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		Register No.
SECOND SEMESTER (CUFYUGP) DEGREE EXAMINATION, APRIL 2026		
ENGLISH		
ENG2FA103(1B): ADVANCED ENGLISH LANGUAGE SKILLS FOR HUMANITIES AND OTHER BA PROGRAMMES		
2024 Admission onwards		
Maximum Time: 1.5 Hours	Maximum Marks: 50	
Section A		
Read the passage given below and answer the following questions. Each question carries two marks. (Ceiling: 16 Marks) Towards the close of the nineteenth century, the placid surface of social life in Kerala was rift apart by the outbreak of a violent storm of agitation. For long the irrational taboos of the caste system, the haughty pomposity of the men of privileges, and the heinous practice of untouchability confined sections of the population in constricted spaces. Ages of suppressed anger began to burst out into open rebellion in the conducive climate of the renaissance. The revolt in the temple town of Vaikom was targeted at the practice of untouchability and that strange inexplicable notion of "distance pollution." The Shiva temple at the heart of Vaikom was famous and, it must be added, a centre of orthodoxy. The joy of worshipping inside temples was denied to the people of 'avarna' communities. Worse still, in the holy town of Vaikom there existed a strange form of this evil, what we might call "unapproachability.". They were denied access to the roads around the temple while they were kept open even for non-Hindus. Notice boards were placed at appropriate spots proclaiming the prohibition. Stories were told of Ayyankali being stopped on the road by fanatics and asked to take a longer and circuitous route, of the great sage Sree Narayana Guru himself-being denied travel along the road. What is surprising in the case of Ayyankali was that the bullock cart in which he had been travelling was allowed to proceed. Gestures of this kind were a bold statement that they were less than animals on the scale of respect. Such high-handed abuse took place in defiance of an explicit order of the Government of Travancore that public roads in the state were open to all people irrespective of caste. The notification was promulgated in 1865. Nearly two decades later another notification to the same effect was issued. The arrogant, orthodox Hindus chose not to obey the royal injunction. The High Court gave an interpretation that helped maintain the status quo without alienating the powerful, orthodox, high caste Hindus. It distorted the royal edict to mean that the common access to roads applied only to 'Rajaveedhis' and not to 'gramaveedhis.' Thus, the prohibition remained in force. There was a justification for the ban on the use of the roads adjacent to the temple. The proximity of the people of the lower castes would defile the temple inside which sacred, customary rituals had to take place. Conservative opposition to the demand for access was based on this plea of defilement.		

What turned out to be one of the first massive uprisings in Kerala for the elimination of an injustice, for foregrounding the rights of the downtrodden in the mainstream politics of the state, began on a low key with representatives of the Ezhava community in the Travancore legislature (Kochu Kunjan Channar and Kumaran Asan) seeking a legis-lative solution to the problem. This happened in 1905. Later Asan brought the issue to the attention of the legislature. However, the issue remained unsolved. T.K. Madhavan was a radicalist who was bent on gaining ac-cess into the temple. He could not raise it in the legislature, leave alone dreaming of entry into temples. Madhavan had a fair mind to express his rage and disappointment in the form of some concrete action. The SNDP Yogam was not divided over the question of launching an agitation. The general feeling was that the issue would gain prominence if the Congress could be persuaded to lead the rebellion, if Gandhiji could be convinced of the urgency of the situation. Madhavan's discussions with Gandhiji at Tirunelveli on 23 September 1921 were fruitful. The Mahatma lent his support for the programme for eradicating untouchability. Madhavan, Sardar Panicker and K.P. Kesava Menon attended the AICC meet at Kakinada and prevailed upon the members to back the fight for the legitimate rights of the people of the avarna communities.

1	What were the primary factors that confined sections of Kerala's population in constricted spaces before the Vaikom Satyagraha?
2	What social evil was the revolt in Vaikom aimed at eradicating?
3	Why was the Shiva temple in Vaikom significant in the context of the movement?
4	What incident highlighted the severity of caste discrimination in Vaikom regarding Ayyankali?
5	What was the historical significance of the 1865 Travancore Government notification?
6	How did the temple authorities flout the Travancore Government's order opening all roads to all castes?
7	What was the reasoning given for keeping lower-caste individuals away from temple roads?
8	What strategy did T.K. Madhavan adopt to bring prominence to the issue?
9	Why was the AICC meeting at Kakinada significant for the Vaikom struggle? Which key figures, apart from Madhavan, participated in the efforts to convince the Congress?
10	What was the long-term consequence of the Vaikom Satyagraha on Kerala's political landscape?

Section B

All Questions can be answered. Each Question carries 6 marks (Ceiling : 24 Marks)

11	In what ways does the poem "Still I Rise" challenge the societal norms concerning femininity?
12	Consider how Bourdain's perspective as an outsider influences his interpretation of the changes occurring in Myanmar.
13	Critically read the poem "Mightier than War" in the background of the current geopolitical tensions.

14	If you were to start a climate campaign inspired by <i>The Climate Book</i> , what would it look like?
15	“I’m Not That Woman” is the poet’s defiance towards society’s double standards. Do you think that there is still double standard in the contemporary society?
Section C	
Answer any ONE. Each Question carries 10 marks (1x10=10 Marks)	
16	Sri Narayana Guru’s philosophy challenged the traditional caste system in Kerala. Do you think that the Kerala society has progressed positively in the treatment of caste system today?
17	Analyse “The True Story of the Three Little Pigs” as a satire on contemporary news reporting.