

Maulana Azad National Urdu University

Programme: M.A. English

IV Semester Examination, April /May–2026

Course Title: **Dalit Literature: An Introduction**

Course Code: **MAEN402CCT**

Time: **3 Hours**

Max. Marks: **70**

Note: This question paper consists of three parts: Part-A, Part-B and Part-C. Number of words to answer each question is only indicative. Attempt all parts.

Part-A contains **10** compulsory questions of multiple choice/fill in the blank/very short answer type question. Answer all questions. Each question carries 1 mark. **(10x1=10 Marks)**

Part-B contains **08** questions, of which students are supposed to answer **05** questions. Answer a descriptive question in approximately 200 words. Each question carries 04 marks. **(5x6=30 Marks)**

Part-C contains **05** questions, of which students are supposed to answer **03** questions only. Answer each question in approximately 500 words. Each question carries 10 marks. **(3x10=30 Marks)**

Part-A

1. Attempt all questions.

- i. According to Sharatchandra Mukhibodh, Dalit literature is primarily:
 - a) Aesthetic expression
 - b) Political propaganda
 - c) A literature of protest and resistance
 - d) Mythological narrative
- ii. *The Poisoned Bread* by Arjun Dangle is
 - a) A novel
 - b) A short Story
 - c) An anthology of Dalit writings
 - d) An Autobiography
- iii. Bandhumadhav's *The Poisoned Bread* symbolizes:
 - a) Wealth
 - b) Happiness
 - c) Toxicity of caste oppression
 - d) Food scarcity
- iv. The poem "Mother" emphasizes:
 - a) Sacrifice within marginalized life
 - b) Happiness and weakness
 - c) Wealth
 - d) Power and authority
- v. Kumud Pawde's struggle with Sanskrit highlights:
 - a) Caste-based exclusion from knowledge systems
 - b) Upper-caste dominance over knowledge
 - c) Both
 - d) Only b option
- vi. The significance of Kumud Pawde's story lies in:
 - a) Language learning
 - b) Personal success
 - c) Tradition
 - d) Assertion of intellectual equality and dignity
- vii. *Ants among Elephants* was first published in _____
- viii. *The Prisons We Broke* was originally published in Marathi in the year ____ and was translated by ____
- ix. The novel *Untouchable Spring* spans multiple generations to.....
 - a) Show wealth and poverty
 - b) Focus on one individual character
 - c) Depict continuity of oppression and resistance
 - d) Entertain
- x. Ambedkar's *Annihilation of Caste* critique of religious texts indicates that:
 - a) Social inequality is structurally supported by ideology
 - b) All traditions are equal
 - c) Religion is unnecessary
 - d) Religion promotes equality

Part-B

2. Define Dalit Literature with reference to Sharatchandra Muktibodh.
3. Examine Baburao Bagul's concept of Dalit literature as human literature beyond caste boundaries.
4. The characters in *The Poisoned Bread* are victims of both hunger and caste. Discuss.
5. How is poverty depicted in the poem "Mother"? Explain.
6. Discuss education as a tool of resistance in *The Story of My Sanskrit*.
7. How does the text *The Prisons We Broke* expose the double oppression faced by Dalit women?
8. Why is *Annihilation of Caste* considered a revolutionary text? Explain.
9. Analyze how issues of caste, gender, and inequality are portrayed across the prescribed Dalit texts.

Part-C

10. Discuss how Bandhumadhav employs simple, everyday situations to expose systemic social injustice in *The Poisoned Bread*.
11. How does Kumud Pawde challenge caste-based restrictions in education in *The Story of My Sanskrit*?
12. Explain how *Ants among Elephants* combines personal narrative with social history.
13. Critically discuss how Baby Kamble represents the lived experiences of Dalit women in *The Prisons We Broke*.
14. In what ways does Dalit literature differ from mainstream Indian literature? Explain.
