BOWEN UNIVERSITY, IWO COLLEGE OF COMPUTING AND COMMUNICATION STUDIES COMMUNICATION ARTS PROGRAMME FIRST SEMESTER 2023/2024 EXAMINATION

DATE: January, 2024

, COURSE TITLE: INTRODUCTION TO READING

COURSE CODE: CMA 101

TIME ALLOWED: 2 HOURS, 30

MINUTES

INSTRUCTION: Answer question 1 and any other three questions.

- (a) Reading is both a perceptual and cognitive process. Define reading from this lens and discuss the three components of reading that you were taught in this course. (10 marks)
 (b) With reference to the attached passage; utilize all the reading skills learnt to give a critical appreciation. (15 marks)
- (a) Explain how reading and writing are twin elements of literacy. (10 marks)
 (b) Define and discuss the difference between Intensive Reading and Extensive Reading (10 marks)
- (a) Reading is an important receptive communication skill. Define reading and discuss the four basic types of reading skills that you were taught in this course. (10 marks)
 (b) Identify and briefly discuss 5 major benefits of Reading (5 marks)
- 4. (a) Write short notes on the following:
 - (i)Skimming
 - (ii) The Inferring Strategy
 - (iii) Literal Comprehension
 - (iv) Reading Comprehension
 - (v) Encoding

(10 marks)

- (b) Compare and contrast different reading mediums, such as printed books, e-books, and Audiobooks medium in relation to reading comprehension and engagement. (5 marks)
- 5. Using a diagram, identify ANY 10 Types of graphic organisers as discussed in class (15 marks)
- 6. (a) Write short notes on the following:
 - (i)Levels of reading
 - (ii) Scanning
 - (iii)Sub-vocalisation
 - (iv) PLAN
 - (v) Intensive Reading/Study Reading
 - (b) List ANY 5 QtA (Question the Author) queries expressed by Beck, I. et al., (1997). (5 marks)

ATTACHED PASSAGE:

AN EXCERPT FROM TAIYE SELASSIE'S BYE BYE BABAR (March 3, 2005)

It's moments to midnight on Thursday night at Medicine Bar in London. Zak, boygenius DJ, is spinning a Fela Kuti remix. The little downstairs dancefloor swells with smiling, sweating men and women fusing hip-hop dance moves with a funky sort of djembe. The women show off enormous afros, tiny t-shirts, gaps in teeth; the men those incredible torsos unique to and common on African coastlines.

The whole scene speaks of the Cultural Hybrid: kente cloth worn over low-waisted jeans; 'African Lady' over Ludacris bass lines; London meets Lagos meets Durban meets Dakar. Even the DJ is an ethnic fusion: Nigerian and Romanian; fair, fearless leader; bobbing his head as the crowd reacts to a sample of 'Sweet Mother'. Were you to ask any of these beautiful, brown-skinned people that basic question – 'where are you from?' – you'd get no single answer from a single smiling dancer.

This one lives in London but was raised in Toronto and born in Accra; that one works in Lagos but grew up in Houston, Texas. 'Home' for this lot is many things: where their parents are from; where they go for vacation; where they went to school; where they see old friends; where they live (or live this year). Like so many African young people working and living in cities around the globe, they belong to no single geography, but feel at home in many.

They (read: we) are Afropolitans – the newest generation of African emigrants, coming soon or collected already at a law firm/chem lab/jazz lounge near you. You'll know us by our funny blend of London fashion, New York jargon, African ethics, and academic successes. Some of us are ethnic mixes, e.g. Ghanaian and Canadian, Nigerian and Swiss; others merely cultural mutts: American accent, European affect, African ethos. Most of us are multilingual: in addition to English and a Romantic or two, we understand some indigenous tongue and speak a few urban vernaculars.

There is at least one place on The African Continent to which we tie our sense of self: be it a nation-state (Ethiopia), a city (Ibadan), or an auntie's kitchen. Then there's the G8 city or two (or three) that we know like the backs of our hands, and the various institutions that know us for our famed focus. We are Afropolitans: not citizens, but Africans of the world.