

08/08/24 F.N

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Reg. No. :

Name :

Fourth Semester M.A. Degree Examination, July 2024

English Language and Literature

EL 544.5 : THEORIZING SEXUALITIES

(2022 Admission)

Time : 3 Hours

Max. Marks : 75

- I. Answer any five of the following questions in about 50 words.
1. Write a note on hypermasculinity depicted in Classical mythology.
2. Comment on the influence of colonialism in the masculinisation of religion in India.
3. Write a note on androgyny in Christ.
4. Explain how Shikhandin and Rishyasringa in the Mahabharata challenge traditional gender norms?
5. How do gender stereotypes influence the agency and autonomy of the characters in the poem "The Wound Dresser"?
6. How does the imagery serve as a metaphor for sexual desire and affection in "Her Breast is Fit for Pearls"?
7. Analyze how Shakespeare's sonnet 73 fits into or challenges literary traditions of representing sexuality and aging.
8. Comment on the issues of gender identity as explored in 'The Quilt.'

(5 × 2 = 10 Marks)

P.T.O.



- II. Answer any **five** of the following questions in about 100 words.
9. Examine the norm of heterosexuality in religious texts and traditions.
 10. How do Jerry and Peter subvert traditional masculine traits, and how does this affect their interaction?
 11. Examine the Mohini and Ayyappa myths.
 12. Discuss the power dynamics in Kamara's relationships in "On Monday of Last Week."
 13. Comment on the central argument in "Nowhere to Call Home?"
 14. How does the speaker's journey in "Diving into the Wreck" symbolize a quest for self-discovery and identity?
 15. How does Jagose's analysis of homosexual desires challenge conventional understanding of sexual orientation and identity categories?
 16. Analyze the intersectionality of identity in "Cinnamon Gardens," considering how factors such as ethnicity, class, and gender intersect with sexuality.

(5 × 5 = 25 Marks)

- III. Answer any **two** of the following questions in about **300** words choosing **one** from each group.

GROUP A

17. How does *Rite of Passage* challenge traditional gender roles through its characters and narrative?
18. Examine the primary considerations and challenges faced by social workers in their engagement with MSM communities in third-world contexts, as articulated by Mukul Kesavan?
19. Discuss Ismat Chughtai's critique of patriarchal norms and the portrayal of rebellion in "The Quilt."



GROUP B

20. How does *Walking the Walk* depict acts of resistance and empowerment within the LGBTQ+ community?
21. Critically evaluate how Freud and Lacan challenge societal norms regarding sexuality. How do their theories encourage a reexamination of sexual taboos and conventions?
22. Discuss the psychological and emotional challenges faced by lesbians as described by Simone De Beauvoir. How do these challenges impact their self-esteem and sense of belonging?

(2 × 15 = 30 Marks)

GROUP C

- IV. Answer any **one** of the following questions in about **150** words.
23. How does Judith Butler's concept of gender performativity destabilize the sex-gender dichotomy?
 24. How does Joseph Bristow introduce and categorize diverse forms of sexuality as presented in "Sexuality: The New Critical Idiom Series"?
 25. Present the main argument in the given passage in not more than two sentences and attempt a one page critical note on the passage.

Since the Middle Ages at least, Western societies have established the confession as one of the main rituals we rely on for the production of truth: the codification of the sacrament of penance by the Lateran Council in 1215 with the resulting development of confessional techniques, the declining importance of accusatory procedures in criminal justice, the abandonment of tests of guilt (sworn statements, duels, judgments of God) and the development of methods of interrogation and inquest, the increased participation of the royal administration in the prosecution of infractions, at the expense of proceedings leading to private settlements, the setting up of tribunals of Inquisition: all this helped to give the confession a central role in the order of civil and religious powers. The evolution of the word avowal and of the legal function it designated is itself emblematic of this development: from being a guarantee of the status, identity and value granted to one person by another, it came to signify someone's acknowledgment of his own actions and thoughts.



For a long time, the individual was vouched for by the reference of others and the demonstration of his ties to the commonweal (family, allegiance, protection); then he was authenticated by the discourse of truth he was able or obliged to pronounce concerning himself. The truthful confession was inscribed at the heart of the procedures of individualization by power. In any case, next to the testing rituals, next to the testimony of witnesses, and the learned methods of observation and demonstration, the confession became one of the West's most highly valued techniques for producing truth. We have since become a singularly confessing society. The confession has spread its effects far and wide. It plays a part in justice, medicine, education, family relationships, and love relations, in the most ordinary affairs of everyday life, and in the most solemn rites; one confesses one's crimes, one's sins, one's thoughts and desires, one's illnesses and troubles; one goes about telling, with the greatest precision, whatever is most difficult to tell. (Foucault, history of Sexuality 58)

(1 × 10 = 10 Marks)

