



Register Number:

Date:

ST. JOSEPH'S COLLEGE (AUTONOMOUS), BANGALORE- 27
MA ENGLISH – III SEMESTER
END SEMESTER EXAMINATION OCTOBER 2019
EN :9318 ENGLISH STUDIES - III

Time: 2 ½ hours

Max. Marks: 70

This question paper contains THREE sections and THREE printed pages.

SECTION-A

Read The following passage and answer the questions set on it

Foucault's work is largely concerned with the relation between social structures and institutions and the individual...the notion of the individual is problematic for Foucault, nevertheless, it is in the relationship between the individual and the institution that we find power operating most clearly. Throughout his career, in works such as *The History of Sexuality* (1978), *Power/Knowledge* (1980), *The Birth of the Clinic* (1973) and *Discipline and Punish* (1977), he focused on the analysis of the effects of various institutions on groups of people and the role that those people play in affirming or resisting those effects. Central to this concern with institutions is his analysis of power. His work is very critical of the notion that power is something which a group of people or an institution possess and that power is only concerned with oppressing and constraining. What his work tries to do is move thinking about power beyond this view of power as repression of the powerless by the powerful to an examination of the way that power operates within everyday relations between people and institutions. Rather than simply viewing power in a negative way, as constraining and repressing, he argues, particularly in *The History of Sexuality, Vol. I* (1978), that even at their most constraining, oppressive measures are in fact productive, giving rise to new forms of behaviour rather than simply closing down or censoring certain forms of behaviour... Power should be seen as a verb rather than a noun, something that does something, rather than something which is or which can be held onto. Foucault puts it in the following way in *Power/Knowledge*: 'Power must be analysed as something which circulates, or as something which only functions in the form of a chain . . . Power is employed and exercised through a netlike organisation . . . Individuals are the vehicles of power, not its points of application' (Foucault 1980: 98). There are several important points to note here: first that power is conceptualised as a chain or as a net, that is a system of relations spread throughout the society, rather than simply as a set of relations between the oppressed and the oppressor. And, second, individuals should not be seen simply as the recipients of power, but as the 'place' where power is enacted and the place where it is resisted. Thus, his theorising of power forces us to reconceptualise not only power itself but also the role that individuals play in power relations – whether they are simply subjected to oppression or whether they actively play a role in the form of their relations with others and with institutions (Sara Mills,2003)

Answer the following in not more than 200 words each

(15x2=30)

- 1) The writer above in her understanding of Foucault's work suggests that "power" is a more "verb" than a "noun". Using your reading of Foucault in

class, explain how power is more about “performance” than about “possession”. Comment also on how these ideas about power are useful for literary and cultural studies

- 2) This above extract does not foreground Foucault’s ideas about ‘discourse’ and ‘its relations with power’. Using your reading of Foucault’s “Scientia Sexualis”, explain Foucault’s notion of discourse and power. Comment also on how this notion can be employed in literary/cultural studies

SECTION-B

Answer any TWO of the following in not more than 200 words (15x2=30)

- 3) Do you think Barthes ideas, particularly about “the death of the author/birth of the reader” are anticipated by Wimsatt and Beardsley in their understanding of “intentional fallacy”? Argue your point of view using your reading of these thinkers and theorists.
- 4) Do you consider Edward Said’s perspectives on imperialism/colonialism similar to or different from Gayatri Spivak’s view of the same? Argue your point of view using the texts you have studied.
- 5) Show how Bakhtin’s notions of the ‘dialogic’ are explored in the extract from *After Bakhtin: Essays on Fiction and Criticism*. Comment on how it can be deployed for reading literary texts

SECTION-C

Read the following:

It is better to explain what deconstruction is not than what it is. According to Derrida, deconstruction is not an analysis, a critique, or a method. Derrida does not want deconstruction to be misunderstood as an analysis, a critique, or a method in the traditional sense in which philosophy understands these terms. In these negative descriptions of deconstruction, Derrida is seeking to "multiply the cautionary indicators and put aside all the traditional philosophical concepts." This does not mean that deconstruction has absolutely nothing in common with an analysis, a critique, or a method because while Derrida distances deconstruction from these terms, he reaffirms "the necessity of returning to them, at least under erasure." Derrida's necessity of returning to a term under erasure means that even though these terms are problematic we must use them until they can be effectively reformulated or replaced.

Answer the following question in not more than five sentences: (1x5=5)

- 6) The above extract explains what deconstruction is not. According to your reading on the course, what then is deconstruction in brief?

Read the following

In the context of literary texts or poetry, a liberal humanist reading would embrace the following precepts:

1. Literature is timeless and transcends its historical context (that is, it is intrinsically valuable and fundamentally ahistorical)
2. It is self-contained; a reader doesn't have to look to outside material to understand its meaning;
3. It should be read in isolation from other material

4. Human nature is essentially unchanged; people today have the same feelings and desires as people from hundreds or thousands of years ago
5. People are individuals and that individuality can be defined as our "essence"
6. The purpose of literature is to preserve or enhance these essential values, in a subtle way
7. The form and content should be organically linked, that is, the structure of the poem (meter and rhyme, stanzas and line breaks, etc.) should enhance the meaning
8. It should be true or real or genuine; that is, it should articulate a truth in a new and direct way that avoids cliché.
9. It should show rather than tell
10. The role of the critic is to help the reader unlock the true meaning of the piece. (Barry, Peter, 2013)

Answer the following in not more than 5 sentences

(1x5=5)

- 7) From your reading of the liberal humanist approach to literary criticism, Identify TWO of the most important of the ten tenets from the above extract. Explain why you think those two tenets (you have chosen) are significant for literary study