 LOYOLA COLLEGE (AUTONOMOUS), CHENNAI – 600 034

 **M.A.** DEGREE EXAMINATION - **ENGLISH LITERATURE**

FIRST SEMESTER – NOVEMBER 2012

# EL 1806 - SPEECH EVENT MANAGEMENT

 Date : 03/11/2012 Dept. No. Max. : 100 Marks

 Time : 1:00 - 4:00

**PART A**

I. Answer any FIVE of the following in about 50 words each: 5 x 3 = 15

1. Define an effective personality.
2. State the advantages of self-esteem and the need for self confidence.
3. What is a team? Mention the characteristics of a team.
4. Describe the types of motivation.
5. Describe the steps of problem solving.
6. Enumerate different types of communication and their characteristics.
7. Describe conflict management.

II. Write short essay on any TWO of the following in 100 words each: 2 x 5 = 10

1. Ten guidelines for effective participation in group discussion
2. Ten attributes of a good communicator
3. Ten characteristics of powerful and effective speech

III. Attempt any TWO of the following in 400 words each: 2 x 12 ½ = 25

11. Write a profile of yourself highlighting the various dimensions.

 12. Evaluate yourself as a communicator with strengths and weaknesses.

 13. Discuss different types of leadership and their advantages .

 14. Language has a social context and culture- Justify

# PART B

IV. Answer any FIVE of the following in about 50 words each: 5 x 3 = 15

1. Non Verbal Communication
2. Referential Function
3. Heuristic Function
4. Pragmatics
5. Constative utterance
6. Pidgins
7. Dialect

V. Draft a good public speech on any ONE the following topic with a proper format. (1x15=15 )

“Fastest Growing IT hub – India” or “Critical Thinking and the Duty to be Rational”

VI. Analyze and Identify the discourse features in the following passage (20 marks)

The World's Parliament of Religions has become an accomplished fact, and the merciful Father has helped those who labored to bring it into existence, and crowned with success their most unselfish labor.

My thanks to those noble souls whose large hearts and love of truth first dreamed this wonderful dream and then realized it. My thanks to the shower of liberal sentiments that has overflowed this platform. My thanks to this enlightened audience for their uniform kindness to me and for their appreciation of every thought that tends to smooth the friction of religions. A few jarring notes were heard from time to time in this harmony. My special thanks to them, for they have, by their striking contrast, made general harmony the sweeter.

Much has been said of the common ground of religious unity. I am not going just now to venture my own theory. But if any one here hopes that this unity will come by the triumph of any one of the religions and the destruction of the others, to him I say, "Brother, yours is an impossible hope." Do I wish that the Christian would become Hindu? God forbid. Do I wish that the Hindu or Buddhist would become Christian? God forbid.

The seed is put in the ground, and earth and air and water are placed around it. Does the seed become the earth, or the air, or the water? No. It becomes a plant. It develops after the law of its own growth, assimilates the air, the earth, and the water, converts them into plant substance, and grows into a plant.

Similar is the case with religion. The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth.

If the Parliament of Religions has shown anything to the world, it is this: It has proved to the world that holiness, purity and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character. In the face of this evidence, if anybody dreams of the exclusive survival of his own religion and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion will soon be written in spite of resistance: "Help and not fight," "Assimilation and not Destruction," "Harmony and Peace and not Dissension."

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