**ST JOSEPH’S UNIVERSITY, BENGALURU -27**

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

**END SEMESTER EXAMINATION: April 2024**

**(Examination conducted in May / June 2024)**

**AE 422 – ADDITIONAL ENGLISH**

**(For current batch students only)**

**Time: 2 Hours Max Marks: 60**

This paper consists of THREE sections and THREE pages

**INSTRUCTIONS:**

1. You will lose marks for exceeding the word limit
2. You are allowed to use a dictionary during the examination

**PART A**

**i. Read the following excerpt taken from an article titled ‘How Urdu domestic manuals in the 1900s taught Indian women to be fair and lovely’ from Scroll.in by Mobeen Hussain.**

Many South Asian women remember being given dietary advice by family and friends about how to improve their skin’s *rang aur roop*, or colour and glow. This advice, often trickling down from generation to generation, is commonly imparted to pregnant women too, to ensure that children are born fair and light-skinned. It contributes to the rife colourism, or discrimination based on skin tone, that is ubiquitous in many South Asian cultures. Milk-based concoctions like *haldi ki doodh* (milk with turmeric) continue to be popular in the region, thereby intertwining the beneficial properties of *haldi* into a mythology of skin colour.

Many mythologies around food and skin tone can be found in late colonial-era novels, domestic literature and periodicals. These were influenced by the racialised and caste-based superiority myths perpetuated by Aryanism, European colonialism, Mughal pasts and Persian lineages. The beauty myths also connected to modern notions of how to be healthy and hygienic. Some of this advice also derived from, and was embedded in, indigenous medical systems within Urdu domestic health manuals that targeted middle-class women ‒ like Unani Tibb. A Greco-Arabic based medical system, Unani Tibb (or ‘tibbi’ as a descriptor) is based on humoral[[1]](#footnote-0) balance and sees spiritual and physical health as two mutually-dependent states.

In domestic health manuals, health and beauty advice was transmitted by linking culinary advice to optimum colour, health and strength. Writers tapped into ritualised activities as well as the science around food quality and nutrition emerging in the early 20th century. One manual of this genre is Hifz-i-Sihhat (Preservation of Health**),** published in 1916 by Sultan Jahan Begam, ruler of the princely state of Bhopal. Another is Tabib al-Nisa (Practitioner for Women) by Hakim Doctor Kazi Mohammad Azimullah, published in Lahore in April 1934.

**I.A. Answer the following questions in 5-8 sentences each: (4x5=20)**

1. Look up the meaning of the word ‘myth’ in your dictionary. The word ‘myth’ usually refers to traditional stories or folklore and typically involves supernatural or fantastical elements. Is it used in the same sense in the article as well?
2. What is the author referring to using the phrase ‘mythology of skin colour’? Which mythologies of skin colour were you familiar with before reading the excerpt?
3. The article links skin tone to health and hygiene, and racialised and caste-based superiority myths. Do you think this is a good explanation? Why?
4. What type of beauty/skin health tips do you usually find in circulation around you today? Are today’s updated science-based tips more sensible? Why?

**PART B**

**II. Read ANY ONE of the excerpts below and answer the questions that follow in 100-150 words. (1x10=10)**

1. **Excerpt:** “Not everyone who gets an education becomes a babu,” the first issue of the magazine in February 1993 pointed out. “But education can make you a better labourer, a better artisan, a better craftsman.” The magazine was planned accordingly: “It was a little spicy. We received a lot of hate mails initially. But it was a heavy quinine: almost 30 to 40 percent content was very-very serious, and the rest was very-very light,” says Nath.

**Explain whether the marketing strategy described above was sustainable. Why do you think the magazine was getting hate mail? Additionally, what does the writer mean by ‘it was a heavy quinine?’**

1. **Excerpt:** Zeroing in, he has spotted an enemy within his own fold…To these caste fanatics, women’s sexuality is the equivalent of one hundred and eight million megatons of tnt, worse than Hiroshima, worse than the hydrogen bomb. Simultaneously seen as volatile and explosive, it’s only through caging women that their putatively pure caste lines can be maintained. The intimidation that Divya faced for her marriage, her contrary decision to stay with her mother, her entrapment, all point to the extent to which caste fanatics hold women hostage.

**In the excerpt, why is women’s sexuality being compared to TNT, Hiroshima and hydrogen bombs? How are these comparisons related to Meena Kandasamy’s argument that ‘caste lines’ are established and maintained through caging women? In light of these factors, explain why Divya took ‘her contrary decision to stay with her mother’.**

**PART C**

**III. Answer the following questions in about 200 -250 words. (2x15=30)**

1. The article *Where Modi’s Victory Isn’t What It Seems* presents the beef eating culture in Arunachal Pradesh as one of the interesting examples of how ideology has nothing to do with the party currently in power. It also states that “Arunachal Pradesh has been cosseted by successive Indian governments”, including the current government. Explain this statement. How is the treatment of beef eating in Arunachal Pradesh different from that of other parts of India. Why is this so?
2. Rana Dasgupta’s Granta article titled *Capital Gains* from 2009 looks at the post-liberalisation explosive boom in Delhi, where the new, Hindi-speaking, “Bollywood-loving provincials” had become the dominant economic group, replacing the smaller English-speaking elite class. How does the writer account for this shift? Has this type of shift continued into the present? What are some ways in which modern urban elites are formed and how are they part of such shifts today?
1. humoral: a pre-modern medical theory which saw the body as composed of four major humours, or fluids. Illness was attributed to imbalance amongst the humours. [↑](#footnote-ref-0)