

Third Semester M.A. Degree Examination
English Language and Literature
(from 2022 admission onwards)
Model Question Paper
Paper X- EL.532: Critical Studies II

Time:3 hours

Marks: 75

I. Answer any five of the following questions in about 50 words

1. What is magic realism?
2. Define Cyborg.
3. What are simulacra and simulation?
4. Discuss the orient and occident.
5. Briefly define “deep time”..
6. Briefly explain the concept of Rhizome.
7. Discuss Historiographic Metafiction.
8. Define Fabulation

(5 x2= 10)

II. Answer any five of the following questions in about 100 words

9. How are the terms hybridity and mimicry related?
10. What is Biopolitics?
11. How does Said define Orientalism?
12. What is meant by the agency of objects?
13. Compare humanism and transhumanism.
14. Elucidate the role of Intertextuality in the postmodern scenario.
15. Discuss the argument that Dipesh Chakravarty puts forward regarding capitalist history and anthropogenic climate change.
16. How is reification related to hyperreal according to Baudrillard?

(5x5= 25)

III. Answer any two of the following questions in about 300 words choosing one from each group

Group A

17. How does Partha Chatterjee problematise the concept of the nation in his ‘Whose Imagined Community’?
18. Define Anthropocene. Differentiate between deep time and historical time with reference to Dipesh Chakrabarty’s essay.
19. What are the emerging areas in contemporary critical theory?

Group B

20. Discuss posthumanism, transhumanism and anti humanism as theories for the twenty first century.

21. Elaborate on the various dimensions of postmodernism according to Lyotard.

22. "It is now impossible to isolate the process of the real, or to prove the real."

Analyse this statement in the light of postmodern simulation and simulacra.

(2x 15= 30)

IV. Critically analyze any one of the following texts in about 150 words using any critical theory you have studied.

23. Culture generates desires – for vehicles and appliances, for certain kinds of gardens and dwellings – that are among the principal drivers of the carbon economy. A speedy convertible excites us neither because of any love for metal and chrome, nor because of an abstract understanding of its engineering. It excites us because it evokes an image of a road arrowing through a pristine landscape; we think of freedom and the wind in our hair; we envision James Dean and Peter Fonda racing toward the horizon; we think also of Jack Kerouac and Vladimir Nabokov. When we see an advertisement that links a picture of a tropical island to the word paradise, the longings that are kindled in us have a chain of transmission that stretches back to Daniel Defoe and Jean-Jacques Rousseau: the flight that will transport us to the island is merely an ember in that fire. When we see a green lawn that has been watered with desalinated water, in Abu Dhabi or southern California or some other environment where people had once been content to spend their water thriftily in nurturing a single vine or shrub, we are looking at an expression of a yearning that may have been sparked by the novels of Jane Austen. The artefacts and commodities that are conjured up by these desires are, in a sense, at once expressions and concealments of the cultural matrix that brought them into being.

This culture is, of course, intimately linked with the wider histories of imperialism and capitalism that have shaped the world. But to know this is still to know very little about the specific ways in which the matrix interacts with different modes of cultural activity: poetry, art, architecture, theatre, prose fiction and so on. Throughout history these branches of culture have responded to war, ecological calamity and crises of many sorts: why, then, should climate change prove so peculiarly resistant to their practices?

24. The Commissioner went away, taking three or four of the soldiers with him. In the many years in which he had toiled to bring civilization to different parts of Africa he had learned a number of things. One of them was that a District Commissioner must never attend to such undignified details as cutting a hanged man from a tree. Such attention would give the natives a poor opinion of him. In the book which he planned to write he would stress that point. As he walked back to the court he thought about that book. Every day brought him some new material. The story of the man who had killed a messenger and hanged himself would make interesting reading. One could almost write a whole chapter of him. Perhaps not a whole chapter but a reasonable paragraph, at any rate. There was so much else to include, and one must be firm in cutting details. He had already chosen the title of the book, after much thought: The Pacification of the Primitive Tribes of the Lower Niger.

25. I like to think (and
the sooner the better!)
of a cybernetic meadow
where mammals and computers

live together in mutually
programming harmony
like pure water
touching clear sky.

I like to think
(right now, please!)
of a cybernetic forest
filled with pines and electronics
where deer stroll peacefully
past computers
as if they were flowers
with spinning blossoms.

I like to think
(it has to be!)
of a cybernetic ecology
where we are free of our labors
and joined back to nature,
returned to our mammal
brothers and sisters,
and all watched over
by machines of loving grace.

(1x10= 10)