**ST. JOSEPH’S UNIVERSITY BANGALORE – 27**

**BA END SEMESTER EXAMINATION – MAY-JUNE 2023**

**Journalism and Ethical Practice – JNI 221**

**Time: 2 hrs Max. Marks: 60**

**Instructions:**

1. **This paper is for students of II semester JIN/JPP.**
2. **This paper has THREE parts and TWO PRINTED PAGES.**
3. **Answer the questions as instructed and mention word count.**
4. **You may use a dictionary.**
5. **You will lose marks for copying from the extract. Answer in your own words.**

**Part - A**

1. **Read this extract from Amman Madan’s *Deccan Herald* piece ‘Casteism is more than Brahminism’.**

Social exclusion occurs in casteism through the control of resources, power, and culture. The exact structure of social groups practising this varies from place to place. In north-central Karnataka, the most intense use of caste to control, dominate, and oppress is done by the Lingayats, who are the dominant caste there. In the south of Karnataka, this is done by the Vokkaligas.

One argument in favour of calling this a Brahminical system is that in many places, casteism is legitimised by certain Hindu scriptures that place the Brahmins at the top of society. This creates an ideology of hierarchy that defends social exclusion. However, Richard Burghart has pointed out that there exist not one but at least three ideologies of hierarchy in India: that of the Brahmins, that of the Rajputs, who believe themselves to be higher than the Brahmins (“we are manly, and we feed them!”), and that of the ascetics, who believe themselves to be distinct from and superior to the rest.

Veena Das, and others argue that there may actually be several symbolic hierarchies other than the well-known Brahminical one. In Punjab, for example, many Jutts firmly assert that their own cultural practices of eating chicken and consuming alcohol are far superior to “effeminate” practices like vegetarianism. The ideology of hierarchy here is based on the Jutt culture, not the Brahmin culture.

It can be argued that the core of casteism is power, not symbolic hierarchy. Casteism is much bigger than Brahminism. As a system of social closure through marriage restrictions and ideologies of hierarchy, it flourishes wherever it gives political, economic, and symbolic advantages. When practiced by the powerful, it further aids their domination; when practised by the weak, it strengthens their resistance against domination. Casteism clashes with the needs of a complex industrial society where people must cooperate and work together by going beyond their older identities. It goes against the ideas of freedom and equality, which are needed for people to work together with mutual respect. In today’s times, the forms of caste are changing, and its effects often operate behind the scenes through social networks and cultural domination. Brahminism is only one of the several forms it may take. Ignoring its many other forms prevents us from strengthening human dignity and well-being.

**I.A Answer the following question in 150-200 words. (15 Marks)**

1. The author says that in today’s times, “the forms of caste are changing, and its effects often operate behind the scenes through social networks and cultural domination.” Do you agree with the idea that casteism that operates behind the scenes? Why?

**I.B Answer ONE of the following questions in 100-150 words. (10 marks)**

2. Why does the author say, “When practiced by the powerful, it further aids their domination; when practised by the weak, it strengthens their resistance against domination.”?

3. Which of the many conversations you have had with others on casteism and gender has been memorable as a part of your assignments?

**Part B**

**II. Answer the following questions in 150-200 words each. (2x10=20)**

4. Jia Tolentino’s in ‘The I in the internet’, says she was in love with the internet. “…the first time I used it at my dad’s office and thought it was the ULTIMATE COOL… I was completely amazed at the marvel of having a profile and chatting and IMS!!” When was the first time you were exposed to the internet? How did you first access the internet? What has changed since then?

5. What do you think about your internet usage pattern? Does it have a role in your life? How big?

**Part C**

**III. Respond to the following twitter argument between A and B in a thread of
 FIVE tweets of 240 characters each: (15 marks)**

1. **A:** I don’t understand why rich people haggle so much over small things like auto fares or vegetables. I know whatever 30-40rs they save is meaningless to them when they can drop 10k without batting an eye, but it can mean a lot to the working-class person on the other end.

**B:** Do not forget everything has a butterfly effect. When some people pay a higher cost for a commodity, automatically the prices of the commodity increases which ultimately results to a burden on middle and lower class. Never Overpay.

**A:** Overpay? The auto driver asking you for 50rs more is doing it because the base fares aren’t enough. Inflation and a stagnating economy is hurting the middle class, not some guy asking 20rs extra for bananas because he needs to pay his kid’s school fees.

\*\*\*\*\*