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

**B.A. EJ/JP –VI SEMESTER**

**END SEMESTER EXAMINATION: APRIL 2024**

**(Examination conducted in May/June 2024)**

**JNE 6323: COVERING INTERNATIONAL RELATIONS AND DEVELOPMENT JOURNALISM**

**(For current batch students only)**

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| **This paper contains FOUR pages and FOUR sections.** |  |
| **Time: 2 HOURS Max. Marks- 60**  **Instructions:**  **1. This paper is meant for VI semester students of BA-JNE course who have opted for the Development Journalism elective.**  **2. You are allowed the use of a Dictionary.**  **3. You will lose marks for exceeding the word-limit.**  **PART A**  **Write leads for ANY FIVE of the following headlines in TWO or THREE sentences EACH (5x2=10)**  1. Israel approves plans for 3,400 new homes in West Bank settlements (BBC news (Digital) on the 7th of March 2024)  2. El Nino, clear skies cause Bengaluru to sweat in February as temperature remains high. ( Deccan Herald on the 7th of March 2024)  3. Bharat Jodo Nyay Yatra and the power of walking. (Frontline 2nd March 2024)  4. Issue of Caste-based census – an emerging issue in 2024 Lok-Sabha elections? (India Today 2nd March)  5. Electoral bonds disclosure: Contempt plea in Supreme Court against SBI over time extension. (The Times of India, 8th March 2024)  6. Parliamentary Committee Adopts Amendments to Replace Colonial-Era Laws Amid Dissent. (Deccan Chronicle, 6th November 2023)  **PART B**  **II.A. Read the following appeal written by prominent development economists to the Prime Minister, in support of government funding for the Mahatma Gandhi National Rural Employment Guarantee Act (MNREGA) in 2023, and answer the questions that follow.**  We are writing to express our deep concern about the future of India’s National Rural Employment Guarantee Act.  The MNREGA was enacted in 2005 with unanimous support from all political parties. It is a far-reaching attempt to bring some much-needed economic security to the lives of millions of people who are on the margin of subsistence.  “Despite numerous hurdles, the MNREGA has achieved significant results. At a relatively small cost (currently 0.3% of India’s GDP), about 50 million households are getting some employment at MNREGA worksites every year. A majority of NREGA workers are women, and close to half are Dalits or Adivasis. A large body of research shows that the MNREGA has wide-ranging social benefits, including the creation of productive assets.  Recent research also shows that corruption levels have steadily declined over time. While corruption remains a concern, experience shows that it can be curbed, and the battle against corruption in MNREGA has helped to establish new standards of transparency in other social programmes as well.  Against this background, it is alarming to hear of multiple moves (some of them going back to the preceding government) to dilute or restrict the provisions of the Act… The Central Government appears to be considering an amendment aimed at restricting the MNREGA to the country’s poorest 200 districts. This runs against a fundamental premise of the Act: gainful employment that affords basic economic security is a human right.  The message seems to be that the new government is not committed to the MNREGA and hopes to restrict it as much as possible. We urge you to reverse this trend and ensure that the programme receives all the support it requires to survive and thrive.  **Answer ALL the following questions in FIVE-EIGHT sentences EACH. (3x5=15)**  7. What is the MNREGA Act? Why do you think the economists writing this letter are in support of the Act?  8. The present government has not been in support of the MNREGA scheme, what do you think their opposition to the scheme is based on?  9. Write a pitch for an investigative journalism article that attempts to evaluate the claims made by the economists in this letter.  **PART C**  **Read the following article by Nick Dall published in the ‘Aljazeera’ published on the 3rd of March 2024 and answer the questions that follow.**  Stopping at the Wembley Bakery in Belgravia – a Cape Town suburb designated for “Coloured” people only [during apartheid](https://www.apartheidmuseum.org/exhibitions/race-classification) – is best done on an empty stomach. It means you can really tuck into the seemingly endless rows of freshly baked cakes, tarts, cookies and doughnuts.  Many of the confections will be familiar to international visitors, but others can only be found in certain parts of Cape Town: fragrant “koesisters” dusted with desiccated coconut, meringue-topped “Hertzoggies” and garish pink-and-brown “tweegevrietjies”.  Unlike the man it is named after – the Afrikaner nationalist JBM Hertzog, who first came to power a century ago – the Hertzoggie is a bite-sized delight. A crisp biscuit shell is filled with chunky apricot jam and topped with delicately spiced coconut meringue before being popped in the oven for a final singe. The cookie was invented by Hertzog’s white, female supporters in the 1920s, and continued to be baked at National Party – the party that would go on to implement apartheid in 1948 – events for decades to follow.  But the Hertzoggie would also find favour among a different segment of the population.  “Hertzog made two promises,” explains chef Cass Abrahams, a legendary Muslim cookbook author and radio. “He said that he would give the women the vote, and hy sal die slawe dieselfde as die wittes maak (he would make the slaves equal to the whites).” Her choice of words is not accidental: Almost two centuries after the abolition of slavery, Abrahams and the Cape Malay (the descendents of enslaved Muslims from Indonesia and elsewhere) community have not forgotten their history of bondage.  “Cape Malay women became terribly excited by Hertzog’s promises,” Abrahams continues. “So, they baked their own, spicier version of the Hertzoggie … for a while.”  After the events of 1930, when Hertzog broke the second of his promises, by leaving women of colour disenfranchised, so they returned to their ovens to bake a sarcastic version of the Hertzoggie: the crudely iced and sickly sweet pink-and-brown tweegevrietjie, or two-faced cookie, which lacks the delicacy and refinement of the original – deliberately so. “Women would bake them both and put them next to one another and tell their children the story of General Hertzog,” says Abahams.  Both versions are still baked today, a familiar sight at Cape Malay teas, weddings and funerals – and “especially at Eid”, Abrahams adds. The Wembley Bakery sells about 1,500 classic Hertzoggies and 800 tweegevrietjies in an average week.  In the 1920s, South African politics was all about the so-called “native question” – that is, coming up with a workable solution to the inconvenient and incontrovertible truth for the white minority, that people of colour far outnumbered those with white skin.. Men of all races could vote in the Cape Province (providing they met the property and literacy franchise qualifications), but only white males could vote in the three other provinces: Transvaal, Natal and Orange Free State.  From 1919 onwards, Hertzog, as leader of the opposition, made a concerted effort to win the Coloured vote. His “new deal for Coloureds” was simple, wrote Gavin Lewis in his seminal history of Coloured politics in South Africa: “In return for their support of [Hertzog’s] policies, Coloureds would share in the privileges legislated for white workers, and would be exempted from the restrictions applied to Africans.”  Thanks in part to this promise, Hertzog – in coalition with the largely English-speaking, but equally racist, Labour Party – was able to topple Smuts at the 1924 election.  At the same time, the women’s suffrage movement was belatedly gathering steam in South Africa. While most Western nations granted women the right to vote in the years immediately following World War I, South Africa was slower on the uptake.  Only in South Africa could allowing women to vote take democracy backwards. But that is exactly what Hertzog managed with the Women’s Enfranchisement Act of 1930. By granting a Union-wide unqualified franchise to white women over the age of 21, Hertzog reduced the Coloured vote from 12.3 percent of the electorate to 6.7 percent overnight. The even smaller Black vote was also effectively halved by the Act.  This act was but the latest development in a decades-long trend of the erosion of Coloured civil rights.” Incensed, Coloured women once again took to their ovens to bake tweegevrietjies or two-faced cookies. At its base, the tweegevrietjie is identical to the Hertzoggie. But instead of the meringue topping it is adorned with sugar icing: half pink and half brown. Abrahams says it was a visual representation of “the white man with a black heart who broke promises.”  Fatima Sydow, a cookbook author and TV chef who spoke to Al Jazeera before her [untimely death in December](https://www.dailymaverick.co.za/article/2023-12-20-tributes-pour-in-for-beloved-queen-of-cape-malay-cooking-fatima-sydow/), interpreted the topping even more literally: “My aunty always told me that, for her, the pink and brown icing was a visual representation of the Group Areas Act that underpinned apartheid. It reminded her that she couldn’t sit on that bench or swim at that beach” – the Act had designated suburbs, beaches, schools, jobs, trains and buses for particular race groups.  What is in no doubt, Abrahams says, is that it was “an act of defiance.” Sydow agreed, “My people could not express themselves vocally because they would be arrested. So, they let their baking do the talking.”  **Answer ANY TWO of the following questions in 150 words EACH (2x10=20)**  10. Tweegevrietjie is identical to the Hertzoggie, but with a crucial difference, what is the story of this difference?  11. Baking Tweegevrietjie and Hertzoggie was an “act of defiance”, do you think that food and cooking can be ‘acts of defiance?’ Is there a cooking/eating of a dish that you think is your act of defiance? Elaborate.  12.The writer says, **“**Only in South Africa, could allowing women to vote actually take democracy backwards”. How did the then South African government manage to do this? Do issues of women’s rights become bargaining chips for electoral politics? Elaborate with examples of your own.  **PART D**  **13.** **What follows is the Facebook post by Palestinian writer Noor al-Din Hajjaj. Read the prose and draw a six-panel graphic story based on his post (stick figures will do.) (15 Marks)**  This is why I am writing now; it might be my last message that makes it out to the free world, flying with the doves of peace to tell them that we love life, or at least what life we have managed to live; in Gaza all paths before us are blocked, and instead we’re just one tweet or breaking news story away from death.  Anyway, I’ll begin.  My name is Nour al-Din Hajjaj, I am a Palestinian writer, I am twenty-seven years old and I have many dreams.  I am not a number and I do not consent to my death being passing news. Say, too, that I love life, happiness, freedom, children’s laughter, the sea, coffee, writing, Fairouz, everything that is joyful—though these things will all disappear in the space of a moment.  One of my dreams is for my books and my writings to travel the world, for my pen to have wings so that no unstamped passport or visa rejection can hold it back. Another dream of mine is to have a small family, to have a little son who looks like me and to tell him a bedtime story as I rock him in my arms. |  |
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