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Register Number:

Date:30-07-22 (9am)

**ST. JOSEPH’S COLLEGE (AUTONOMOUS), BENGALURU - 27**

**END- SEMESTER EXAMINATION: JULY/AUGUST 2022**

**IV SEMESTER - BSc/BA/BCOM/BBA/BCA/BSW/BVC**

**AE 419- Additional English**

**TIME: 2.5 hours MAX MARKS: 70  
  
This question paper contains THREE printed sides.**

**INSTRUCTIONS:**

1. You will lose marks for exceeding the word limit.
2. You are allowed to use a dictionary during the examination.
   1. **Read the following passage which is an excerpt from a long-form essay written by Mike Dash for the Smithsonian Magazine in 2013. This piece talks about a Russian family who chose to live in the Siberian taiga, cut off from all human contact for the past 40 years due to the fear of religious persecution and were discovered in 1978 by a troop of geologists.**As the intruders scrambled up the mountain, heading for the spot pinpointed by their pilots, they began to come across signs of human activity: a rough path, a staff, a log laid across a stream, and finally a small shed filled with birch-bark containers of cut-up dried potatoes. Blackened by time and rain, the hut was piled up on all sides with taiga1 rubbish—bark, poles, planks. The arrival had been noticed.

The low door creaked, and the figure of a very old man emerged into the light of day, straight out of a fairy tale. Barefoot. Wearing a patched and repatched shirt made of sacking. He wore trousers of the same material, also in patches, and had an uncombed beard. His hair was disheveled. He looked frightened and was very attentive...

The sight that greeted the geologists as they entered the cabin was like something from the Middle Ages. Jerry-built from whatever materials came to hand, the dwelling was not much more than a burrow—” a low, soot-blackened log kennel that was as cold as a cellar,” with a floor consisting of potato peel and pine-nut shells. The silence was suddenly broken by sobs and lamentations. Only then did we see the silhouettes of two women. One was in hysterics, praying: ‘This is for our sins, our sins.’ The other, keeping behind a post ... sank slowly to the floor. The light from the little window fell on her wide, terrified eyes, and we realized we had to get out of there as quickly as possible. Slowly, over several visits, the full story of the family emerged. The old man’s name was Karp Lykov, and he was an [Old Believer](http://orthodoxwiki.org/Old_Believers)–a member of a fundamentalist Russian Orthodox sect, worshiping in a style unchanged since the 17th century. The Lykov children knew there were places called cities where humans lived crammed together in tall buildings. They had heard there were countries other than Russia. But such concepts were no more than abstractions to them. Their only reading matter was prayer books and an ancient family Bible. Akulina had used the gospels to teach her children to read and write, using sharpened birch sticks dipped into honeysuckle juice as pen and ink.

But if the family’s isolation was hard to grasp, the unmitigated harshness of their lives was not. Traveling to the Lykov homestead on foot was astonishingly arduous, even with the help of a boat along the Abakan2. On his first visit to the Lykovs, Peskov—who would appoint himself the family’s chief chronicler—noted that “we traversed 250 kilometres without seeing a single human dwelling!”  
  
1. taiga: a forest of the cold, subarctic region  
2. Abakan: name of a river

**I.A. Answer the following questions in about five to eight sentences each: (4X5=20)**

1. “The low door creaked, and the figure of a very old man emerged into the light of day, straight out of a fairy tale.” What does the phrase ‘straight out of a fairy tale’ do for the reader?
2. The author says, “But if the family’s isolation was hard to grasp, the unmitigated harshness of their lives was not.” What does this say about the life that the family led in the wilderness? Give evidence from the passage to support your answer.
3. What do you think the author means when he says, “such concepts were no more than abstractions to them”?
4. What do you think is the attitude of the author towards the Lykov family? Is there an emotion that is evident from the narrative? **II. Read the following excerpts and answer the questions that follow in about 150 words each: (2X10=20)  
     
   Excerpt One**: “Look, there’s no instant formula to what we do here, you can’t speed anything up without losing quality,” he says. “We’re aiming for a really top-end product, and that just can’t be done factory-style. When the ham comes out of its week-long marinade, it still has days to go before it is ready. It will be hand- washed and dried, and then boiled in a huge pot of water for half a day, with constant attention needed. Then it’s back into the fridge for another day, and, if it needs to be glazed and roast- ed, that adds more time to the process.”

5. Identify the text that these lines were taken from. What does the speaker mean when he says ‘factory-style’? Why does he draw a contrast of it with ‘top-end product’? Explain with instances from the text.

**Excerpt Two**: “Lynching’s particular vocabulary— the social air to its undertaking, the near- ceremonial bloodshed, the display of the mutilated body in triumph—belongs to the category of crime committed by men against those they see as property. As a punishment, it is a work of collective fiction: a gang of imagined victims wreaking vengeance on an imagined criminal in an inversion of the truth.”

6. What does the author mean when he says, “committed by men against those they see as property”? Why is lynching defined as a work of combined collective fiction?

**III. Answer ANY THREE of the following questions in about 150 words each: (3X10=30)**

7. ‘In these embattled times of caste terror, falling in love is a revolutionary act in itself.’ Discuss what significance this line holds in the light of your reading of *How Real-LifeTamil Love Stories End* by Meena Kandasamy from the Outlook.  
  
8. Kai Friese who is from North India comments on elections at Arunachal Pradesh in *Where Modi’s Victory Isn’t What It Seems*. Do you think it would have made a difference if the piece was written by a local journalist (someone who is from the state)? Discuss.

9. '*Saras Salil* had sections devoted to *Rajneeti* (politics), *Samaaj* (society), *Budai* (evil), *Andhvishwas* (superstition), and sex.’ What does this selection of themes say about the editors’ attitude towards the audience of the magazine?

10. How do the journalistic pieces that you read this semester discuss about the identity of minorities in India? Reflect with examples from your reading.