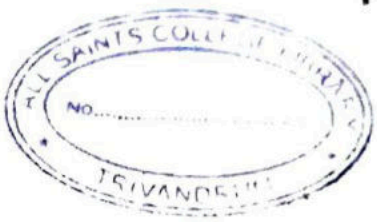
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Fourth Semester M.A. Degree Examination, June 2022

English Language and Literature

EL 242 : CULTURAL STUDIES

(2017 Admission Onwards)

Max. Marks : 75

Time : 3 Hours

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

1. Pseudo Individualization
2. What is decoding?
3. Sub culture
4. How is hegemony practiced?
5. High culture and Low Culture
6. Knowledge as Power
7. Illusion of realism
8. Phallocentrism.

(5 × 2 = 10 Marks

II. Write short notes on any **four** of the following each in about **150** words.

1. Distinguish between Culture Industry and mass culture.

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2. Ideology and false consciousness.

3. Raymond Williams' idea of culture.

4. Major genres associated with Indian popular cinema.

5. Reinventing Indian nationalism in Lagaan.

6. How does Mulvey charge Hitchcock films of fetishistic scopophilia?

7. Woman as image.

8. Political Unconscious and Postmodern Culture.

(4 × 5 = 20 Marks)

III. Write an essay on any **three** of the following choosing **one** from each section:

SECTION – A

1. How do Adorno and Horkheimer conceive the operations of Culture Industry as mass deception?

2. How does film *Lagaan* demonstrates "Otherness"?

3. How does Stuart Hall's theory about encoding and decoding redefine communication?

SECTION – B

4. Comment on Arjun Appadurai's conceit that "commodities, like persons, have social lives".

5. Discuss different possible definitions given to popular culture by John Storey?

6. How does ideology functions in advertisements?

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SECTION – C

7. Provide a theoretical reading of any ONE of the following texts. Adopt a theoretical framework prescribed for study.

I do give value.
Like preachers, I sell vision,
like perfume ads, desire
or its facsimile. Like jokes
or war it's all in the timing.
I sell men back their worse suspicions:
that everything's for sale,
and piecemeal. They gaze at me and see
a chain-saw murder just before it happens,
when thigh, ass, inkblot, crevice, tit, and nipple
are still connected.
Such hatred leaps in them,
my beery worshippers! That, or a bleary
hopeless love. Seeing the rows of heads
and upturned eyes, imploring
but ready to snap at my ankles,
I understand floods and earthquakes,
and the urge to step on ants.

8. The girl wakes up with cold toes. She gathers twigs, leaves, bits of paper, cloth and empty Lipton cartons before setting them on fire. Her father fans the flames. The girl, the boy, four of the laborers and the girl's father sit around the fire with their chai, yawning. Sun rays are trapped in fog. The morning feels like evening. The unbroken-broken cups hidden among the Banyan's roots must be covered in frost, the girl thinks, wondering if she should show them to the boy. But what if he has a girlfriend at school? What if he has held her hand? When a laborer coughs, the boy says that his mother coughs all the time.

Something is wrong with her lungs.

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'I'll become a doctor and treat her,' he adds.

'Treat us also,' jokes the laborer.

The boy smiles. 'I will.'

The chai has finally awakened the men. They won't stop talking now.

'People should-be able to become whoever they want to be.'

'But the problem is that there are too many people'.

And too few things one can become.'

'And fewer things one can sell to buy rice.'

Their laughter is followed by silence.

'I want to become Beyoncé,' the girl says.

'Who?'

9. There are people who think that wrestling is an ignoble sport. Wrestling is not a sport, it is a spectacle, and it is no more ignoble to attend a wrestled performance of Suffering than a performance of the sorrows of Arnolphe or Andromaque. Of course, there exists a false wrestling, in which the participants unnecessarily go to great lengths to make a show of a fair fight; this is of no interest. True wrestling, wrong called amateur wrestling, is performed in second-rate halls, where the public spontaneously attunes itself to the spectacular nature of the contest, like the audience at a suburban cinema. Then these same people wax indignant because wrestling is a stage-managed sport (which ought, by the way, to mitigate its ignominy). The public is completely uninterested in knowing whether the contest is rigged or not, and rightly so; it abandons itself to the primary virtue of the spectacle, which is to abolish all motives and all consequences: what matters is not what it thinks but what it sees.

(3 × 15 = 45 Marks)

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