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(A-18) Seat NO: _____ No. Of Printed Pages: 2

SARDAR PATEL UNIVERSITY
M. A. Final (EXTERNAL) Examination
Tuesday, 26 April 2016
Time: 02.30 p.m. to 05.30 p.m.
Subject: ENGLISH PAPER: VI (ENG – 506)
Literary Criticism

INSTRUCTIONS:

- (i) Attempt FIVE questions
- (ii) Question No. 6 is COMPULSORY
- (iii) All questions carry equal marks

1. A Discuss the meaning of sign, signifier and signified as explained by Ferdinand Saussure.

OR

B Describe Foucault's idea about the Founders of Discursivity as explained by him in his essay "What Is an Author?"

2. A Write a critical note on Depersonalization of Poetry as expressed by T. S. Eliot.

OR

B Explain T. S. Eliot's idea about the tradition and the historical sense.

3. A Examine Wolfgang Iser's arguments in "Interaction between Text and Reader".

OR

B Write an essay on Formalism and its relevance in literature.

4. A Comment on different archetypes of literature with reference to Northrop Frye's essay "Archetypes of Literature".

OR

B Examine the role of Feminism in awareness and empowerment of women in society.

5. A Discuss Barthes' arguments in his essay "Death of the Author".

OR

B Write a critical note on the theory of Rasa.

6. Critically appreciate the following poem **OR** paragraph.

POEM

When she left me
After lunch, I read
For a while.
But I suddenly wanted
To look again
And I saw the half-eaten
Sandwich,
Bread,
Lettuce and salami,
All carrying the shape
Of her bite.

"Still Life" by A. K. Ramanujan

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(P.T.O.) ...2...

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PARAGRAPH

Enter any village. On the outskirts where the manure heaps are, you are received by a barrage of barks. The reception given by the animals is symbolic. The village wants, above all things, to be left alone.

The village has a deep suspicion of any one from beyond, especially from the cities. "Why don't you leave us alone?" the villagers seem to ask. "You have taken away the food from the mouths of our artisans; you have sowed the seeds of intrigue and faction in our quiet and placid fields; you have robbed us of our best boys and planted schools to rob us of more; you have angered our gods and insulted our grand fathers; you have built up an administrative machine operating in a devious, mysterious way. What new experiment in exploitation have you devised of late? Leave us alone," they seem to say from behind their stony stares and effortful smiles.

Indeed it is hard to for the villagers to grasp the meaning of "rural uplift" and the sincerity of "rural service", when so much of it is still a stunt. Like mother looking on when the young calves frisk about in glee, they watch the slogan-led enthusiasts in amusement and in doubt. "Have you no parents to keep you at home?" they inquire of the simple minded visionaries from school and college who sniff about in villages during vacations in order to improve sanitation. The wisecracks of the village – those who command its confidence and shape its future – shake their heads in silent disdain as the reconstructors, after their morning 'cleaning campaign', jump on to their bicycles. They say, "We have imbibed water from this very tank for a thousand years. And now these young colts tell us it is poison!" Or, "We know this trick. Sure they are out for some mischief, for whoever heard of rich people's children sweeping the streets?..."

(From "Problems of Village Uplift" by N. Kasturi)

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