

**STELLA MARIS COLLEGE (AUTONOMOUS) CHENNAI 600 086**  
**(For candidates admitted during the academic year 2015-16 and thereafter)**  
**SUBJECT CODE: 15EL/AC/SW25**  
**B. A. DEGREE EXAMINATION, APRIL 2019**  
**BRANCH XII – ENGLISH**  
**SECOND SEMESTER**

**COURSE : ALLIED – CORE**  
**PAPER : SUBALTERN WRITING**  
**TIME : 3 HOURS**

**MAX. MARKS : 100**

**SECTION A**

**I. Answer any three of the following in about 200 words each: (3x15=45 marks)**

1. How does Franz Fanon capture the relation between decolonisation and violence?
2. Discuss why Paulo Freire promotes Radicalization over Sectarianism.
3. Vandana Gupta says that Mahasweta Devi “invents and reinterprets popular history to empower the subaltern with their own symbolic mythical domain.” Discuss in the context of “Kunti and the Nishadin”.
4. In her Foreword to *This Bridge Called Our Backs: An Introduction to “The Future of Critical Race Feminism”*, Angela Onwuachi-Willig says, “In order for oppression to be lifted for one group, we who believe in freedom must avoid the urge to create simple categories that silence “non-mainstream” legal voices “in order to privilege others.” Analyse Nellie Wong’s poem “When I was Growing Up” in this context.
5. I am a welder.  
Not an alchemist.

What does Moraga want to convey through poem “The Welder”.

**SECTION B**

**II. Answer any two of the following in about 600 words each. (2x20=40 marks)**

1. How does Sugirtha Rani’s poem “A Faint Smell of Meat” represent subaltern experience?
2. Analyse the characters of Linda and Rasheed, in *The First Lady and the Terrorist* as representatives of the subaltern.
3. “For Fanon, colonial domination and rule were based on violence, not only the bloody violence of conquest, and physical repression-torture, but also the bloodless psychological violence of imposed values, understandings, and identities.” Discuss with reference to the prescribed text.

4. Though there are differences in the themes and concerns of the poetry of the subaltern depending on the time and regional contexts in which they were written, yet there is a thread of commonality that connects them. Discuss with reference to the prescribed poems.

### SECTION C

**III. Analyze the given passage using the hints given below.**

**(1x15=15 marks)**

**Hegemonic power, proletariat, agency, subordination and repression, subjugated knowledges.**

This afternoon, as Kunti was about to sit on a rock under a tree in the forest, she felt an unease in the usually peaceful place, as if the breeze itself was spreading a sense of alarm.

She grew alert, watchful.

Today the forest was not quiet. Flocks of birds were leaving their nests and flying away. Monkeys were leaping from tree to tree, vanishing into the depths of the forest. Astonishingly, even herds of cheetal were fleeing somewhere.

What has happened?

Nishad men – women – children with their pet hunting dogs were walking off, carrying bundles of belongings on their heads.

Well, let them go. Let them desert the forest. Today Kunti would ask Mother Earth, where had she gone wrong, what was her crime, when would she be able to forgive herself?

She started at the sight of someone's shadow.

The elderly Nishadin.

Kunti raised astonished eyes. Why was this dark-skinned woman carved of black stone standing so close to her? Bending down towards her? Searching her eyes?

No confessing of sins today?

You . . . you . . .

I've heard you out day after day, waiting to see if you will confess your gravest sin.

Your language . . . like mine . . .?

Oh yes, I not only understand it, I speak it too. Of course you never thought of us as human, did you? No more than the mute rocks, or trees, or animals.

But . . . you never spoke a word . . .

Today's the day I've been waiting for. We've been seeking you for years. We don't enter the town, you see. In the end you came to us, it was bound to be. We've waited years for you, Kunti!

You know my name?

The Nishadin laughed. She said, it hurts, doesn't it?

That a Nishadin should call you by name? Yes, I took your name. In this forest you are defenceless, Kunti. Your sons are not with you, they can't send in their soldiers to punish us.

Do you know that rishis dwell in this forest?

Oh, we see plenty of rishis about. This is the land our birth, you know. Devi Aranyaka is our mother.

Abruptly, Kunti felt drained and exhausted. They had come to the forest ashram from Gangadwar. Wishing to do penance and starve her emaciated body to death. Why, then, did she feel offended at a Nishadin's effrontery in addressing her by name?

What is it, Nishadin, what do you want?

You haven't confessed to your greatest sin.

Yes, I have. You follow my language, you heard me.

No, Kunti! That was a sin committed during your rajavritta life even though your son was not yet King.

I spoke of Karna too.

The rajavritta folk and the lokavritta folk have different values, different ideas of right and wrong. If a young Nishad girl makes love to the boy of her choice and gets pregnant, we celebrate it with a wedding.

What kind of law is that?

Nature's law. Nature abhors waste. We honour life. When a man and woman come together, they create a new life. But you won't understand.

What are you saying? That my confession has no value?

For you it does. Not for us. But to the people of the lokavritta, to sacrifice or harm innocents in one's own self-interest is the most unpardonable sin. You are guilty of that sin.

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