

Reg No:.....

K25FY2436 C

Name :.....

**Second Semester FYUGP English Examination**  
**APRIL 2025 (2024 Admission onwards)**  
**KU2DSCENG106 (PROSE IN ENGLISH)**  
(DATE OF EXAM: 2-5-2025)

Time : 90 min

Maximum Marks : 50

**Part A (Answer any 6 questions. Each carries 2 marks)**

1. What historical context contributed to the popularity of “Cinderella” in England? 2
2. How can a translator overcome the problem of untranslatability according to E. V. Fathima? 2
3. List three household chores mentioned in Jamaica Kincaid’s “Girl.” 2
4. How does the ending vision seen by Jyotsna symbolize women’s solidarity in “Lucifer”? 2
5. Summarise the final vision Jyotsna has about Lucifer. What does it suggest about the story’s theme of female solidarity? 2
6. What is the broader theme addressed in “Fire” regarding women’s body? 2
7. How does “Fire” by Sithara S. critique societal attitudes toward survivors? 2
8. Which meals or food items mentioned in “Adiyar Teacher” reflect cultural specificity? 2

**Part B (Answer any 4 questions. Each carries 6 marks)**

9. Francis Bacon’s “Of Studies” emphasizes the benefits of reading but also warns against its excesses. 6
10. How does the essay by E. P. Rajagopalan contrast Perrault’s version of “Cinderella” with Angela Carter’s reinterpretation? 6
11. “The Diamond Necklace” examines human folly and the pursuit of material wealth. Substantiate. 6
12. How does M. T. Vasudevan Nair explore deeper questions about human existence in “Sherlock”? 6
13. How does Sithara’s “Fire” challenge traditional victimhood tropes through Priya and in what ways does the narrative present her as resilient and empowered despite her trauma? 6

14. What motivated Annie Johnson in "New Directions" to create her own business? 6

**Part C (Answer any 1 question(s). Each carries 14 marks)**

15. Write an Instagram post from Ashputtle at the ball in Angela Carter's version of "Cinderella" titled "Ashputtle or The Mother's Ghost Three Versions of One Story." 14
16. Discuss how the story Korappoḷu the Grandma challenges dominant narratives about elderly women and traditional femininity in rural India. 14