

ENTRANCE EXAMINATION, 2013

M.Phil./Ph.D. ENGLISH

[Field of Study Code : ENGP (135)]

Time Allowed : 3 hours

Maximum Marks : 70

Question No. 1 is compulsory and is worth 30 marks.
Answer **any two** of other questions, which carry 20 marks each.

Make sure you clearly indicate which question and sub-question you attempt.

1. (a) In the last few decades, many departments of English or English Studies have moved in their orientation towards Culture Studies. How are the labels 'English', 'English Studies' and 'Culture Studies' different? What major changes in the course curriculum, methodology of teaching and research, and cross-disciplinary skills would the transformation of departments of English or English Studies into departments of Culture Studies require? What are your considered arguments on the efficacy of such a transformation?

Or

- (b) Do you agree that the relationship between a literary theory and a literary text has been fairly uneven wherein concepts and categories from a theory are uncritically used to make sense of a literary text? Or, could it be contrary as well, where a literary text may pose serious questions to the Universalist claims of a literary theory? With reference to at least one non-Western literary text and any one of the following literary theories, discuss how a literary text, owing to its different contexts of production, may as well inflect a literary theory, and not simply be dependent upon it for its interpretation :

- (i) Marxism
- (ii) Feminism
- (iii) Postcolonialism
- (iv) Psychoanalysis
- (v) New Historicism and Cultural Materialism

2. Examine at least one text that you may have read to discuss how any one of the following literary forms has undergone expansion of its generic boundaries, adopted cross-generic properties, or given way to new subgenres in the contemporary period :
- (a) Novel
 - (b) Drama
 - (c) Poetry
3. How relevant is the study of 'classical' theories to the study of contemporary literature and culture? Write your answer with reference to at least one contemporary text and any one of the following 'classical' theoretical texts :
- (a) Plato's—*The Republic*
 - (b) Aristotle's—*Poetics*
 - (c) Longinus's—*On the Sublime*
 - (d) Abhinavagupta's—*Abhinavabharati*
 - (e) Anandavardhana's—*Dhvanyaloka*
4. (a) What do you understand by a 'semiotic' analysis of a discourse—literary or otherwise? Take up a text of your choice and show how you can look at that text as a 'semiotic' universe of signification.

Or

- (b) Do you think that a semiotic understanding of cultural/literary discourses can offer us radical possibilities of thinking the ethicopolitical concerns of our times in a new way? Show why.
5. (a) "The introduction of Dalit testimonies as historical narratives of experience is a way of introducing counterviews on the caste system." Discuss.
- Or
- (b) "Lived experience is not about freedom of experience but about the lack of freedom in an experience." Critically discuss this statement in the context of marginal literatures.
6. (a) "It seems to me that the best art is political and you ought to be able to make it unquestionably political and irrevocably beautiful at the same time." Justify this observation by Toni Morrison in *Rootedness : The ancestor as foundation* with an examination of four African-American novels.