

Register Number:

Date:

**ST. JOSEPH’S COLLEGE (AUTONOMOUS), BENGALURU - 27**

**VI SEMESTER B.A. CPE END-SEMESTER EXAMINATION: JULY-AUGUST 2022**

 **COMMUNICATIVE ENGLISH**

**CE 6218 - Archiving & Documentation**

**TIME: 2 Hours MAX. MARKS: 70**

**INSTRUCTIONS:**

1. This paper is meant for students of the Archiving & Documentation elective of CPE
2. This question paper contains **FOUR sections and FIVE pages**.
3. You are allowed to use a dictionary during the examination.

# **I. Read the following excerpt and answer any four of the questions below.**

*“Weren’t we frightened? No, we weren’t frightened — everyone tried to scare us, even our parents. But all the children of that area, none of us was scared. Often, we would leave our own roof and climb up onto a neighbour’s, just to see. Then we all got together and started to go into people’s houses. In some we found rice, in others almonds, sevian ... we began to collect all these and pile them up in our house. Great big utensils, patilas, parats ... we collected them all. Yes, we children did this. Then the city elders, Hindus, they felt this was not a good thing, this kind of looting, and it should be stopped, if possible without any ill feeling. About six or seven of the important ones got together and called us. We were all together, our people. They said, don’t do this, you will also be searched later, all your things will be snatched away from you, you shouldn’t do this. But we didn’t stop, we just went on. Our father also told us to stop, and each time he said that we’d say, yes, we’ll stop. But as soon as the men went away to sit down and talk, we would start again ... rice, food, all sorts of nice things. From one shop we stole pure ghee and almonds; at other places we found cloth. We collected so many utensils that we filled up a room as large as this one.*

*Once we’d done this, the city elders announced that all copper utensils that were found in anyone’s house would be confiscated. People should sell them. They must have wanted to get hold of them. So we sold the whole roomful, at two rupees or two and a half rupees a kilo. Later, people realized that this had all been a trick to snatch away all this cheaply — the shopkeepers took a lot of it ... I kept lots of new utensils, hamams, etc., for my wedding. I brought a lot of utensils with me when I got married. I also looted many razais, quilts, some already made and some which I made later with the material we found. There were eleven of us, girls, we all made our dowries with the stuff we collected ... two of those girls were also married in Batala.”*

Maya’s story seemed amazing to me. How could she and her friends have done this? Didn’t anyone try to harm you, we asked. How did you escape the violence?

Maya did eventually admit to being somewhat frightened while she and her friends looted their neighbours’ houses. But, she said, ‘we kept doing this, going from street to street. Our parents were very worried, they kept trying to stop us, saying we would get killed, people would take us for Musalmaans. *But we thought, who’s going to take us away, who’s going to kill us? We call ourselves Harijans. Hindus, Christians, no one can take us away*. (my italics) And like this, we jumped from roof to roof, not really caring what happened.’

The first time I heard this, it came as a shock to me. Loot and theft are a part of all situations of conflict, and for the economically disadvantaged the chaos of the situation offers opportunities to amass goods and wealth, so it was not that that worried me. But, like all Hindus, somewhere deep down inside me I had assumed that Harijans (Dalits), Gandhi’s supposed ‘children of God’, relegated to the fringes of society, were part of the Hindu community, part of ‘us’. Yet, why should they feel this? Was this how they saw themselves? Maya was quite clear that they did not see themselves as Hindus or Christians (or indeed anyone else). Rather, they had their own, distinctive identity. Hard on the heels of this realization came another: in mainstream Hindu society the customary invisibility of the Dalits is based on their status as ‘scheduled castes’, ‘untouchables’ — people whose casteless status somehow places them outside the pale of caste Hindu society. They are the performers of menial, albeit essential, tasks: collecting refuse, cleaning toilets, tasks that must remain unseen, and more, untouched. And precisely for that reason, they remain ‘invisible’ and ‘untouchable’. Here, with Maya, was an ironic twist to this untouchability which, if she was to be believed, actually acted as a protective shield in a fight that was supposed to be between Muslims and Hindus.

## IA. Answer any four of the following questions in about a paragraph each. (4x5=20)

1. Based on Maya’s testimony and the interviewer’s observations following it, what do you think is the historical event that is being investigated? Quote evidence from the excerpt to support your answer.
2. What, in your opinion, is the relationship between the interviewer and the interviewee?
3. Imagine that the writers and researchers of the book from which this excerpt has been taken had approached you to work with them. What role do you think that would have been for, and how would you have contributed to the final book?
4. Further in this passage, the author Urvashi Butalia says, “*Beginning to apprehend this, at first only vaguely, I decided to consciously look for stories that could throw some light on the subject*”. What is the subject to which she alludes? What other ways could she then document it?
5. What is the author’s voice in this excerpt and how do you think that influences your reading of the excerpt?

**II. Read this transcript of an interview, taken from an oral history project aimed at documenting queer lives.**

“September 4, 2020

[Interview transcript has been slightly edited for length and clarity.]

**S.L. ZIEGLER:** This is S.L. Ziegler sitting down remotely with Dre Tarleton. Dre is nonbinary and uses they/them pronouns. Today is September 4, 2020, and we're meeting remotely using Zoom because the COVID-19 pandemic is still very scary. Dre, as we discussed before, this interview is part of the Louisiana Trans Oral History Project, and the goal is to gather real world examples of what it means to be trans in Louisiana, here in the early 21st century, and to donate these interviews to the T. Harry Williams Oral History Center at LSU, and to put them, in part or in whole, on the project's website. So, please know that you can stop this interview at anytime, and if you have any questions about this or anything else at any time, you can let me know. And please also know these interviews are a joint project between the two of us, so you'll have a chance to review the transcriptions and any portions of them can be deidentified or restricted as you deem necessary. Does all that sound good?

**DRE TARLETON:** Yes.

**ZIEGLER: [00:01:07]** Fantastic. Thank you so much. Now, with that out of the way, we mentioned before, as we were just chatting, you are our very first interviewee from St. Mary Parish at all, I think, but definitely from Patterson. And so, if you don't mind, we'll just start with your early life. So, you moved around St Mary parish for the first six years or so. Can you tell us a little bit about what kept you moving?

**TARLETON: [00:01:29]**  So, I don't really know much about what was going on the first like two and a half, three years. My mom is a single mom. She had me when she was like 19. I think we were just kind of bouncing around family members for a while, and then we moved in with her boyfriend. And he was quite abusive. And so, that was what made us move to Amelia, and then once my mom finally had enough dealing with the abusiveness, and she had another baby, we then moved back in with my grandparents. And then we kind of flip flopped a bit until we settled in on Patterson, which is where my grandparents live. My mom's still living out there. So, my whole family's out in the St Mary Parish area. I actually found out my whole family's been out there since end of slavery.

**ZIEGLER:** All in the same parish? Like all in the St. Mary Parish?

**TARLETON:** Yeah. Kind of just dispersed around the parish, but pretty much staying in the parish.

**ZIEGLER:** Out of curiosity, how did you find that out?

**TARLETON:** I was doing a bunch of genealogy stuff, and then I found the slave owner who has my last name that was in St Mary Parish, and I was like, "Oh, wow. Okay." And started looking into it a little more and it just made sense from what I found. Because I found my great-great-great grandmother in the census, and he said he was born in St Mary Parish. I'm like, "Okay, so this is pretty much..."

…

**TARLETON:** [00:05:40] We had about 500 kids in my high school.

**ZIEGLER:**  You mean in total? Like all grades?

**TARLETON:** Mm-hmm (affirmative). I think my graduating class like 125 kids. The principal, she was very much all about the students. I think she knew every one of us by name, and if you needed to go to her about something, you could, and you'd know that she would do what she could to try and get things situated. I was, I wouldn't say rebellious in the constantly breaking rules sense, but I started identifying as an anarchist when I was 13

**IIA. Answer the following question. (1x15=15)**

6. What strikes you about the interview above, and why? What can you take away from this as your own learnings on how to do oral history projects?

# **III. Answer the following questions in about 100-150 words each (2x10=20)**

7. Based on your reading of Blood Island by Deep Haldar, write a note on the book’s scope and its final execution

8. Are there incidents or events in your family’s or neighbourhood’s history that you can turn into an archive? If yes, what is it, and what do you think makes it worthy of preserving?

# **IV. Answer the following question in about 200 words (1x15=15)**

9. How will you, as a researcher or oral historian, design a community memory project about the residents of Bangalore? What are the steps you'll undertake before and during the project? What elements of the project will you pay particular attention to?