



Section One Sentence Construction/Word Rhyming

There are 4 basic word "classes": Nouns, Verbs, Adjectives and Adverbs.

PART I: You will be given a "simple sentence" and asked to expand it, using a variety of words that add depth to the sentence.

PART II: This part will be used to expand your vocabulary by find words that rhyme with the theme's primary focus

PART I	
Simple sentence	Expanded sentence
1. He is hungry	Example: He is very hungry, so he is cooking a large meal for dinner
2. They ate lunch	Example: They ate a late lunch at the local Lebanese restaurant
3. She likes fish	Example: She really likes to eat fish because it is considered a very healthy food
4. They have guest	Example: They usually have guest come every weekend, so they need to start cooking the traditional dish by Friday
5. John went to China	
6. Sara went to Tunisia	
7. We had barbecue	
8. Mike eats fruit	
9. He likes Mexican food	
10. She was invited to dinner	
PART II	
Column A	Column B
KEY WORD	RHYMING WORDS
1. Sour	
2. Sweet	
3. Fish	
4. Meat	
5. Dish	
6. Grill	
7. Fry	
8. Fruit	
9. Bread	
10. Rice	

Section Two Reading & Speaking

ARTICLE A

Gandhi's Vision for Equality Involved Raw Food

The activist sought to bring independence to every Indian—including by freeing up the time that might be spent in the kitchen.

[Source](#)



- For 11 days in the summer of 1893, Gandhi ate nothing but raw food. This was not his first experiment with what he called "vital food," nor would it be his last. Later in life, he would go months without cooking his food. What makes those 11 days in 1893 remarkable is that he kept a food diary in which he carefully recorded everything he ate and everything he felt. He had arrived in South Africa only a few months earlier, a 24-year-old lawyer from India thrown into a profoundly stratified society. He had been kicked off a train for daring to ride first class, and had been physically abused by a racist stagecoach driver. Perhaps the shock of his new world and its inequalities inspired the young Gandhi to focus on something he could control: his diet.
- The first entry of Gandhi's raw-food diary, dated August 22, 1893: "Began the vital food experiment ... Had two tablespoonfuls of wheat, one of peas, one of rice, two of sultanas, about twenty small nuts, two oranges, and a cup of cocoa for breakfast." He soaked the wheat, peas, and rice overnight, but did not cook them. He took 45 minutes to eat the meal, which left him feeling "very bright in



the morning.” By evening, however, he experienced “depression” and “a slight headache.” The next day brought more unpleasant symptoms: “Feeling hungry, had some peas last evening. Owing to that I did not sleep well and woke up with a bad taste in the mouth in the morning.” On the third day, he “woke up uneasy, with a heavy stomach.” The heaviness lingered, as he suffered a persistent indigestion that lasted into the fifth day of his trial. “The vital food,” he concluded, “does not seem to agree well.”

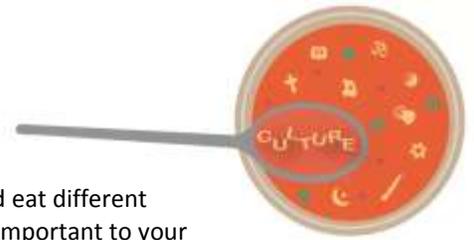
3. On September 2, Gandhi returned to his usual diet. He delighted in “porridge, bread, butter, jam and cocoa.” Eating “the old food” left him feeling “ever so much better.” He did not, however, reject raw food categorically. Like a scientist, he never saw a particular experiment as the last word on a subject. Although his trial had failed, he declared in an 1894 article for *The Vegetarian* magazine, “Vital food may have its grand possibilities in store.” Gandhi would continue to experiment with raw food throughout his life. While he never permanently abandoned cooked food, his experiments with uncooked food grew more successful over time.
4. Raw food appealed to him for many reasons. Chief among them was its simplicity. “That I could dispense with cooking, that I could carry about my own food wherever I went, that I should not have to put up with any uncleanness of the landlady or those who supplied me with food”—all of these reasons led Gandhi to praise the “extreme simplicity” of a raw diet. He also offered nutritional justifications. Like many advocates of a raw diet, he believed that nutrients could be lost in the process of cooking. He expressed special concern for the vitamin A “in leafy vegetables and germinated grains of cereals,” believing that “vitamin A is destroyed by the mere applying of heat.” In order to boost vitamin intake, he noted, “many people take raw vegetables, pulses, wheat, etc., which have sprouted after being soaked in water.”
5. Gandhi saw uncooked food as a way to cleanse the body and the world of impurities. His belief in the social power of raw food places him in opposition to the many philosophers and scientists who have asserted that cooking distinguishes human beings from other animals. The British writer Samuel Johnson put it succinctly: “My definition of man is a cooking animal.” The French anthropologist Claude Lévi-Strauss used the dichotomy between “the raw and the cooked” to distinguish between nature and culture. More recently, the British primatologist Richard Wrangham has argued that cooking played a decisive role in human evolution. Raw-food enthusiasts tend to reject the divide between humans and other animals. Gandhi’s turn toward the raw reflected his ecological awareness that people cannot be separated from nature. But his raw diet was not a repudiation of civilization. Instead of equating cooking with civilization, he believed that raw food could make humanity more civilized.
6. Gandhi saw his raw-food experiments as “very important,” not just for himself but for all of Indian society. By reducing the need for cooking oil and fuel, a raw diet promised economic savings. “There is no need to eat food fried in ghee or oil,” he wrote in 1942. Eating raw also involved less time in the kitchen. Today advocates of “slow food” argue for a return to traditional methods of cooking and eating that prioritize flavor and quality over expediency. By contrast, Gandhi’s desire to liberate India’s poor led him to seek his own version of fast food. To the poor, a little extra money or an hour to spare every day could open up a path to a better life. The liberating potential of a raw diet inspired Gandhi to opine in a 1929 issue of his *Young India* journal that raw food has “a value not merely sanitary but also economic and moral or spiritual.”
7. Gandhi’s raw utopia would emancipate not only India’s poor but also its women. If cooking could be avoided, he suggested in a 1913 article, “much of the time of our womenfolk ... would then be saved.” Once India had gone raw, he predicted, “women will be set free from the prison-house of the kitchen.” Importantly, Gandhi did not equate cooking with oppression. Anyone who loved to cook should be free to do so. What he opposed was a system in which women were forced to cook. By reducing the time necessary to prepare meals, he hoped, a raw diet could liberate women and return the kitchen to its rightful status as a place of joyful creation.
8. Gandhi strove to use his diet to bring swaraj, or self-rule, to every Indian. He failed. Poverty and injustice survived the end of British rule. There is good evidence that Gandhi helped reduce poverty and strengthen Indian democracy. Yet many of his endeavors, including his dietary experiments, proved dramatically less successful than he had hoped. He inspired some people to try eating raw food—but despite his efforts, a mass movement failed to materialize.
9. Today raw food is undergoing a renaissance: Restaurants specializing in raw food have sprouted in cities throughout Europe and the United States, and in many other parts of the world. Gandhi would likely have had mixed feelings about the recent surge of interest in eating raw. Raw food often attracts affluent foodies; in ironic contrast to Gandhi’s vision, the poor are the least likely to eat large amounts of raw food, largely because poor neighborhoods lack access to fresh fruits and vegetables. Such food deserts are common in American cities. In India, the poor often struggle to gain access to sufficient food of any kind. Gandhi hoped that raw food would undo the inequalities that have prevented poor people from having access to healthy food. His dietary utopia remains to be achieved.



ARTICLE B

What Food Tells Us About Culture

[Source](#)



1. Have you ever wondered what the food you eat everyday can tell you about where you come from? Have you ever wondered why people from different parts of the world eat different types of food? Do you ever ask yourself why certain foods or culinary traditions are so important to your culture? There is more of a connection between food and culture than you may think.
2. On an individual level, we grow up eating the food of our cultures. It becomes a part of who each of us are. Many of us associate food from our childhood with warm feelings and good memories and it ties us to our families, holding a special and personal value for us. Food from our family often becomes the comfort food we seek as adults in times of frustration and stress. When I was sick as a kid, I couldn't eat rice because I was too weak, so my mother would cook soup and bring it to bed for me. The smell and taste of the soup became something very familiar to me. Now, whenever I feel tired or stressed, I remember the soup my mom used to make for me, and I feel hungry for that soup.
3. On a larger scale, food is an important part of culture. Traditional cuisine is passed down from one generation to the next. It also operates as an expression of cultural identity. Immigrants bring the food of their countries with them wherever they go and cooking traditional food is a way of preserving their culture when they move to new places.

Continuing to make food from their culture for family meals is a symbol of pride for their ethnicity and a means of coping with homesickness. Many open their own restaurants and serve traditional dishes. However, the food does not remain exactly the same. For example, some ingredients needed to make traditional dishes may not be readily available, so the taste and flavor can be different from the taste and flavor of the dishes that they would prepare in their home countries. Additionally, when immigrants sell food in another country, they do not only sell it to people from the same countries as them, but to people from different countries. Therefore, they have to alter the original dishes to cater to a wider range of customers with distinct tastes and flavor preferences. Alterations to original dishes can create new flavors that still retain the cultural significance of the dish.

4. What stays the same though is the extent to which each country or community's unique cuisine can reflect its unique history, lifestyle, values, and beliefs.

In China, harmony is a vital trait in almost every aspect of life. This is reflected in Chinese cuisine, where almost every flavor (salty, spicy, sour, sweet, and bitter) is used in a balanced way creating delicious dishes with flavors that go well together. Historically, Chinese people have an ornate style, which can be seen in their architecture and costumes, as well as in their food. They believe that food not only needs to be nutritious but also needs to look appealing, so they put a lot of effort into decorating the dishes and making them look colorful, with vibrant red as their traditional color.

5. The cuisine of the United States reflects its history. The European colonization of the Americas yielded the introduction of European ingredients and cooking styles to the U.S. Later in the 20th century, the influx of immigrants from many foreign nations developed a rich diversity in food preparation throughout the country.

As the world becomes more globalized, it is easier to access cuisines from different cultures.

We should embrace our heritage through our culture's food, but we should also become more informed about other cultures by trying their foods. It's important to remember that each dish has a special place in the culture to which it belongs and is special to those who prepare it. Food is a portal into culture, and it should be treated as such.