



Register Number:
Date: 19-11-2020

ST. JOSEPH'S COLLEGE (AUTONOMOUS), BANGALORE-27
M.A. ENGLISH - III SEMESTER
END SEMESTER EXAMINATION: NOVEMBER 2020
EN 9218: Indian Literature – III – Dalit and Bahujan Literature

Time – 2^{1/2} hours

Max Marks – 70

Instructions

1. This paper has TWO printed pages and FOUR parts.
2. Don't exceed the suggested word limit.

Read the following excerpt from *Annihilation of Caste* and answer the questions that follow:

It is a pity that Caste even today has its defenders. The defences are many. It is defended on the ground that the Caste System is but another name for division of labour; and if division of labour is a necessary feature of every civilized society, then it is argued that there is nothing wrong in the Caste System. Now the first thing that is to be urged against this view is that the Caste System is not merely a division of labour. It is also a division of labourers. Civilized society undoubtedly needs division of labour. But in no civilized society is division of labour accompanied by this unnatural undoubtedly needs division of labour. But in no civilized society is division of labour accompanied by this unnatural division of labourers into watertight compartments. The Caste System is not merely a division of labourers which is quite different from division of labour—it is a hierarchy in which the divisions of labourers are graded one above the other. In no other country is the division of labour accompanied by this gradation of labourers. [2:] There is also a third point of criticism against this view of the Caste System. This division of labour is not spontaneous, it is not based on natural aptitudes. Social and individual efficiency requires us to develop the capacity of an individual to the point of competency to choose and to make his own career. This principle is violated in the Caste System, in so far as it involves an attempt to appoint tasks to individuals in advance—selected not on the basis of trained original capacities, but on that of the social status of the parents.

Answer the following questions in about 100-150 words each: (3x5=15)

1. Give an example to demonstrate your understanding of the sentence "Caste System is not merely a division of labour, it is also a division of labourers."
2. Does this passage make a good case for reservation? Explain.
3. "It is a pity that Caste even today has its defenders" – illustrate this with examples/anecdotes through the discussions inside and outside the Indian Literatures classes this semester.

Answer the following question in about 200 words: (1X15=15)

4. In what ways has research through auto ethnography been different from other methods of research? Can caste be better understood/explained in any other way of research? Substantiate your argument using your experience with writing an auto ethnographic paper.

Read the following extract from an article and answer the questions that follow:

Ask any TamBrahm, and they would swear by their kula deivam (family God) that not wrapping up a meal with thayir-sadam (curd rice) and some lemon pickle is enough to get you ostracised. If you cut us TamBrahms with a knife, curd is as likely to flow as blood.

How can I ever forget the faux pas that almost cost me my TamBrahm status? It was three months into my marriage, and I had invited my side of the family for a chaat dinner: An impressive spread of chole chaap, pav bhaji, and bhel puri. My family dug in with great relish. But near the close of the meal, I saw a couple of aunts standing around the table, their eyes distraught. Amma was beckoned, and there were murmurs. I caught the word "thayir." A grief-stricken "aiyyo" was passed around for everyone to add to.

Worse, there was no curd in my super Sindhi fridge. My husband promptly got into action. How could he offend his in-laws? Four big cups of curd were ordered from the grocer across the street. That evening, had the utterly butterly Amul girl not come to my rescue, I would have gone down in history as the "woman who calls people over but does not serve curd".

Answer the following questions in about 150 words each: (2x10=20)

5. Does curd rice have caste? Do you know of other foods that have caste? Explain.
6. Examine the words "ostracised", "status", "blood". What do they offer the reader in terms of how social identities are acknowledged, protected, and maintained? What other words in the extract offer similar ideas?

Answer ANY ONE of the following questions in about 200-250 words: (1X20=20)

7. Is it necessary for more people to know about the lived experiences and realities of caste? Why?
8. Write about a text and the discussion that followed in class that helped you understand this course better.

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