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UNIVERSITY OF COLOMBO
DEPARTMENT OF ENGLISH LANGUAGE TEACHING
FACULTY OF ARTS

Final Examination — 2019

FNDE 1108 — Level 4

(Two Hours)

Answer All Questions

(This question paper consists of 3 questions from page 1 – 11, and 12 & 13 are blank ruled pages.)

Important Instructions to Candidates

- If a page or part of this question paper is not printed, please inform the supervisor immediately.
- Enter your **Index Number** on all the pages including the cover page.
- Write the answers to the questions in the space provided in the question paper.

Question Number	Marks
1 (40 marks)	
2 (30 marks)	
3 (30 marks)	
Total (100 marks)	
Final Marks (60 marks)	

Question One

(40 marks)

Read the following passage and answer the questions given below.

The following passage was adapted from an article in Aeon magazine and it presents a nuanced reading of anger. The passage is authored by Martha C Nussbaum, the Ernst Freund Distinguished Service Professor of Law and Ethics at the University of Chicago, based on her John Locke Lectures at Oxford University.

Beyond Anger

- 1 There's no emotion we ought to think harder and more clearly about than anger. Anger greets most of us every day – in our personal relationships, in the workplace, on the highway, on airline trips – and, often, in our political lives as well. Anger is both poisonous and popular. Even when people acknowledge its destructive tendencies, they still so often cling to it, seeing it as a strong emotion, connected to self-respect and manliness (or, for women, to the vindication of equality). If you react to insults and wrongs without anger you'll be seen as spineless and downtrodden. When people wrong you, says conventional wisdom, you should use justified rage to put them in their place, exact a penalty.
- 2 If we think closely about anger, we can begin to see why it is a stupid way to run one's life. A good place to begin is Aristotle's definition: not perfect, but useful, and a starting point for a long Western tradition of reflection. Aristotle says that anger is a response to a significant damage to something or someone one cares about, and a damage that the angry person believes to have been wrongfully inflicted. He adds that although anger is painful, it also contains within itself a hope for payback. All this seems both true and uncontroversial. More controversial, perhaps, is his idea (in which, however, all Western philosophers who write about anger concur) that the angry person wants some type of payback, and that this is a conceptual part of what anger is. In other words, if you don't want some type of payback, your emotion is something else (grief, perhaps), but not really anger.
- 3 Is this really right? I think so. We should understand that the wish for payback can be a very subtle wish: the angry person doesn't need to wish to take revenge herself. She may simply want the law to do so; or even some type of divine justice. Or, she may more subtly simply want the wrongdoer's life to go badly in future, hoping, for example, that the second marriage of her betraying spouse turns out really badly. I think if we understand the wish in this broad way, Aristotle is right: anger does contain a sort of strike-back tendency. Contemporary psychologists who study anger empirically agree with Aristotle in seeing *this double movement* in it, from pain to hope.
- 4 The central puzzle is this: the payback idea does not make sense. Whatever the wrongful act was – a murder, a rape, a betrayal – inflicting pain on the wrongdoer does not help restore the thing that was lost. We think about payback all the time, and it is a deeply human tendency to think that proportionality between punishment and offence somehow makes good the offence. Only it doesn't. Let's say my friend has been raped. I urgently want the offender to be arrested, convicted, and punished. But really, what good will that do? Looking to the future, I might want many things: to restore my friend's life, to prevent and deter future rapes. But harsh treatment of this particular wrongdoer might or might not achieve the latter goal. It's an empirical matter. And usually people do not treat it as an empirical matter: they are in the grip of an idea of cosmic

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fitness that makes them think that blood for blood, pain for pain is the right way to go. The payback idea is deeply human, but fatally flawed as a way of making sense of the world.

- 5 There is one, and I think only one, situation in which the payback idea does make sense. That is when I see the wrong as entirely and only what Aristotle calls a 'down-ranking': a personal humiliation, seen as entirely about relative status. If the problem is not the injustice itself, but the way it has affected my ranking in the social hierarchy, then I really can achieve something by humiliating the wrongdoer: by putting him relatively lower, I put myself relatively higher, and if status is all I care about, I don't need to worry that the real wellbeing problems created by the wrongful act have not been solved.
- 6 A wronged person who is really angry, seeking to strike back, soon arrives, I claim, at a fork in the road. Three paths lie before her. Path one: she goes down the path of status-focus, seeing the event as all about her and her rank. In this case her payback project makes sense, but her normative focus is self-centred and objectionably narrow. Path two: she focuses on the original offence (rape, murder, etc), and seeks payback, imagining that the offender's suffering would actually make things better. In this case, her normative focus is on the right things, but her thinking doesn't make sense. Path three: if she is rational, after exploring and rejecting these two roads, she will notice that a third path is open to her, which is the best of all: she can turn to the future and focus on doing whatever would make sense, in the situation, and be really helpful. This may well include the punishment of the wrongdoer, but in a spirit that is deterrent rather than retaliatory.
- 7 So, to put my radical claim succinctly: when anger makes sense (because focused on status), its retaliatory tendency is normatively problematic, because a single-minded focus on status impedes the pursuit of intrinsic goods. When it is normatively reasonable (because focused on the important human goods that have been damaged), its retaliatory tendency doesn't make sense, and it is problematic for that reason. Let's call this change of focus the Transition. We need the Transition badly in our personal and our political lives, dominated as they all too frequently are by payback and status-focus.
- 8 Sometimes a person may have an emotion that embodies the Transition already. Its entire content is: 'How outrageous! This should not happen again.' We may call this emotion Transition-Anger, and that emotion does not have the problems of garden-variety anger. But most people begin with everyday anger: they really do want the offender to suffer. So, the Transition requires moral, and often political, effort. It requires forward-looking rationality, and a spirit of generosity and cooperation.

MARTHA C NUSSBAUM

Writing in complete sentences is not necessary unless it is essential for making meaning. You will be penalized for writing irrelevant material and making mistakes in spelling and grammar.

From paragraph 1

1 (a) Why does the writer insist that a better understanding of anger is essential? (2 marks)

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(b) How is anger associated with self-respect and manliness? (2 marks)

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From paragraph 2

2 (a) How does Aristotle define anger? Explain in your own words. (2 marks)

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(b) How does the author justify the Aristotle's claim that anger contains retaliatory overtones? (2 marks)

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From paragraph 3

3 (a) Why does the writer say an angry person's wish for payback is subtle? (2 marks)

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(b) What is meant by *this double movement*? (2 marks)

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From paragraph 4

4 (a) Why is it irrational to seek retaliation for a wrongdoing? (2 marks)

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(b) What drives humans to seek retaliation irrespective of its irrationality? (2 marks)

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From paragraph 5

5 (a) Why do retaliatory measures seem appropriate when one's concern is only for their social status? (2 marks)

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From paragraph 6

6 (a) As applicable to **path one**, why does the writer say its normative focus is self-centred and objectionably narrow? (2 marks)

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(b) What does the writer mean when she says **path two** has the right normative focus but the thinking behind it is faulty? (2 marks)

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(c) Why does punishing the wrongdoer make sense in **path three**? Explain in your own words. (2 marks)

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From paragraph 7

7 (a) What is meant by the Transition? (2 mark)

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From paragraph 8

8 (a) How does Transition-Anger differ from everyday anger? (2 marks)

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(b) What is meant by forward-looking rationality in the context of this passage? (2 marks)

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9 Imagine a situation where you were wronged by someone you trusted. Recall the sense of outrage and anger you felt and how you dealt with your inner turmoil. Write an evocative description of the experience using 100 – 150 words. (5 marks)

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10 For each of the following words or phrases, give one word or a phrase from the text which has *the same meaning*. (5 marks)

(a) *proof that someone or something is right, reasonable, or justified:* (para 1)

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(b) *serious thought or consideration:* (para 2)

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(c) *belonging to or occurring in the present:* (para 3)

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(d) *the quality of corresponding in size or amount to something else:* (para 4)

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(e) *the state of being comfortable, healthy, or happy:* (para 5)

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(f) *based on or in accordance with reason or logic:* (para 6)

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(g) *in a brief and clearly expressed manner: (para 7)*

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(h) *delay or prevent (someone or something) by obstructing them: (para 7)*

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(i) *include or contain (something) as a constituent part: (para 8)*

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(j) *concerned with the principles of right and wrong behavior: (para 8)*

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Question Two

(30 marks)

A. Combine the following sentences using compound phrases as shown in the example. You need to use the conjunctions given within brackets. You may edit the sentences without changing their meaning. A conjunction may be used more than once.

Example:

The toddler stood up. The toddler took two wobbly steps. The toddler fell down. (and)

Combination:

The toddler stood up, took two wobbly steps and fell down.

1. The Sri Lankan education system can no longer be called free. The Sri Lankan education system is not equitable anymore. The Sri Lankan education system gives a fighting chance for the gifted among the downtrodden. (neither, nor, yet) (2 marks)

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2. Universities are supposed to be safe havens for freedom of thought. Universities are supposed to be safe havens for diversity of thought. Academics often fall prey to petty schisms. Academics often happily wallow in pools of their own ignorance. (both, and, but, not only, but also)

(2 marks)
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- B. Combine the sentences in each of the following sets into ONE SENTENCE by using the first sentence as the base sentence and adding the other sentences as modifiers (adjectives/adverbs and so on) to the base sentence. You can omit redundant words or add words in your editing without changing the meaning intended in the original sentences.

DO NOT USE RELATIVE PRONOUNS OR SUBORDINATING CONJUNCTIONS.

Example:

The mouse had whiskers and a tail.

The whiskers were thin.

The whiskers were white.

The tail was long.

Combination:

The mouse had thin, white whiskers and a long tail. ✓

The mouse had whiskers, which were white and thin, and a tail, which was long. ✗

3. A kitten was meowing.
The kitten was meowing from a treetop.
The kitten was meowing to its owner.
The kitten was meowing without pause.
Its owner was anxious.
The kitten had ginger hair.
The kitten was tiny.
The kitten was pleading to be rescued from the treetop.

(3 marks)

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4. A beggar begged for a morsel of food.
The beggar begged by the roadside.
The beggar was pencil thin.
The beggar reached out to the passers-by.
The passers-by were indifferent to him.
The beggar reached out with his hands.
His hands were emaciated.
His eyes were sunken deep in the eye sockets.
The beggar begged pitifully.

(3 marks)

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C. In the following sentences (mixed constructions), modifiers are wrongly used as subjects. Edit the sentences either by providing a suitable subject or by turning the modifier into a subject. Changes can be made in the sentences without changing the original meaning intended.

Example:

*By revising again and again, David's grades improved.

Revised:

By revising again and again, David was able to improve (improved) his grades. **OR**

Revising again and again enabled David to improve his grades.

5. * Stranded in the middle of an abandoned cemetery in the pitch-black darkness of a moonless night frightened him. (3 marks)

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6. * Driven by her desire to be unshaken by the ravages of life, the spiritual journey of the young ascetic took her to the furthest confines of her being. (3 marks)

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D. The following sentences have wrong predication. Edit ONLY the underlined parts to make the sentences grammatical.

Example:

*The voters were bored, frustrated, and had no trust in the political system.

Revised:

The voters were bored, frustrated, and distrustful of the political system.

7. * Living life is when you have to merge various strands of chaos into a meaningful whole. (3 marks)

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8. * Our biggest failure as humans is how we don't know that we are but a single thread in the tapestry of life. (3 marks)

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- E. The following sentences have misused gerunds as a result of not being used in the possessive case. Rewrite the sentences by putting the gerunds in the possessive case where NECESSARY. If a sentence is correct as it stands, write correct.

Example:

*Mala appreciated him defending her point of view.

Revised:

Mala appreciated his defending her point of view.

9. I found Priya denying responsibility for the failure of her project both predictable and pathetic. (2 marks)

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10. We heard you shouting orders at the serving staff from a distance. (2 marks)

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- F. The following sentences have some problem with the modifiers used. Edit the sentences according to the information given within brackets so that they will become well-formed. You can add, drop or change words without altering the meaning intended.

11. The dashing young man was courting the pretty young girl from the neighbouring village sporting a well-trimmed moustache and a gleaming ear stud. (*misplaced modifier* – move the modifier). (2 marks)

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- 12. We decided at the directors' meeting to investigate the allegations of misconduct made against the CEO. (*squinting modifier* – move the modifier). (2 marks)

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Question Three

(30 marks)

Write a composition of not less than 250 words based on the following prompt.

Recall an incident/s in which you experienced someone (either you or someone else) showing a great deal of courage and patience in the face of adversity. For readers who are unfamiliar with these incident/s, you are expected to demonstrate the meaning and significance of these incidents through narration and evocative description. Use both *flashback* and *flash-forward* techniques in order to make the narration interesting.

Write your essay in the space provided.

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