matured and has been put into practice.



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| iv. Publication of an anthology depends on the publisher's projection of the size of the reader group. |  |  |  |  |
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### Section – B

Attempt All Questions

5 X 3 = 15 Marks

| No. | Detail of Question  | Marks           | CO | BL | KL |
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| 6   | <p><i>In a recent classroom group discussion, the topic was 'Ethical Dilemmas in Artificial Intelligence: Should AI Have Moral Responsibility?' The participants presented diverse viewpoints:</i></p> <ol style="list-style-type: none"> <li>Participant A: AI is just a tool created by humans and cannot have moral responsibility.</li> <li>Participant B: As AI becomes more autonomous, it should be held accountable for its decisions.</li> <li>Participant C: The real ethical responsibility lies with AI developers, not the technology itself.</li> <li>You (the student): <i>(Fill in your viewpoint and elaborate on your stance.)</i></li> </ol> <p><i>Based on this discussion:</i></p> <ul style="list-style-type: none"> <li>Explain your perspective on whether AI should have moral responsibility.</li> <li>Analyze how you responded to the viewpoints of others—did you support, counter, or modify your stance during the discussion?</li> <li>Discuss the challenges you faced in articulating complex ethical arguments and how you handled them.</li> <li>Reflect on two key insights you gained from this discussion about ethics, AI, and communication in debates.</li> </ul> | 1+1<br>+1+<br>2 | 3  | An | M  |

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| 7 | <p><i>Imagine you are invited to give a TED Talk on the topic: 'The Power of Resilience: How Overcoming Challenges Helps Us Grow.' Your audience is a mix of people from different walks of life. Prepare a response covering these points:</i></p> <ol style="list-style-type: none"> <li><b>Introduction:</b> Start with a short story or a quote about resilience that grabs the audience's attention.</li> <li><b>Main Idea:</b> Explain what resilience is, why it is important, and how it helps people grow in tough situations.</li> <li><b>Personal Experience:</b> Share a personal story or a well-known example of someone showing resilience.</li> <li><b>Advice:</b> Give three simple tips on how people can become more resilient.</li> <li><b>Conclusion:</b> End with a strong message that encourages the audience to keep going, even when things get tough.</li> </ol> <p><i>In your answer, try to be clear, inspiring, and make the audience feel motivated to face challenges with strength."</i></p> | 5 | 3 | An | M |
| 8 | <p><b>Summarize the article-</b><br/><b>Kumbh Mela: A Sacred Journey Beyond Time and Tradition</b></p> <p>The Kumbh Mela, a centuries-old religious and cultural phenomenon, stands as an unparalleled confluence of faith, tradition, and human endurance. Recognized by UNESCO as an Intangible Cultural Heritage, the Mela is more than just a pilgrimage; it represents the intricate interweaving of Hindu cosmology, mythology, ritual praxis, and the collective psyche of millions. Held at four distinct locations—Prayagraj, Haridwar, Ujjain, and Nashik—the Mela spans across the Indian subcontinent, each site marking an axis of divine</p>  | 5 | 4 | U  | C |



intervention in the cosmic struggle for the Amrita, the nectar of immortality.

The roots of the Kumbh Mela are steeped in the Vedic and Puranic traditions, where the legend of Samudra Manthan (the churning of the cosmic ocean) holds supreme importance. According to the ancient myth, the gods and demons, in a temporary truce, churned the ocean in search of the divine nectar that would grant them immortality.

Amidst the struggle, a vessel—referred to as the Kumbh—emerged from the churning, spilling drops of the nectar at four places on Earth, each one imbued with profound spiritual significance. These drops, believed to contain the essence of immortality, landed at Prayagraj, Haridwar, Ujjain, and Nashik, thus consecrating these locations as the sites for the Mela.

This mythical narrative, while primarily symbolic, also resonates with the Hindu concept of time. The cyclical nature of the Mela itself, occurring once every twelve years at each site, mirrors the vast cosmic cycles (Kalpas) in Hindu cosmology, underscoring the transitory nature of human existence and the eternal quest for spiritual transcendence.

For the millions of devotees who undertake the pilgrimage, the Kumbh Mela is not merely a ritualistic act but a social and cultural odyssey. The bath, known as the snan, is believed to wash away sins and endow the devotee with spiritual purity. The gathering, which sees the convergence of sadhus (ascetics), sants (saints), and lay pilgrims, transcends mere physicality—it is an exemplar of collective spirituality where personal and collective salvation (moksha) are intertwined.

In the sprawling temporary city that emerges each time, one can witness a confluence of ancient traditions and modernity, as temporary shelters, health camps, and vast marketplaces stand alongside

deeply spiritual processions and religious discourses. The Naga sadhus, who march ahead in a naked, ash-covered procession, are emblematic of the renunciation of worldly attachments, an essential aspect of Hindu asceticism. These sadhus, often regarded as the spiritual vanguards of the Mela, engage in acts of spiritual devotion that are both an expression of individual enlightenment and a collective return to the primordial state of unity with the Divine.

The sheer scale of the Kumbh Mela is both awe-inspiring and overwhelming. With more than 120 million pilgrims attending, the Mela is the largest peaceful gathering of people in the world. The challenge of accommodating such a vast number requires the construction of an elaborate temporary city, complete with sanitation, healthcare, and security infrastructures. The event takes place over several weeks, during which the riverbanks of Prayagraj, Haridwar, Ujjain, or Nashik are transformed into spiritual hubs with millions of people immersed in devotional fervor.

The logistical challenges, however, extend beyond mere accommodation. The Mela has witnessed tragic incidents, such as stampedes and overcrowding, raising serious questions about crowd management and safety protocols. The limited capacity of sacred spaces and the growing number of pilgrims have led to debates about the sustainability of such a gathering. As India's population continues to rise, and the influx of tourists increases, managing the environmental impact has become a critical issue. The sacredness of the rivers themselves is threatened by the large amounts of waste, including plastics and human byproducts, which accumulate during the festival.

Furthermore, the Mela faces the challenges of commercialization and secularization. While the Mela remains a deeply spiritual event, it is



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| <p>increasingly subject to corporate sponsorship and media commercialization, which have diluted its pure religious significance for some. The media spectacle surrounding the Kumbh has also raised concerns about the portrayal of spirituality, with critics arguing that such coverage often commodifies religious practices.</p> <p>At its heart, the Kumbh Mela represents more than a physical gathering of people. It symbolizes the inner journey of the devotee, a journey towards spiritual renewal and self-realization. In the metaphysical sense, the Mela can be understood as an allegory of the human condition: the search for purity in the midst of worldly chaos, the struggle between the forces of good and evil, and the desire to attain eternal truth.</p> <p>The ritual bath is not just a purification of the body but a cleansing of the soul, marking the transition from ignorance (avidya) to knowledge (vidya). In the words of Adi Shankaracharya, the Mela embodies the essential unity of all beings—a unity that transcends individual identities, social hierarchies, and temporal divisions. It is a vivid reminder that, in the larger cosmic scheme, all human beings are equal participants in the eternal cycle of creation and destruction.</p> <p>As the Kumbh Mela continues to grow in both scale and significance, it stands at a crossroads between preserving ancient traditions and adapting to modern realities. In a rapidly globalizing world, the Mela faces the dual challenge of retaining its spiritual essence while integrating with contemporary infrastructure and governance frameworks. It calls for a balance between faith and reason, ritual and rationality, in ensuring that the sacredness of the event is preserved for generations to come.</p> <p>The Kumbh Mela thus represents a living tradition—a dynamic, ever-evolving event that continues to</p> |  |  |  |  |
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| embody the hopes, struggles, and aspirations of humanity. |  |  |  |
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