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| **ST. JOSEPH’S COLLEGE (AUTONOMOUS), BANGALORE-27** |
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| **END-SEMESTER EXAMINATIONS: MAY 2023 JN 6218-COVERING INTERNATIONAL RELATIONS AND DEVELOPMENT JOURNALISM** |
| **Time: 2 ½ HOURS Max. Marks- 70**  **Instruction:**   1. **This paper is meant for VI semester students of BA-EJP course who have opted for the Development Journalism elective.** 2. **You are allowed to use a Dictionary.** 3. **You will lose marks for exceeding the word-limit.** 4. **This paper contains FOUR pages and THREE sections.** |

**I. Read the following article in by Lauren Collins in ‘The New Yorker’ magazine published on 3rd December 2020 and answer questions that follow.**

Toussaint Louverture, according to the scholar Sudhir Hazareesingh, was “the first black superhero of the modern age.” Louverture was born enslaved on a sugar plantation on Saint-Domingue, a French colony on the island of Hispaniola, sometime in the early seventeen-forties. He was emancipated in adulthood and, at about fifty, led the most important slave revolt in history, effectively forcing France to abolish slavery, in 1794. Next, he united the island’s Black and mixed-race populations under his military command; outmanoeuvred three successive French commissioners; defeated the British; overpowered the Spanish; and, in 1801 authored a new abolitionist constitution for Saint-Domingue, asserting that “here, all men are born, live, and die free and French.”

Napoleon Bonaparte first sent twenty thousand men to overthrow him, reinstating slavery in the French colonies, in 1802. Louverture instructed Jean-Jacques Dessalines to torch the capital city, “so that those who come to re-enslave us always have before their eyes the image of hell they deserve.” Ultimately taken captive, Louverture was deported to France and died within months in a prison in the Jura Mountains. In 1803, Bonaparte’s army was defeated, having lost more soldiers (his brother-in-law among them) on Saint-Domingue than he would, twelve years later, at Waterloo. The next year, the revolutionaries established a new, independent, and free nation: Haiti, the world’s first Black republic.

For the moment, a typical French student completes her high-school education without hearing much about any of this. “It’s thought of as a minor story, not *la grande histoire*,” Elisabeth Landi, a history professor in Martinique, said. In 2009, an inscription honouring Louverture was engraved in a wall at the Pantheon. The story of his country’s revolution is taught in high schools in some of France’s overseas territories.

In metropolitan vocational high schools, whose students are more likely to come from working-class and immigrant families, the recently updated curriculum acknowledges the Haitian Revolution as a “singular extension” of the American and French revolutions. But it is not mentioned in the general lycée curriculum. A future pipe fitter in Paris will thus know that enslaved Black people in a French colony sought and secured their own freedom, but an aspiring politician, having done all her homework at lycée, may understand emancipation simply as a right granted in 1848, by decree of the Second Republic.

Now the Fondation pour la Mémoire de l’Esclavage (Foundation for the Memory of Slavery), an organization whose creation was announced in 2016, under the Presidency of François Hollande, is lobbying French authorities to address these absences. “When it comes to slavery, we don’t teach the same history to all the children of France,” the foundation wrote in a report published this September. The report was issued in advance of the twentieth anniversary of the Taubira law, which in 2001 designated the slave trade and slavery as crimes against humanity, and mandated that school curricula accord them “the substantial place that they merit.”

France’s education system is highly centralized, and the years following the passage of the law saw significant progress in updating historiography, training teachers, and revising textbooks. (The reforms were not without backlash: in 2005, the French legislature passed a law requiring schools to emphasize the “positive role” of colonialism, a stipulation that was subsequently rescinded.)

In 2006, the center-right President Jacques Chirac instituted an annual day of commemoration for slavery, and an arm of the education ministry issued a nonbinding suggestion that Haitian independence be taught in lycée. In a ground-breaking speech, Chirac spoke explicitly of Haiti, invoking Louverture alongside such figures of resistance as Solitude, Cimendef, and Dimitile. “Too few French people know these names,” he said. “However, they are part of the history of France.”

But according to the foundation’s note, the momentum gained with the passing of the Taubira law “has gradually faded.” The Ministry of Education updated the general high-school history program last year. An early draft of the curriculum addressed slavery in the Portugese islands and Brazil, and in the Americas, but not in the French plantation economy. But the Haitian Revolution, specifically, remains absent from the new curriculum.

Philippe Raynaud, the vice-president of the Conseil Supérieur des Programmes, the ministry body that advises on school curricula, pointed out that eighth graders study slavery, and that teachers are free to cover Haiti as part of a unit on the French Revolution, “even if it does not occupy the same place in all high school programs.”

The Haitian anthropologist Michel-Rolph Trouillot argued that the Haitian Revolution has been “silenced” in part because it was “unthinkable even as it happened”: white hegemony so pervaded the world views of white Europeans and Americans, as well as of observers in Saint-Domingue, that they were unable to conceptualize the military triumph and political birth of a Black nation.

Yet, even as French historiography has obscured the Haitian Revolution, its consequences endure today. In 1825, France imposed a hundred-and-fifty-million-franc indemnity on Haiti, under threat of war, forcing the nation to borrow money from a French bank at extortionate rates in order to compensate former slaveholders. Even though the debt was later reduced to ninety million francs, Haiti didn’t finish paying it off until 1947, and, according to Marlene Daut, an expert on Haiti at the University of Virginia, its effects are still being felt.

During the 2017 Presidential race, Emmanuel Macron spoke of the need to face history honestly, calling colonialism a “crime against humanity,” but, recently—with another election coming in 2022 and the far right as one of his strongest competitors—he has struck a less progressive tone. Jean-Michel Blanquer, the Minister of Education, does not appear to be particularly interested in examining the education system’s treatment of colonization. Asked recently on television about the Algerian War, he replied, “If we do more and more repentance, we’ll have less and less integration,” adding that the French were better off “not looking to excuse ourselves every five minutes for everything.”

**I A. Answer any TWO of the following questions in 200-250 words EACH. (2x15=30)**

1. The writer says, “A future pipe fitter in Paris will thus know that enslaved Black people in a French colony sought and secured their own freedom, but an aspiring politician, having done all her homework at lycée, may understand emancipation simply as a right granted in 1848, by decree of the Second Republic”, is this difference in teaching history a problem? Although the writer uses this sentence to elaborate on the difference in teaching history in trade schools versus general schooling, but is the framing of the sentence also seems to be problematic? Elaborate.

2.Thewriter quotesJean-Michel Blanquer, the Minister of Educationsaying“If we do more and more repentance, we’ll have less and less integration,” What do you think he means and do you agree/disagree with the minister? Substantiate.

3. The Haitian anthropologist Michel-Rolph Trouillot argued that the Haitian Revolution has been “silenced” in part because of what he calls “white hegemony”, what is your understanding of the term “white hegemony”? Elaborate using examples drawn from the article and your own reading.

**I.B. Answer the following question in 100 words. (10 Marks)**

4. The Central Government and some State governments in India have undertaken initiatives to revise history texts books and rethink pedagogical practices, what is the rationale being offered by the governments for the same and would you agree with this rationale? Elaborate.

**II. Read the following article from ‘The Economist’ published in November 2022 and answer the questions that follow.**

Migrant workers are often treated very badly. There is much less sexual freedom than in Western countries. It is not a democracy. These [statements](https://www.economist.com/culture/2022/11/10/the-world-cup-is-tarnished-should-fans-enjoy-it-anyway) are true of Qatar, where the month-long finals of the football [World Cup](https://www.economist.com/middle-east-and-africa/2018/12/01/how-qatar-is-preparing-for-the-world-cup-despite-an-arab-embargo) begin this weekend. They are also true of Russia, which hosted the previous World Cup, and China, which hosted the most recent Olympic games, last winter. In fact, Qatar is a much more suitable country to host a big sporting event than either of those two. At best, Western criticism of the decision to award the games to [Qatar](https://www.economist.com/middle-east-and-africa/2022/11/17/qatars-neighbours-hope-for-a-world-cup-tourism-boom) fails to distinguish between truly repugnant regimes and merely flawed ones. At worst, it smacks of blind prejudice. A lot of the indignant pundits sound as if they simply do not like Muslims or rich people. Qatar may not be a democracy, but it is not the despicable despotate of cartoonish editorials. The previous emir, under no popular pressure at all, introduced elections of a sort. He also set up a news channel, Al Jazeera, that is more outspoken than its Arab rivals, even if it goes easy on Qatar itself. That is a far cry from Vladimir Putin’s Russia, where you get sent to prison for describing the war in Ukraine as a war, let alone denouncing it. And it is a world of difference from China, where no peep of political dissent is tolerated. The Argentine junta that hosted the World Cup in 1978 threw critics out of helicopters.

The world also looks at migrant workers in Qatar through a distorted lens. For one thing, the emirate is more open to foreign labour than America or any European country. Native Qataris make up only 12% of the population—a proportion supposedly more enlightened countries simply would not tolerate. Although these migrants are sometimes mistreated, the wages most earn are life-changing, which is why so many want to come in the first place. And whereas hosting the Olympics twice has not made China more democratic, the chance to stage the World Cup has led to an improvement in Qatar’s labour laws.

The claim that Qatar is a den of homophobia is also misleading. Gay sex is illegal, it is true, but so is all sex outside marriage. There are few prosecutions for violating these laws, however. And such conservative but seldom-enforced laws are common throughout much of the developing world, and in almost all Muslim countries. Qatar hardly stands out.

Then there are the claims that [Qatar](https://www.economist.com/international/2022/11/17/the-qatar-world-cup-shows-how-football-is-changing) bribed its way to World Cup glory. That may be true, although no clear proof has ever been made public. But if it is, it says more about FIFA, the body governing international football, than it does about Qatar. The world is always going to have rich countries; it needs sporting authorities able to guard against undue influence.

The strongest argument against Qatar as a host is environmental. With the world overheating, it seems mad to fly in legions of players, fans and hangers-on to run about in new, air-conditioned stadiums on grass sustained by desalinated water. The hosts’ claim that the event will be carbon-neutral is dubious. But this is a vice of all big sporting events, to some degree. Thanks to clever engineering, cooling the stadiums is not as polluting as you might imagine. And the 3.6m tonnes of carbon dioxide that FIFA says the tournament will emit is just 0.01% of global emissions this year.

Unless [FIFA](https://www.economist.com/graphic-detail/2022/11/17/international-sporting-events-are-increasingly-held-in-autocracies) wants the tournament to rotate among Finland, Norway and Sweden, it cannot always hold it in a blameless spot. The idea of bringing the World Cup to the world is only right. The Middle East is full of fans, but has never hosted the event before. Nor has any Muslim country. If the World Cup is ever to be held in such a place, Qatar is a perfectly good choice.

**II.B. Answer ANY TWO of the following questions in 200-250 words EACH. (2x10=20)**

5. What is the justification offered in the article to Qatar’s unfair labour laws and policies? What is your opinion on these justification?

6. The article states that, “A lot of the indignant pundits sound as if they simply do not like Muslims or rich people” with respect to western media’s criticism of Qatar hosting the FIFA world cup, do you agree/disagree with this statement? Elaborate.

7.The article states, “Unless [FIFA](https://www.economist.com/graphic-detail/2022/11/17/international-sporting-events-are-increasingly-held-in-autocracies) wants the tournament to rotate among Finland, Norway and Sweden, it cannot always hold it in a blameless spot.” Is this a fair assertion? Should international sporting organisation take into account a country’s human rights records before they are allowed to host international tournaments?

8. Do you think the article is a departure from other reportage that covered the football World cup in 2022 in the context of Qatar’s human rights records? Elaborate on your agreement or disagreement with the statement above. What do you think is the intent of the article?

**III. Graphic novelists like Marjane Satrapi, Joe Sacco and others have used graphic novels to write about human rights and conflict reporting, both as personal narratives and reportage.** **Draw a four or six panel page that uses either of the two headlines & nut graphs below to create the opening frames for a graphic feature. (Stick figures that tell your story are acceptable.) (10 Marks)**

# **Meet Edris, the big yellow school bus that roams Yemen’s refugee camps**

Mobile classrooms are crossing deserts to reach some of the two million Yemeni children missing school due to the civil war.

**OR**

**In Rotterdam, the world's first 'floating farm' is helping save agricultural land**

The port of Rotterdam is not only the largest in Europe, but also the location of an [unusual farm](https://floatingfarm.nl/). Since 2019, dairy cows have been kept here - in a barn that floats in the harbour basin.

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