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V – 5303

Reg. No. :

Name :

Fourth Semester M.A. Degree Examination, June 2025

English Language and Literature

EL 541 – KERALA CULTURE AND LITERATURE

(2022 Admission Onwards)

Time : 3 Hours

Max. Marks : 75

- I. Answer **any five** of the following questions in about **50** words each.
1. Examine how Karoor in "The Packet of Rice" explores the intersection of hunger, dignity, and moral crisis.
 2. Discuss how Lalithambika Antharjanam's "The Goddess of Revenge" interrogate patriarchal structures within the Namboodiri community?
 3. Examine how K. R. Meera's "Yellow is the Colour of Longing" interrogates the emotional and existential struggles of women.
 4. Analyze how Benyamin's *Goat Days* portrays the dehumanizing effects of forced labour migration in the Gulf.
 5. How does V. M. Girija, in "Marital Life", portray emotional alienation and the complexity of marital intimacy?
 6. How does Aleena use imagery and juxtaposition to explore the theme of survival in "Transplorers"?
 7. Discuss how G. Sankara Pillai's theatrical portrayal of Kunthi revisits the moral and emotional crisis of the unwed mother through a contemporary lens.
 8. Examine how in 'Bhaskara Pattelar and My Life,' Paul Zacharia explores the psychological and social dimensions of servitude.

(5 × 2 = 10 Marks)

P.T.O.



II. Answer any five of the following questions in about 100 words each.

9. Discuss how Ashalatha in "Please Come, Oh Flood" critiques the male gaze and the cultural narratives that romanticize gendered oppression.
10. Discuss the thematic exploration of love, separation, and futility in M.R. Renukumar's "Will Go On Hugging."
11. Critically examine how Rekharaj's analysis of Rajani's suicide foregrounds the intersection of caste, gender, and institutional injustice in Kerala.
12. Discuss how Basheer in "Poovan Banana" explores the complexities of married life and emotional intimacy?
13. How does Kamala Das blur the line between poetic narrative and feminist protest in the story. "The Scent of the Bird"?
14. Examine how Sara Joseph in *Othappu* interrogates the intersections of spirituality, sexuality, and freedom in the life of Margalitha.
15. How does Narayan's *Kocharethi* resist both romanticisation and victimisation in its representation of the Malayarayar tribal community?
16. Compare and contrast the narrative styles of contemporary Malayalam short story writers, such as Priya A.S. and E. Santhosh Kumar.

(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 Kesavan Veluthat argue that India was not ahistorical and had its own knowledge systems in his essay on *Keralolpathi*?
18. Critically analyse how Satheesh Chandra Bose in "Reconstruction of the 'Social' for Making Modern Kerala" interprets Narayana Guru's social philosophy as a foundational alternative to Western modernity and Brahmanical Hinduism.



19. Pradeepan Pampirikunnu argues that Kerala's modernity and cultural nationalism are built upon upper-caste foundations, which marginalize Dalit experiences and knowledge systems. Substantiate.

GROUP B

20. Critically evaluate the historical trajectory of tribal land alienation in Kerala, with reference to pre-colonial, colonial, and post-independence phases.
21. Critically examine how Poykayil Appachan and Narayana Guru interrogate caste-based oppression through distinct yet convergent rhetorical strategies.
22. O.V. Vijayan's *The Legends of Khasak* challenges dominant literary and ideological paradigms through its engagement with caste, class, and the subaltern voice. Substantiate.

(2 × 15 = 30 Marks)

IV. Answer any **one** of the following questions in about **150** words.

23. Share your perspectives on the need to examine the intersections of caste, class, gender, and region in literary analysis.
24. Present the main ideas in the passage given below and attempt a short analysis of the same.

"The caste system gave birth to a hierarchical social order in Kerala. At the societal level, power concentrated mainly in the hands of the 'upper caste' janmis (absentee landlords) and the local chieftains. Caste was the basic criterion on which distribution and possession of land and occupations were determined. The ruthless system of slavery was one of the major features of the caste society and the slaves (the Pulayas and the Parayas) were prevented from possessing private property (Kusuman 1973 : 7, 24; Jose 1989: 87). As Lieutenants Ward and Conner observe, 'several thousands of slaves were sold annually and sent out of the country. The masters were free to buy them. They could own no property themselves and could obtain no redress in a court of law' (qtd in Yesudas 1975 : 35). The Ezhavas and the Nadars of Travancore had to render compulsory unpaid labour, similar to slavery, namely uzhiyam and viruthy for the government and the Brahmins".

(Extract from Satheesh Chandra Bose, "Reconstruction of the ' Social' for Making Modern Kerala: Reflections on Narayana Guru's Social Philosophy.")



25. Attempt a critical appreciation of the following lines from the poem, "Gandhi and Poetry," by K. Satchidanandan

"I was born in the woods,

in a hunter's mouth.

A fisherman brought me up

in a cottage.

Yet I knew no work, I only sing.

First I sang in the courts:

then I was plump and handsome

but am on the streets now,

half-starved."

"That's better," Gandhi said

with a sly smile. "But you must give up this habit

of speaking in Sanskrit at times.

Go to the fields. Listen to

The peasants' speech."

(1 × 10 = 10 Marks)

