



ST. JOSEPH'S COLLEGE (AUTONOMOUS), BANGALORE
III SEMESTER END-SEMESTER EXAMINATION November 2020
General English- GE 318
SSA SPECIAL- HEP, EPS, IES, BSW

Register Number:

19HEP1106

Date: 18-11-2020(A)

Time: 2 ½ hours

Max marks: 70

INSTRUCTIONS:

1. This question paper is meant for the students who opted for the Special Course
2. Mention clearly on your answer script that you have opted for the Special Course
3. This booklet contains 3 pages with 2 sections
4. Stick to the suggested word limits.
5. You will be penalised for plagiarism/copying lines from the passage.

I Read the following excerpts of an article by C K Meena from Deccan Herald

'The outsider-insider' in Bengaluru

Imagine a scene where I am trapped in Delhi airport during some nameless national catastrophe, waiting, along with thousands of fellow-travellers, for my turn to be flown out of there. We've been told to form groups state-wise and wait for the announcements. I prepare myself for the long haul. After several hours I hear "Kerala". My calf muscles flex in response. I can legitimately depart right away, but where in my native state can I take refuge? I have to wait for "Karnataka" even if it means dossing down on the floor overnight.

Suddenly they begin to announce the names of destinations, of cities instead of states. I hear the name of the city in Kerala where I was born and raised, but no muscle of mine shows so much as the barest twitch. It is only when they call out "Bengaluru" that a ood of warmth brings my tired body back to life. I'm going home.

The fantasy I've narrated sums up the mishmash of identities that constitutes me. I've lived in this state for over 40 years — twice as long as I've lived in Kerala — and you're only required to have lived here for six to get a domicile certificate. Speaking to strangers on the street or in public transport, I automatically slip into Kannada; it amuses me how many of them presume from my accent that I'm from Mangaluru — there's been a cross-border infiltration of intonations, I suppose!

But would you consider me a Kannadiga? Who, in fact, can be called a Kannadiga? The 'purity' argument does not hold water. It is futile to draw a line in the sand and say "only those born in Karnataka with mother-tongue Kannada will qualify" because that would rule out millions whose ancestors have migrated here decades or even centuries ago. Telugus in Karnataka, for example, have blended seamlessly into the Kannada milieu. And would speakers of Tulu, Konkani or the Kodava takk not be considered Kannadigas? To dene the Kannadiga through language or region alone is a problematic exercise; one only has to recall

the many stalwarts of Kannada literature whose mother tongues have not been Kannada! I would rather try to capture the 'it-ness', the ineffable essence of the Kannadiga. Since I am neither a sociologist nor a cultural historian but a mere author, I can only speak from personal experience and offer some purely subjective impressions.

Literally within arm's reach of my front door live two families whose members are native speakers of Telugu, Tamil, Konkani and Kannada. I can imagine what I will hear if I step out of my flat: Hindi and Bihari at the gate; the unique 'Bengaluru Urdu' dialect from the corner store and surrounding flats and houses; Bengali and Marathi and English and possibly every other bhasha from apartment blocks down the road.

As a new arrival in the old 'garden city' of the late 1970s, my first impressions of the Kannadiga were dyed in fast colours and have refused to fade despite the shifting backdrop of the city. The contrast with Kerala was immediately apparent to me to me from the sheer number of daily and weekly ritual observances that people carried out here. Every month in the calendar seemed to have a habba or two; I was only familiar with Kerala's two major, pan-state, pan-religious festivals of Vishu and Onam (Id and Christmas were celebrated by their respective communities and Deepavali by a narrow sub-group).

The daily visits to little wayside shrines, the Friday puja, the arishina-kumkuma platter offered to visiting married women, the annual Bengaluru Karaga and the fragrant chariot of the Halasuru Poo Pallaki... they were all novelties to me. When it came to local cuisine, although dietary preferences are typically hardwired into the human brain, I for one adapted to it easily. Even today, while my kitchen turns out Kerala staple food by and large, a traditional oota at a Kannadiga wedding activates my salivary glands like nothing else can. (It is another matter that today's Bengaluru wedding oota might include Gobi Manchurian and such other excrescences.)

I realise that what I've been trying to pinpoint so far is the it-ness of the Bengaluru Kannadiga in particular. At the risk of lapsing into stereotype, I will firmly stick to my first impression and use the word "accommodating" to describe the unruffled Kannadiga with the "aagli-bidi" attitude. Accommodating many languages, faiths and cultures. "That was in the past", you say, reminding me of the rise of Kannada chauvinism — or depending on your perspective, Kannada pride — in the 1990s and beyond.

I A Answer the following questions in 5 sentences each:[4x5=20]

1. What do you understand by the word "it-ness"? Add one more item to the list that characterises the it-ness of Bengaluru.
2. How would you differentiate between chauvinism and pride in the context of the city's culture with examples? Your examples need not be limited to the passage.
3. Do you find the writer's distinction between Kannadiga wedding meals and Bengaluru wedding meals necessary? Why?
4. "I can imagine what I will hear if I step out of my flat...possibly every other bhasha...". Would substituting the word 'bhasha' with 'language' change the meaning of this sentence for you? Why?/Why not?

I B Answer the following questions in 150 words each: [2x15=30]

5. Which anecdote among the ones described in the article best resonates with your experience of having spent time in Bengaluru? Provide an anecdote of your own.
6. There are several untranslated words in the passage like 'arishina-kumkuma', 'ooru', 'aagli-bidi'. What effect do these words produce on you? How would this effect change if these words had been translated into English?

II Read this article by Harsha Bhat

Bengaluru's "Kannad Gothilla" Problem, And What Can Be Done To Resolve It

Nearly every local auto driver I encounter in Bengaluru has spoken to me first in Hindi. Not like there is anything wrong with it. It is a question of his livelihood, after all. They speak in Kannada only among themselves at auto stands, with a photograph of Shankar Nag overlooking them.

The simplest solution for "Kannada *gothilla*" is "Kannada *mathanaduva* (Let us speak Kannada.)" Corporates can encourage employees to acquaint themselves with the local language, like they would expect those going to Japan or France for work to learn Japanese or French; the same effort can be made to learn Kannada.

Those who come to this city for education can be encouraged to pick it up as a skill with credit-based certification courses. The Education Department can offer papers along the lines of "communicative English" or "effective English communication" that is part of most graduate courses, and help people pick up basic Kannada. Incentivising the learning of any language will seal the deal, something similar to a tradition in certain public sector banks to learn 'One Hindi Word A Day'.

If the cafeterias in all the corporate offices put up white boards that display 'One Kannada Sentence A Day' and encourage Kannada proficiency competitions and language games, it would be a smooth way of ensuring linguistic acculturation.

II A Answer the following questions in 120 words each: [2x10=20]

7. Do you agree with the idea that auto drivers in Bengaluru are forced to speak in languages other than Kannada because it is a matter of their livelihood? Explain based on your experience of commuting in the city. Your response need not be limited to your interaction with the city's auto drivers.
8. Which solution from the above list do you think is most effective? Offer three solutions of your own to encourage people to learn Kannada.
