

STELLA MARIS COLLEGE (AUTONOMOUS) CHENNAI – 86
(For candidates admitted from the academic year 2023 – 2024)

B.A. DEGREE EXAMINATION, NOVEMBER 2023
BRANCH XII - ENGLISH AND COMMUNICATION SKILLS
FIRST SEMESTER

COURSE : ALLIED CORE
PAPER : INTRODUCTION TO SUBALTERN WRITING
SUBJECT CODE : 23CE/AC/SW15
TIME : 3 HOURS **MAX. MARKS: 100**

I.	SECTION A Answer all the questions: (20x1=20 marks)	CO	KL
1.(i)	<u>Fill in the blanks:</u> Fanon argues that decolonisation is always a _____ type of struggle.	CO1	K1
(ii)	The colonial world is a _____ world.		
(iii)	The colonial rule is sustained by violence and _____.		
(iv)	The governors of society who enjoy luxury and freedom that is not permitted to the oppressed is the ruling _____.		
(v)	The _____ folk and the lokavritta folk have different values and different ideas of right and wrong.		
(vi)	<i>Kunti and Nishadin</i> is a subversive reading of the epic _____.		
2. (i)	<u>Choose the correct answer:</u> The gaze that the colonised subject casts at the colonist's sector is a look of _____. (a) compassion (b) frustration (c) envy	CO1	K1
(ii)	Freire claims that the radical is never a _____. (a) objectivist (b) subjectivist (c) rationalist		
(iii)	_____ mythicizes and thereby alienates. (a) Radicalisation (b) Decolonisation (c) Secterianism		
(iv)	In the colonial society, _____ seize the power. (a) beneficiaries (b) colonists (c) the indigenious		
(v)	The colonist derives his validity, that is _____, from the colonial system. (a) wealth (b) grandeur (c) individualism		
(vi)	When I was growing up, people told me I was _____. (a) yellow (b) white (c) dark		
3.	<u>State whether the following statements are true or false:</u>	CO1	K1
(i)	The radical is not afraid to confront, to listen and to see the world unveiled.		
(ii)	The colonised intellectual easily forgets the purpose of decolonization, to defeat colonialism.		
(iii)	Decolonisation can be described accurately as, 'the first shall be last'.		

(iv)	The colonised world is a compartmentalized world divided in three.		
(v)	An eye for an eye, a tooth for a tooth, that's the way of the lokavritta.		
(vi)	Mahasweta Devi's "Kunti and the Nishadin" is based on the epic <i>The Mahabharata</i> .		
(vii)	Nishadin is a tribal woman.		
(viii)	Gandhari told Kunti "you haven't confessed to your greatest sin?"		
II.	SECTION B Answer any TWO of the following questions in about 150 words each: (2 x 10 = 20 marks)	CO	KL
7	Discuss Freire's concept of humanisation.	CO1	K2
8	Explain Saeed Mirza's <i>The First Lady and the Terrorist</i> as a narrative on cross- cultural friendship.	CO1	K2
9	How does Mahasweta Devi project the hegemonic power, hypocrisy and patriarchal domination exemplified through the royal quarters of Kunti?	CO1	K2
10	Attempt an essay on Wong's "When I was Growing Up" as a poem of resistance.	CO1	K2
III	SECTION C Answer the following questions in about 400 words: (2 x 20 = 40 marks)	CO	KL
11 a)	Examine how Freire affirms that pedagogy of the oppressed cannot be carried out by the Sectarrians. OR	CO2	K3
b)	Elaborate on Frantz Fanon's perception that the process of decolonisation is always violent.		
12 a)	Justify Mahasweta Devi's "Kunti and the Nishadin" as a parable of modern times that interrogates the dominant power structure. OR	CO3	K4
b)	Evaluate Moraga's reference to the capacity of heat to change the shape of things, in her poem "The Welder".		
V	SECTION D Read the passage given below and answer any one of the questions in about 150 words: (1 x 10 = 10 marks)	CO	KL
13	The colonized world is a world divided in two. The dividing line, the border, is represented by the barracks and the police stations. In the colonies, the official, legitimate agent, the spokesperson for the colonizer and the regime of oppression, is the police officer or the soldier. In capitalist societies, education, whether secular or religious, the teaching of moral reflexes handed down from father to son, the exemplary integrity of workers decorated after fifty years of loyal and faithful service, the fostering of love for harmony and wisdom, those aesthetic forms of respect for the status quo, instill in the exploited a mood of submission and inhibition which considerably eases the task of the agents of law and order. In capitalist countries a multitude of sermonizers, counselors, and "confusion-mongers" intervene	CO4	K5

	<p>between the exploited and the authorities. In colonial regions, however, the proximity and frequent, direct intervention by the police and the military ensure the colonized are kept under close scrutiny, and contained by rifle butts and napalm. We have seen how the government's agent uses a language of pure violence. The agent does not alleviate oppression or mask domination. He displays and demonstrates them with the clear conscience of the law enforcer, and brings violence into the homes and minds of the colonized subject.</p> <p>a) Examine the role of the agents of law and order in the colonised world.</p> <p style="text-align: center;">OR</p> <p>b) Assess the passage in the context of the language used by the government's agent.</p>		
VI 14	<p>Read the poem given below and answer any one of the questions in about 150 words: (1x10=10 marks)</p> <p style="text-align: center;">Birds in Prison - J.V. Pawar</p> <p>Shouting slogans to condemn or uphold A blaze of fire marches forth And forest fires take birth In oceans which seek to oppose.\what obstacle shall now withhold Our turning volcanic vein by vein Digging trenches Every inch of the terrain? What fear does imprisonment pose? \life itself was suffering Conceived as a prison... Yet it did have some advantage It was possible to dynamite The prison at its base. How many jails, how many barracks... It's impossible to count them The oceans are stormy impossible to try and bind them! birds have drunk deep of winds of equality oh, do not enslave them! they'll soar aloft bearing your prison along. Do not underrate them. (This is a Marathi Dalit poetry translated in English by Charudatta Bhagwat. This poem resonates the anguish of the oppressed Dalit society by the persona who is filled with rage, frustration and discontent because of subjugation caused by the conventional beliefs in the age-old caste system)</p> <p>a) Identify Pawar's powerful use of imagery and the meaning it reflects in the given poem.</p> <p style="text-align: center;">OR</p> <p>b) Interpret the assertion of the subaltern voices represented in the poem.</p>	CO5	K6