**ST. JOSEPH’S COLLEGE (AUTONOMOUS)**

**FINAL EXAMINATION – APRIL 2018**

**VI SEMESTER BA - OPTIONAL ENGLISH**

**OE 6313: South Asian Literatures - II (Elective)**

**Time: 2 ½ hours**

 **Max Marks: 70**

**Instructions:**

1. **This paper is meant for VI Semester EJP students who have chosen South Asian Literature-II as their Elective.**
2. **You are allowed to use a dictionary**

**Read the following passage and answer the questions set on it:**

The Sinhala-only language movement ensued when hitherto politically and economically marginalized Sinhalese forces coalesced to demand preferential treatment from the government…The initial agitation surrounding the language issue was … called the swabasha (self-language) movement.

The swabasha movement included both Sinhalese and Tamils who campaigned for their respective languages to replace English. It must be recognized that the swabasha movement was not designed to revamp the [colonial] governmental structure. On the contrary, it was an attempt by the hitherto marginalized vernacular speakers to change the criteria by which the opportunities for socioeconomic upward mobility via education and government employment were determined. The proponents of swabasha wanted the rules of the game tweaked so that they too could partake of the spoils. […]

The excellent English education system instituted by American missionaries in the northern regions had taught many Tamils English. Indeed, by 1930, literacy in English in the Northern Province was second only to Columbo. […] The paucity of industry and agriculture in the northern regions, the prestige and security stemming from state sector employment, and the opportunity thereby for upward social mobility in the rigidly casteist Tamil society encouraged many northern Tamils to migrate south seeking a university education and governmental careers. Tamils consequently became heavily overrepresented in the elite Ceylon Civil Service, the judicial service, and higher education. Two years prior to independence, for example, Tamils made up 33 percent of the civil service and 40 percent of the judicial service. They also accounted for 31 percent of the students in the university system. In the medical and engineering fields, Tamils numerically equaled the Sinhalese. Such over-representation diminished the appeal of the swabasha movement for upper-class and upper-caste Tamils, and the movement to replace English with the vernacular languages was thus Sinhalese-led. […]

Sinhalese nationalists, apparently agitated over the Tamils being overrepresented in the coveted civil service, began to adopt a communalist posture and demanded that swabasha mean Sinhala-only. This demand was the first real indication that the informal rules governing Sinhalese-Tamil coexistence could be undermined … What is important to recognize is that the socio-economic structures that encouraged government employment, given the security and prestige such employment afforded during an era of economic scarcity, were a major reason for the call for Sinhala-only. […]

In resorting to chauvinistic rhetoric, Bandaranaike was well assisted by numerous lay Buddhists and activist Bhikkuhs, who together organized emotive and impressive processions demanding a Sinhala-only policy. Such bhikkus anathematized the Tamils as "parasites," argued that linguistic parity was undemocratic and unjust, since 80 percent of Ceylonese spoke Sinhala, and cliamed that the failure to institute a Sinhala-only policy "would be the death-knell of the Sinhalese". These monks evidenced no desire for compromise and instead suggested that Sri Lanka was for the Sinhalese only. For example, one leading monk thundered: "The Dravidians want parity or Tamilnad. We will give them neither. This country belongs to the Sinhalese. We can't give even an inch it to the Tamils." Other monks claimed that not just Sinhala but Buddhism too would disappear if parity was instituted. […]

It was obvious that a Sinhala-only policy would have a radical effect on minorities' future employability, especially in the state sector. With the bill's passage, Suntharalingam complained, "the Sinhalese would hold all jobs from top to bottom and the Tamils would hold the scavenging and latrine cooly The Tamil protests that accompanied the passage of the Sinhala-Only Act were unprecedented. When the bill was introduced on June 5, 1956, the Tamil Federal Party organized a satyagraha (peaceful protest) outside the parliament building. The Tamil protest was met by a counter-protest organized by the Eksath Bhikkhu Peramuna. A mob representing the latter attacked the Tamil protesters and was responsible for unleashing riots that killed nearly 150 Tamils. […] Tamil leaders characterized the Sinhala-Only Act as a form of "apartheid,"…jobs."… (Neil DeVotta, 2004)

**Answer the following in about 200 words each: (2x15=30)**

1. Explain in detail what is understood by the “swabhasha movement” in Sri Lanka. What are its implications for identity construction among both Sri Lankan and Tamil communities?
2. In what ways did the Sinhala-only policy impact the minorities? In what ways is it associated with the Eksath Bhikkhu Peramuna. Comment on its effects with regard to the civil war in Sri Lanka.

**Answer the following in about 200 words each: (3x10=30)**

1. Explain why “freedom of expression” has often been challenged by different forms of censorship in South Asia. Provide suitable evidence to substantiate your argument
2. Between *My Beautiful Launderette* and *ABCD*, which film do you resonate with the most? Explain with suitable arguments
3. Review the book and film *Reluctant Fundamentalist* and show how it exposes the conditions of the outsider in US. Comment also on the nature and culture of discrimination that the protagonist faces in the US.

**Answer any one of the following in about 150 words each: (1x10=10)**

1. What according to you are the reasons for cultural conflict in India? Explain using suitable argument drawing from your reading so far this semester.
2. Elaborate on Gandhi’s views with regard to national language. Comment on its implications for multi-culturalism in India.