

STELLA MARIS COLLEGE (AUTONOMOUS) CHENNAI – 86
(For candidates admitted from the academic year 2023 – 2024)

B. A. DEGREE EXAMINATION, NOVEMBER 2023
BRANCH XII - ENGLISH
FIRST SEMESTER

COURSE : **MAJOR CORE**
PAPER : **PROSE**
SUBJECT CODE : **23EL/MC/PR13**
TIME : **3 HOURS** **MAX. MARKS: 100**

Q. No.	SECTION A	CO	KL
I	Answer four of the following in about 75 words each. (4x5=20 marks)	1	K1
1.	What are the different kinds of essays?		
2.	Why does Roberts say, "...semicolon has been largely jettisoned as a pretentious anachronism"?		
3.	What are the benefits of failure, according to J. K. Rowling?		
4.	Discuss the features of letters with reference to Dickens' "Letter to his Wife".		
5.	What are the features of Travel Writing?		
Q. No.	SECTION B	CO	KL
II	Answer two of the following in about 150 words each. (2x10=20 marks)	2	K2
6.	Analyse Addison's use of satire in "Ladies' Headdresses".		
7.	How have the British ruined the practice of drinking tea?		
8.	Explain Guha's reasons for celebrating our heroes in a collective manner.		
Q. No.	SECTION C	CO	KL
III	Answer one of the following in about 250 words. (1x20=20 marks)	3	K3
9.	"Things here are not always what they seem to be as we recorded in our travel diaries." Discuss Hugh and Colleen Gantzer's experiences in Lampivaara.		
10.	How does a biography differ from an autobiography? Explain with reference to the texts prescribed.		
IV	Answer one of the following in about 250 words. (1x20=20 marks)	4	K4
11.	Analyse Lincoln's "Gettysburg Address" as a call to preserve Democracy.		
12.	How did Maya Angelou's interactions with White people shape her childhood?		

Q. No.	SECTION D	CO	KL
	<p>Read the following passage and answer questions V and VI.</p> <p>Yet what was most surprising about Bhutan was how little, really, went wrong, how efficiently everything worked. Like the other countries of the High Himalayas, Bhutan had an air of gentleness and calm that left no room for chaos. And the Bhutanese I met were unfailingly punctual and unreasonably honest. Their voices were soft and measured, in the dignified Himalayan way, resonant with a sense of energy contained. And what impressed me most, the longer I stayed, was not so much that the people did not know foreign goods as that they did not seem to want to know them. Theirs seemed a genuine innocence, the result of choice as much as circumstance, in a protected land where schoolboys told me that their favorite parties were the ones that featured “monk dances.” All the time I was in Bhutan, nobody ever asked me for a favor or troubled me with an outstretched hand; the Bhutanese people hardly seemed interested in me—as a foreigner—at all. Again and again I had occasion to recall that the ever informative <i>Olympic Villager</i> in Seoul had declared that of all the 160 teams at the games, the Bhutanese was the most polite. The little girls who greeted me along the road sang out, “Good afternoon, sir,” and followed it up with a graceful bow; even the soldier who, quite rightly, evicted me from Tonga Dzong was all courtesy and apologies. At the same time, however, I suspected that this flawless politeness was also a way of keeping foreigners at a distance. Part of the local reticence arose, I thought, from a shyness that was utterly engaging, and part of it from an unfeigned sense of cultural dignity and pride that was genuinely moving. But there was also a wariness, a watchfulness in the people, as strong as in their impenetrable dzongs. And the dzongs themselves struck me always as strategic more than spiritual establishments; as fortifications rather than golden palaces or monasteries. Bhutan had the red-robed monks, the butter lamps, the chants, the scriptures, the prayer halls, and the faces of Tibet, but it had none of that country’s fire and intensity, none of its radiant magnetism. Bhutan may have got its name from the Sanskrit <i>Bhotanta</i>, or the east end of Tibet. Yet it seemed in many ways a near inversion of Tibet. And where in Tibet the air fairly vibrates with the strength of religious devotion, Bhutan struck me as a strangely secular place.</p>		

	This sense of self-enclosure, the sense that people and buildings were always keeping an eye on one—Bhutan had little of the instant friendliness of much of Asia, just as it had none of its importunacy or intrusiveness—clearly matched the institutionalized suspiciousness of the government itself. Even in hotels, Bhutanese doors were guarded as tightly as those of any Manhattan apartment, with padlocks under double bolts. And the country’s great fear—of being overrun by tourists, being “Nepalmed,” in a sense—was not, of course, without foundation. Nepal, after all, had hardly opened its doors to the world before it was being colonized as the ultimate hippie outpost, Shangri-la on two dollars a day; in the twenty years since, temples had been disfigured, the people’s respect for temples had been deformed, and most incredibly of all, per capita income had actually fallen.		
V	Answer one of the following in about 150 words. (1x10=10 marks)	5	K5
13. 14.	Discuss Pico Iyer’s experience with the people of Bhutan. How does Pico Iyer view the politeness that he encounters in Bhutan?		
VI	Answer one of the following in about 150 words. (1x10=10 marks)	6	K6
15. 16.	Why does Pico Iyer feel that Bhutan is different from other countries? How does Pico Iyer’s narrative contribute to the understanding of Bhutan and its culture?		
