COURSE CODE: HSS F369   **TIME: 2.00 – 5.00 P.M.**
MAX MARKS: 40   **DATE: 08.05.2023**

1. **Analyze the following excerpts with relevant concepts and theories (Marks 20; Word limit – 300-400 words)**

A. The old lady from the neighborhood who had come to see Ma told Naani. "This time Lalli will definitely have a boy "……………..

   "Who knows, perhaps even this time"……….moaned Ma as she put on a pathetic expression and began pairing her nails…………………….

   Naani folded her hands and prays ; " Oh goddess, protect my honour. At least this time let her take a son from her parent's home"

B. "She turns her eyes and see something white. Her own cloth. Nothing else. Suddenly she hopes against hope. Perhaps they have abandoned her. For the foxes to devour. But she hears the scrape of the feet. She turns her head and the guard leans on his bayonet and leers at her."

2. **Analyze the following news text with relevant concepts and theories (Marks 20 ; Word limit 300-400 words)**

   To make educational campuses more democratic, address systemic caste bias

                                                  By Prashant Ingole and Raju Chalwadi

                                                  Feb 18, 2023 06:24 PM IST

The suicide of a first-year student at IIT-Bombay brings to the fore how premier educational institutes are failing to acknowledge the appearance of caste on their premises.

If one starts writing on the working of caste in Indian academia, there is very little that's new, especially for those who see caste as a hydra-headed everyday reality. In his famous 1936 lecture, Annihilation of Caste, Dr BR Ambedkar clearly mentioned, "[…] turn in any direction you like, caste is the monster that crosses your path. You cannot have political reform, you cannot have economic reform, unless you kill this monster." Caste also stops people from having a a sense of fellowship, and, therefore, it is necessary to talk about how caste operates in the everyday, even if it's repetitive. It helps dominant sections of the society to maintain their status quo, and forces downtrodden communities to keep suffering.

In premier academic institutions where many students come from elite and upper-caste backgrounds, pupils from marginalised communities suffer multiple layers of discriminatory practices.

In 2016, the suicide of PhD student Rohith Vemula at the University of Hyderabad created a pan-Indian student protest against what they called an institutional murder, but pernicious casteism and the ecosystem that incubates it hasn't been dented. No year passes without Dalit students perishing due to rampant discrimination. In such cases, suicide is never accidental but a fallout of the dominant caste culture that should be held accountable. Therefore, it's not just academic failure but multiple layered discriminatory practices that should be held responsible.

This has come again to the fore with the suicide of a first-year student at IIT-Bombay. Premier educational institutes are failing to acknowledge the appearance of caste on their premises. In spaces such as IITs, asking one's rank is also a twisted way of inquiring one's caste. Like society outside university boundaries, in educational spaces, too, caste plays a critical role in defining boundaries of friendship and compassion. For students of marginalised sections, caste limits access to peer support, critical resources shared by seniors, and even access to professors' offices. Caste invades everyday spaces such as hostel rooms, dining halls, and labs to shape a sociality that creates a hostile environment for marginalised students. Conversations about "merit", "family background", and "IIT tag" are common on campus. This deep and systemic invasion, coupled with relatively weaker academic training in the past, leads to isolation and exclusion among oppressed students.