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BRAINWARE UNIVERSITY

Term End Examination 2024-2025

Programme – M.A.(ENG)-2021/M.A.(ENG)-2022/M.A.(ENG)-2023

Course Name – Literature of Displacement and Diaspora

Course Code - MELS404B

(Semester IV)

Full Marks: 60 Time: 2:30 Hours

[The figure in the margin indicates full marks. Candidates are required to give their answers in their own words as far as practicable.]

Group-A

(Multiple Choice Type Question)

1 x 15=15

- 1. Choose the correct alternative from the following:
- (i) According to William Safran, rejection of which of the following cultural aspects/ factors lead to an incomplete and improper understanding of the politics inherent in a diaspora?
 - a) The shift in language experienced by the diasporic community
 - c) The cultural anxiety faced by the diasporic community at the prospect of assimilation
- b) The desire for a return to the home space that the diasporic community encounters
- d) None of the above
- (ii) Which of the follwing illustrations refers to Walker Connor's definition of diaspora, that has since been widely rejected?
 - a) "...that segment of a people living outside the homeland"
 - c) "...they leave their home, willingly or by force. They form the crux of the fleeting population of this world."
- b) "...they come, they go, they scatter"
- d) None of the above
- (iii) Interpret the following statement from William Safran's essay "Diasporas in Modern Societies: Myths of Homeland and Return" and pick out its proper analysis from the followin options: "...they continue to relate personally and vicariously, to that homeland in one way or the another, and their ethnocommunal consciousness and solidarity are importantly defined by the existence of such relationships."
 - This is an opinion upon the idea of antionalism that remains in a state of flux
 - c) This is an opinion that disporic identity will always essentially be poststructural rejecting fixed account of nationality or ethnicity
- b) This is an opinion that diasporic sensibilities idealise identity through roughly fixed and specific geopolitical lensses
- None of the above

(iv)	The application of Robin Cohen's broad distinct which of the following tropes?	ion of diasporas cannot be applied to
	a) The indentured labourers who were shipped to the Caribbean to work in the	b) The British colonial officers stationed in the Indian subcontinent to run the country
	sugar plantations c) The Parsis fleeing persecution in Iran and settling in Gujarat and Bombay	d) All of the above
(v)	Urvashi Butalia does not evaluate the effects of people/ communities in her work The Other Sic	de of Silence?
	a) The Hindus c) The Dalits	b) The Muslims d) The Maghrebis
(vi)	Which of the following is a correct analysis of e	thnonationalism?
	a) Nationalism as per demographic heritage	b) Nationalism as per geopolitical bounderiesd) None of the above
(vii)	Complete the statement; Hall gives two ways to under- stand identity. In the first position he defines identity as one shared culture and similarities amongst a group of people and the second position includes	
	a) The trauma of immigrants in post- colonial context.	 b) Sense of self and give them a position in past.
(viii)	 c) Identity as a product, which is never accomplished and never complete. How does Butalia challenge traditional historical 	d) Both similarities and differences amongst a group/immigrants. Il narratives? Explain.
,	a) By providing a romanticized version of events.	b) By focusing only on political leaders.
	c) By including personal stories and oral histories.	d) By avoiding controversial topics.
(ix)	Which of the following statements best describ diaspora during WWI and WWII in "Diasporas in and Return"?	es Safran's explication of the Polish n Modern Societies: Myths of Homeland
	a) The Polish have integrated into the fragment of the host society into which they have migrated becoming completely hybridised	b) The Polish have held onto their mythicisation of home even in diaspora believing to return "home" someday
(x)	c) Both of the above Which of the following features does William Sa analysis of diaspora/ diasporic communities?	d) None of the above afran take into consideration in his
	a) The desire at hybridisation by the diasporic subject	b) The rejection of the desire of return
(xi)	c) The mythification of the homeland Who among the following can be understood to in the Presbyterian and Bishop's Bible in 1694?	d) None of the above have written about diasporic scattering
	a) Michael Owen	b) Ratcliffe Owen
	c) James Owen In the original Greek work "diaspeirō" (διασπείρ evaluated as	d) Benjamin Owen οω), the derivative "dia" (διά) can be
	a) "between, beyond, across"	b) "away, through, across"
	c) "between, through, scatter" Which of the following statements best articular diaspora and modern diaspora?	d) "between, through, across" tes the difference between classical
	a) Classical diaspora refers to diasporic movements dating back to the 17-18th century whereas modern diaspora refers to the most recent 21st century movements	b) Classical diaspora refers to the classical motives of diasporic movements like job security or the prospect of better life whereas modern diaspora refers to the

modern motives of diasporic movements like exile or refugee status c) Classical diaspora refers to the historical LIBRARY d) **Brainware University** societies/ cultures which have been created Barasat, Kolkata -700125 as a result of diasporic movements whereas modern diaspora refers to the movements All of the above of already existing societies/ cultures from one point to another (xiv) Identify the correct statement from the following: Statement I: The idea of imperial diaspora looks at the movement of colonised subjects from one point to another. Statement II: The idea of trade diaspora refers to the forced movement of bodies from one point to another. a) Statement I is true b) Statement II is true c) Both Statements are true d) No Statement is true (xv) Which of the following features does William Safran not take into consideration in his interpretation of diaspora/ diasporic communities? a) The holding onto native forms of identity b) The compulsoriness of physical return c) The idealisation of home d) All of the above Group-B 3 x 5=15 (Short Answer Type Questions) 2. Negotiate the the concept of centre and periphery with reference to Caryl Phillips' A State of (3) Independence. 3. Discuss the various types of diaspora as propagated by Robin Cohen in Global Diasporas. 4. Articulate upon the term "hidden histories" used by Stuart Hall in the essay Cultural Identity (3) 5. Define erlebnis with reference to Walter Benjamin's works on the flaneur/ flaneuring. (3)(3)6. Evaluate the trope of ethnonationalism. OR Evaluate Urvashi Butalia's feminist approach in Urvashi Butalia's The Other Side of Silence. (3) Group-C (Long Answer Type Questions) 5 x 6=30 7. Comment upon and observe the idea of diaspora through the lens of historicity with a (5) reference to Amy Tan's The Joy Luck Club. 8. Comment upon the notion of diasporic angst with reference to Amy Tan's The Joy Luck (5) 9. Identities do not have universality so they can shift or change themselves at whatever time (5) and place. Examine your answer referring to Stuart Hall's point of view in the essay Cultural Identity & Diaspora. 10. Infer upon Brah's assertion of the migrant's homing desire with reference to Caryl Phillip's (5) A State of Independence and Amy Tan's The Joy Luck Club. 11. Discuss Urvashi Butalia's The Other Side of Silence as a stigmatext. (5) 12. Analyse Urvashi Butalia's critique of memory in giving the significance to the Partition of (5)

(5)

the Indian subcontinent in her seminal work The Other Side of Silence.

Daniels.

Analyse the trope of the "le nom du père" and its association with Bertram Francis'

fragmentation of identity which leads to colonial mimicry through the figure of Father