

not only all philosophers but all men, for the duty and the destiny of all men are the same.

- (a) What are the three characteristics which distinguish Indian philosophy? (2)
 - (b) Why does the author say that Indian philosophy has continuity? (2)
 - (c) What does the author mean by unanimity? (2)
 - (d) Why does the author say the universe is like a piece of music? (2)
 - (e) What is meant by saying that 'Indian philosophy has never been confined to the activity of the intellect'? (2)
 - (f) Write a Summary of the above passage and provide an appropriate title. (10)
4. Write a dialogue of 20-turns between friends preparing for the exams. (20)
 5. Write a report for the Annual Magazine of the Cultural Fest organised recently in your college. (20)
 6. Write an essay on "The Contribution of Technology in Education". (20)

(8000)

[This question paper contains 4 printed pages.]

Your Roll No.....

Sr. No. of Question Paper : 4751

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Unique Paper Code : 2036000002

Name of the Paper : Communication in Everyday Life

Name of the Course : SEC : Common Prog. Group

Semester : II

Duration : 2 Hours

Maximum Marks : 80

Instructions for Candidates

1. Write your Roll No. on the top immediately on receipt of this question paper.
 2. This Question Paper contains **SIX** questions. Candidates will attempt **ANY FOUR** questions.
 3. Questions carry **20** marks each.
1. Why is communication in any form necessary in life? How can communication prove to be an active agency of societal change? Reason your answer with examples. (20)
 2. Write a brief note on how communication takes shape through a feedback mechanism. Illustrate your answer with an example. (20)

P.T.O.

3. Read the passage and answer the following questions.

Indian philosophy is quite unlike any other people; three characteristics distinguish it. The first is continuity. Indian thinkers have been enquiring about the nature and meaning of the universe more or less continuously for a period of three thousand years. Only the Chinese can show a similar record. The second is unanimity. All Indian thinkers have concurred in holding that the universe, in its fundamental nature, is, in an important sense, a unity, and this unity is spiritual. Now, the universe, it appears, is undoubtedly not a unity Out of a heterogeneous diversity. It contains, that is to say. It is a collection of an enormous number of people and things. Hence, there must be a distinction between the universe as it is and the universe as it appears, a distinction which may be expressed by saying that the universe is a reality which manifests itself in diversity, just as the leitmotif or underlying theme of the piece of music manifests itself in the diversity of individual notes which all express the same musical idea. Now, it is broadly true that all Indian thinkers have concurred in making this distinction. Thirdly—and here we come to the link between philosophy and religion-Indian philosophy has never been confined to the activity of the intellect. Formally, no doubt, it is a search for truth, but philosophy in India does more than search

for truth; it also seeks and prescribes a way of life. In fact, as a last resort, it is a way of life, a way of life, and a way of believing. This practical effect of Indian philosophy inevitably follows the doctrines of Indian philosophers.

Indian philosophy teaches that life has a meaning and a goal; it is our duty to discover the meaning and our privilege ultimately to attain the goal. Philosophy, which seeks to reveal the meaning, constitutes, insofar as it succeeds, an advance towards the goal. For what, after all, is the goal? The attainment of reality in the sense of attaining is to know and become one with. What impedes this attainment? There are many impediments, but among the chief is ignorance. The uninstructed soul does not know that the world of apparent 'many' is not the only, is not even the real world. It is a philosophy that instructs him and, by its instruction, confers emancipation (Moksha) from ignorance (Avidya), which conceals the vision of reality. To follow this pathway is to know and strive and, if the striving is successful, ultimately to be. Thus, to be a philosopher is to follow an intellectual and vital discipline. The excellent philosopher, engaged in the quest for reality, must conduct his life so that he may become one with the reality he seeks. There is, in fact, one way of life, which is the right way, and this is what all philosophers are required to follow: