

**FINAL EXAMINATION**  
**SEMESTER**  
**NOV 2021**

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**COURSE TITLE**            **ENGLISH 1**

**COURSE CODE**           **FENG 0114**

**DATE/DAY**                **JUNE 2022**

**TIME/DURATION**        **2 HOURS**

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**INSTRUCTIONS TO CANDIDATES :**

1. Please read the instruction under each section carefully.
2. Candidates are reminded not to bring into examination hall/room any form of written materials or electronic gadget except for stationery that is permitted by the Invigilator.
3. Students who are caught breaching the Examination Rules and Regulation will be charged with an academic dishonesty and if found guilty of the offence, the maximum penalty is expulsion from the University.

(This Question Paper consists of      Printed Pages including front page)

**This paper has FOUR (4) reading passages. Each question is worth 2.5 marks.  
Answer ALL questions in the question paper. (100 marks)**

### Reading Passage 1

- I** The last thing Morgan Stickney remembers from before her lower leg was amputated is lying on a hospital gurney waiting for the anaesthesia to take hold. With a debilitating fear racing through her mind, she asked her surgeon to hold her hand. They talked about swimming until she passed out. 1  
5
- II** "It's the last moment I had with two legs," she said. "I was in the pool, the most happy place for me."
- III** Five years earlier, Stickney had dreams of becoming an Olympian. At 15, she ranked in the top 20 nationally in the mile, a freestyle event, and was a rising star. 10
- IV** But by the time she was wheeled into surgery last May, her Olympic dream had long since vanished. A relatively minor foot injury in 2013 had dragged her down a rabbit hole of five surgeries, numerous examinations and untold theories, none of which relieved — or even explained — the constant, excruciating pain that left her unable to walk by day and then, cruelly, stabbed her awake at night. 15
- V** The only solutions offered by too many shrugging doctors were the prescription painkillers that, Stickney and her family knew, were turning a once cheerful teenager into a dreary, opioid-dependent 20-year-old pushing herself around her college campus on a kneeling scooter. 20
- VI** The worst moment came during a chemistry exam one day, when the only clear thought Stickney could summon was the note she wrote to her professor on the paper: "I'm too high to take this test right now."
- VII** Not long after that, she made the agonizing, irreversible choice to have her lower left leg removed. 25
- VIII** "Opioid addiction is an epidemic," she said. "I didn't want that to become my life. I want to have a family one day. I want to be able to do things with my life. This was the only solution anyone was giving me."
- IX** Forced out of the pool by unrelenting pain, Stickney elected to have her leg amputated below the knee in a new medical procedure developed primarily by Matthew Carty, a specialist in limb restoration at Brigham and Women's Faulkner Hospital in Boston. 30

- X** The amputation procedure that Carty performs is designed to enhance the vitality and the possibilities for the portion of the limb that remains. Those possibilities include the potential of one day connecting the lower leg muscles to a futuristic robotic prosthesis currently in development across the Charles River at the Massachusetts Institute of Technology. The developers of the prosthetic hope it will operate much like a natural ankle and foot. 35
- XI** The operation is not yet perfect — Stickney will require at least one more surgical procedure — but it could forever change how amputations are performed. But in Stickney's case, it has been transformative: Within weeks of her amputation last spring, Stickney, now 21, was back in the pool, swimming before she could even walk. By December, she had won the 400- and 100-meter freestyle races at the U.S. Paralympics national championships in Arizona. And while her experience has not been seamless, Stickney's national team dreams, once abandoned, are flickering back into view. 40 45
- XII** Perhaps most important, she is feeling like herself again — the "nonnarcotic Morgan," in her words, is having fun again. 50
- XIII** "Of course, I am," she said. "When I'm in the pool it's me, Morgan. It's not Morgan the amputee." 55
- XIV** Stickney's recovery is far from complete. She continues to endure phantom pain — a torment for many amputees — but Carty said that he believed the issue stemmed from a nerve complication, and from the fact that she does more extensive physical activity (training twice a day, six days a week) than any of his previous 12 patients.

*(Adapted from 'A Swimmer Saved by What She Lost', New York Times)*

Questions 1 to 10 are based on Reading Passage 1.

Answer the questions in **NO MORE THAN FOUR (4) WORDS AND/OR A NUMBER**.

1. What was the last thing Stickney spoke about before her amputation procedure?

\_\_\_\_\_

2. What was the beginning of Stickney's ordeal that led to her amputation?

\_\_\_\_\_

3. How many surgeries did Stickney have before her amputation?

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4. How was Stickney described after she was prescribed painkillers?

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5. What did Stickney fear which made her decide to amputate her left leg?

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6. Who did Stickney turn to for her amputation procedure?

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7. What is the amputation procedure meant to do for the limb that remains?

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8. What do developers in the Massachusetts Institute of Technology aim for their robotic prosthesis to imitate?

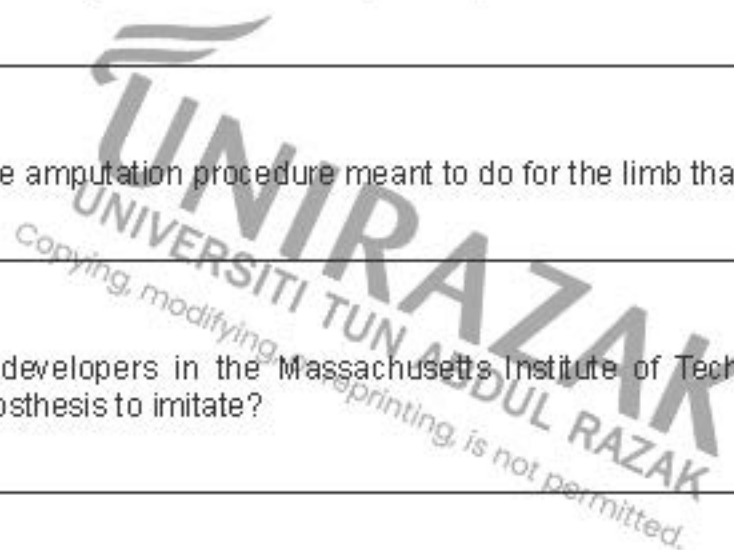
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9. In which competition did Stickney win two freestyle races in December after her procedure?

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10. Why might Stickney have phantom pain after her surgery?

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## Reading Passage 2

- I** When you think of climate change and community resilience, visions of seawalls, renewable energy projects and other physical things may come to mind. 1
- II** But there's another powerful tool that anyone of any age at any time can act upon to help their community weather the harshest impacts of climate change: Kindness. 5
- III** In California's wildfires, neighbours knocking on neighbours' doors helped save lives. Checking up on vulnerable neighbours during heat waves, hurricanes, or other extreme weather events can make a big difference for that individual, with global ripple effects. 10
- IV** For instance, a study by Daniel Aldrich at Northeastern University looked at community survival rates and reactions to the 2011 Fukushima disaster—a triple whammy of earthquake, tsunami and nuclear meltdown that forced 470,000 people to evacuate. The study found that social networks were the most important defense against disasters. Communities with closer social ties, interactions and shared norms worked more effectively to help their friends, family members and neighbours, in some cases literally carrying them out on their backs. 15
- V** "It's fascinating to think about community and networking as something that keeps us resilient to the impacts of climate change," said Claire Napawan, a UC Davis associate professor of Landscape Architecture and Environmental Design. She began a project called Our Changing Climate that empowers Oakland youth to document and share their experiences of climate change. "There's more funding for top-down solutions and engineered things. But there's enough evidence that shows that's not all that will help. Smaller things that provide quality of life for communities now are investments for the future." 20 25
- VI** Little things, like a helping neighbours with their grocery shopping, can make a big difference in creating resilient communities. There's no need to wait until the winds are at your door. You can start now, simply: A lemonade stand. A community potluck. Helping an elderly neighbour take out her garbage or fix her fence. These are small things many neighbours do with and for each other. 30
- VII** Organize or attend a community sporting event, movie in the park, neighbourhood block party or parade. If you have the space, garden in your front yard; you'll be amazed how many people you get to know. 35
- VIII** Not only do these social events and personal actions make people feel good about where they live, they also form the building blocks for when

communities are threatened, either by natural events or misguided policies. When neighbours talk with each other, it can embolden community members to make their voices heard to each other, as well as to higher levels of government before and after disasters strike. 40

**IX** Strong ties between the community and the government representatives who can advocate on their behalf also make a big difference in how residents recover following a disaster, political scientists have found. Social media can help build grassroots bridging ties, as well. But it begins with building trust and connections neighbour to neighbour. 45

**X** "All of us at some point have been taken care of, and most of us will also care for someone else. But we're meant to pretend that's not true, with more focus on self-sufficiency," said Sheryl-Ann Simpson, an assistant professor of Landscape Architecture and Environmental Design at UC Davis who worked with Napawan on *Our Changing Climate*. "But what would it look like if our public policies focused on care? I think a lot of magical things can happen then." 50

*(Adapted from "Kindness: An unsung climate change tool", universityofcalifornia.edu)*

Questions **11** to **20** are based on Reading Passage 2.

For each of the statements, write

<b>TRUE</b>	If the statement agrees with the information
<b>FALSE</b>	If the statement contradicts the information
<b>NOT GIVEN</b>	If there is no information on this

11. Climate change can be solved through acts of kindness. \_\_\_\_\_
12. During California's wildfires, neighbours checking up on each other helped many people to survive. \_\_\_\_\_
13. A study on the 2011 Fukushima disaster found that the tighter the social bonds of a community, the more effectively help can be given. \_\_\_\_\_
14. Claire Napawan has worked as an associate professor for UC Davis for ten years so far. \_\_\_\_\_

15. The Our Changing Climate project is a way for young people from Oakland to show how climate change personally affects them. \_\_\_\_\_
16. More funding is needed for studies to prove that community networking can help people withstand climate change. \_\_\_\_\_
17. Many people believe they can only do community projects together in a natural disaster. \_\_\_\_\_
18. Social events and acts of kindness help neighbours bond, and can help them unite in times they are threatened, such as during a natural disaster. \_\_\_\_\_
19. The more united members of a community feel, the more they are willing to speak up for each other especially to government officials. \_\_\_\_\_
20. Building grassroots ties cannot be done without social media. \_\_\_\_\_

### Reading Passage 3

- I For several decades, 70-year-old Asadullah Khan's life has revolved around preparing a Kashmiri delicacy: the meal known as *wazwan*. A resident of Srinagar in Kashmir, Khan belongs to a family as famed for their cooking as for their notorious moniker: the *Shaitan waze*, or "the devil chefs." 1  
5
- II The family picked up this nickname nearly a century ago, during the term of Ghulam Mohammad Bakshi, the Prime Minister of the State of Jammu and Kashmir. Khan's ancestors cooked for the Bakshi family. One day, "there was a special function at the Bakshi residence and my great-grandfather was asked to prepare some unique dishes," Khan says. 10
- III After the meal was over, a guest asked Bakshi if he could meet the *waza*, or chef, responsible for the supernaturally delicious meal he had just enjoyed. Bakshi then introduced the guest to Khan's great-grandfather.
- IV The guest, blown away by the chef's skills and immense culinary knowledge, exclaimed that he must be a *shaitan*, a devil. The name 15

- stuck, and with it came a certain reputation for nigh-magical cooking. Throughout his life, Khan has narrated this incident to hundreds of people. "The story, like our skills, has been passed down to us through generations and we need to keep them both alive," he says. 20
- V**
- Khan himself is a fifth-generation waza dedicated to the art of wazwan. Wazwan is the pride of Kashmiri cuisine. Organized for events such as marriages and festivals, this elaborate, multi-course meal almost entirely consists of dishes made from sheep, and lamb mutton. 25
- VI**
- Wazwan can consist of as many as 36 dishes, but some are especially relished. There's *tabakh maaz*—ribs boiled with salt and garlic, then chopped into pieces and fried crispy brown. *Rista*, where meat is pounded, shaped into meatballs, and cooked in mutton stock. There's *rogan josh*, where chunks of meat are steam-cooked in gravy, and *aabgosh*, large chunks of lamb slow cooked in milk and ghee. The very last dish served in wazwan is *goshtab*: mutton cooked in yogurt, ghee, mutton stock, spices, and garnished with dried mint. 30
- VII**
- For serving, cooks place the meat over a layer of rice on a large copper platter, which is big enough for four people to enjoy at once. The wazwan can only be prepared by wazas, who cook dozens of dishes to serve hundreds of people at a time. 35
- VIII**
- Wazwan itself has Persian roots. According to Khan, Islamic preacher Shah Hamdan brought the feasting style to Kashmir in the 18th century, where it became famous during the centuries of Mughal rule. The Mughals brought their own chefs from Persia, and one such chef married a local woman and settled down. (Khan belongs to the same clan.) The original Persian wazwan had a total of 53 dishes, but in Kashmir, the meaty main course generally ranges from seven to 36, Khan says. 40
- IX**
- It takes a team of six chefs about 16 hours to cook 200 pounds of mutton. Their tasks range from mincing the mutton until the right texture is achieved, ensuring the chops are all cut uniformly, cooking the dishes, and serving the feast. 45
- X**
- Each head chef supervises a flock of workers, of varying seniority, just as in commercial kitchen. But instead of an indoor chrome-lined kitchen, wazas cook on wood fires in the courtyards of their clients. 50
- XI**
- The Khan family's contribution to their community extends beyond mere training. Throughout history, wazas in Kashmir were often considered illiterate by the general public, and faced stigma due to their low caste status. The Khan family has managed to change that perception, by 55



- XII** requiring everyone in the family to complete their education before joining the business and encouraging their employees to do the same.

Asadullah's nephew, Mushtaq Ahmed Khan, completed his postgraduate degree in business administration from a Delhi college. 60

- XIII** Yet Ahmed chose to return to the Kashmir Valley. His family objected, but Mushtaq was insistent that he did not want a corporate job. For him, joining the ancestral business meant a lot more.

"After working for a few years in different companies, I was not happy. It took me some time to convince my elders that there is nothing wrong with joining our family business. My father allowed me to join and learn the trade only when he realized that I would not give up," says the 44-year-old, who heads a team of 45 wazas. Now, he is known as Mushtaq Shaitan. 65

*(Adapted from 'Meet the 'Devil Chefs' of Kashmir', Atlas Obscura)*

Questions 21 to 30 are based on Reading Passage 3.

Choose the **BEST** answer.

21. What would be the most suitable replacement for the word 'notorious'? (Para. I)
- A. infamous
  - B. glorious
  - C. honourable
  - D. dangerous
22. Who gave the nickname *Shaitan waz'e* to Khan's great grandfather?
- A. Prime Minister of Jammu and Kashmir
  - B. A guest at the Bakshi's function
  - C. Ghulam Mohammad Bakshi
  - D. Khan's great grandfather himself
23. What would be the most suitable replacement for the word 'elaborate'? (Para. V)
- A. simple
  - B. expensive
  - C. high-quality
  - D. intricate

24. Which of the following dishes in a wazwan would use yogurt as an ingredient?

- A. Tabakh maaz
- B. Rogan josh
- C. Aabgosh
- D. Goshtab

25. What was the wazwan's origins?

- A. It was brought to Kashmir by the Mughals.
- B. It was created in 18th century Kashmir.
- C. It was introduced by Shah Hamdan.
- D. It was a specialty from Khan's clan.

26. Where do wazas normally prepare the food?

- A. At the homes of their customers
- B. In their own kitchens
- C. Within an industrial kitchen
- D. At the Khans' family home

27. What would the wazas be doing to prepare a wazwan?

- I. Mincing meat to a specific texture
- II. Slicing meat into consistent sizes
- III. Serving the dishes to the guests
- IV. Boil yogurt, ghee and spices together

- A. I and II
- B. I and III
- C. I, II and III
- D. I, II and IV

28. Why were wazas looked down upon in the past?

- A. They could not read and write.
- B. They were considered as part of a low-status caste.
- C. They fought against the Mughals in the 18th century.
- D. They used black magic in their cooking.

29. How has the Khan family changed the way wazas are seen?

- A. They send all the wazas to culinary school.
  - B. They force their employees to attend secondary school.
  - C. They strongly emphasize education for their own family members and employees.
  - D. They sponsor their wazas to teach at cooking academies.
30. What was the reaction of Mushtaq Ahmed Khan's family to him returning to the Kashmir Valley?
- A. The family was overjoyed.
  - B. The family disowned him.
  - C. The family did not care about him.
  - D. The family protested.

#### Reading Passage 4

- I Now in a certain place there lived a Brahman named Haridatta. He was a farmer, but poor was the return his labour brought him. One day, at the end of the hot hours, the Brahman lay down under the shadow of a tree. 1
- II Suddenly he saw a great hooded snake creeping out of an ant-hill near at hand. So he thought to himself, "Surely **this** is the guardian deity of the field, and I have not ever worshipped it. That's why my farming is in vain. I will at once go and pay my respects to it." 5
- III When he had made up his mind, he got some milk, poured it into a bowl, and went to the ant-hill, and said aloud: "O Guardian of this Field! all this while I did not know that you dwelt here. That is why I have not yet paid my respects to you; pray forgive me." And he laid the milk down and went to his house. 10
- IV Next morning he came and looked, and he saw a gold denar in the bowl, and from that time onward every day the same thing occurred: he gave milk to the serpent and found a gold denar. 15
- V One day the Brahman had to go to the village, and so he ordered his son to take the milk to the ant-hill. The son brought the milk, put it down, and went back home. Next day he went again and found a denar, so he thought to himself: "This ant-hill is surely full of golden denars; I would be a fool not to take **them** all for myself." 20
- VI So next day, while he was giving the milk to the serpent, the Brahman's son struck it on the head with a cudgel. But the serpent escaped death by the will of fate, and in a rage bit the Brahman's son with its sharp fangs,

- and he fell down dead at once. **His people** raised him a funeral pyre not far from the field and burnt him to ashes. 25
- VII** Two days later **his** father came back, and when he learnt his son's fate, he grieved and mourned. But soon after, he took the bowl of milk, went to the ant-hill, and praised the serpent with a loud voice. After a long, long time, the serpent appeared, but only with its head out of the opening of the ant-hill, and spoke. 30
- VIII** "Tis greed that brings **you** here, and makes you even forget the loss of your son. From this time forward friendship between us is impossible. Your son struck me in youthful ignorance, and I have bitten him to death. How can I forget the blow with the cudgel? And how can you forget the pain and grief at the loss of your son?"
- IX** So speaking, it gave the Brahman a costly pearl and disappeared. But before it went away it said: "Come back no more." The Brahman took the pearl, and went back home, cursing the folly of his son.

*(Adapted from 'The Gold-giving Serpent', a fairytale from India)*

Questions 31 to 40 are based on Reading Passage 4.

Identify the subject/object that these pronouns refer to in the context of the passage.

31. this (para. II) : \_\_\_\_\_
32. them (para. V) : \_\_\_\_\_
33. His people (para. VI) : \_\_\_\_\_
34. his (para. VII) : \_\_\_\_\_
35. you (para. VIII) : \_\_\_\_\_

Choose the **BEST** answer.

36. What is implied by the sentence, "One day, at the end of the hot hours, the Brahman lay down under the shadow of a tree"? (Para. I)

- A. The Brahman was tired of being poor.  
B. The Brahman was sleepy from his labour.  
C. The Brahman was exhausted from the heat.  
D. The Brahman was going to lure the snake out from the anthill.
37. What can be inferred from the sentence, "*I would be a fool not to take them all for myself*"? (Para. V)
- A. The son figured out that the anthill was full of gold denars.  
B. The son was tempted by the thought of gold denars.  
C. The son thought the snake was a fool to keep all the denars.  
D. The son thought his father was a fool not to take the denars.
38. What is implied by the sentence, "*After a long, long time, the serpent appeared, but only with its head out of the opening of the ant-hill...*"? (Para. VII)
- A. The snake no longer trusted the Brahman.  
B. The snake was stuck in the ant-hill.  
C. The snake did not want the Brahman to see its denars.  
D. The snake was busy collecting its denars at first.
39. Why did the snake tell the Brahman, "*From this time forward friendship between us is impossible*"? (Para. VIII)
- A. The snake was angry that the Brahman's son had struck it.  
B. The snake was upset by the Brahman's praise.  
C. The snake was enraged that the Brahman had taken its pearl.  
D. The snake was disgusted by the Brahman's greed.
40. What can be inferred from the sentence, "*The Brahman took the pearl, and went back home, cursing the folly of his son*"? (Para. IX)
- E. Haridatta returned to the village to sell the pearl in the memory of his son.  
F. Haridatta went home to curse his dead son with the pearl.  
G. Haridatta did not learn his lesson even though he had lost his son and his wealth.  
H. Haridatta went home with a pearl cursed by the snake.

\*\*\* END OF QUESTION PAPER \*\*\*