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 **PRESIDENCY UNIVERSITY**

  **Bengaluru**

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| **Ph.D. Course Work End Term Examinations – JAN-FEB 2025** |
| **Date:** 31- 01- 2025 **Time:** 09:30 am – 12:30 pm |

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| **School:** SOE | **Program:** Ph.D. |
| **Course Code:** ENG868 | **Course Name:** Indian Mythology in Indian English Literature |
| **Semester**: | **Max Marks**: 100 | **Weightage**: 50% |

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| **CO - Levels** | **CO1** | **CO2** | **CO3** | **CO4** | **CO5** |
| **Marks** |  |  |  |  |  |

**Instructions:**

1. *Read all questions carefully and answer accordingly.*
2. *Do not write anything on the question paper other than roll number.*

**Part A**

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| **Answer ALL the Questions. Each question carries 10 marks. 6Q x 10M=60Marks** |
| **1** | What are the key differences and similarities between anthropological and semiotic approaches to myth interpretation? Support your analysis with specific examples. | **10 Marks** | **L2** | **CO3** |
| **2** | How does Kevin Missal reimagine and recontextualize mythological figures, particularly in his work 'Durga'? What is the significance of these reinterpretations for contemporary society? | **10 Marks** | **L2** | **CO2** |
| **3** | How does the psychoanalytic approach contribute to our understanding of myths? Discuss the significance of exploring the psychological and symbolic dimensions of mythological narratives | **10 Marks** | **L3** | **CO3** |
| **4** | To what extent does Manini J. Anandini's 'Mandodari: Queen of Lanka' portray Mandodari as an empowered figure? Analyze the novel's exploration of agency and female empowerment within the context of the Ramayana | **10 Marks** | **L4** | **CO1** |
| **5** | What are Balagangadhara's views on the distinctions between Itihasa and history within the Indian context, and what are the implications of these distinctions for understanding the past? | **10 Marks** | **L4** | **CO1** |
| **6** | How does Chitra Banerjee Divakaruni employ feminist perspectives to reimagine the Mahabharata in 'The Palace of Illusions' | **10 Marks** | **L4** | **CO4** |

**Part B**

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| **Answer the Questions. Each question carries 20 marks 2Q x 20 = 40 Marks** |
| **7.** |  | Feminist perspectives are employed in the retellings of Indian myths in Chitra Banerjee Divakaruni's 'The Forest of Enchantments' and Manini J. Anandini's 'Mandodari: Queen of Lanka'.* Analyze how each author reinterprets the roles and agency of female characters within the framework of the Ramayana and Mahabharata, respectively.
* Compare and contrast the feminist approaches employed by Divakaruni and Anandini, focusing on their similarities and differences in their focus on female empowerment, the subversion of traditional gender roles, and the exploration of female desires and experiences.
* Discuss the impact of these feminist retellings on contemporary understandings of Indian mythology and their potential to challenge traditional patriarchal narratives.
 | **20 Marks** | **L4** | **CO4** |
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| **8.** |  | Amish Tripathi's 'Shiva Trilogy' presents a captivating reimagining of ancient Hindu mythology.* How does Tripathi effectively blend traditional mythological elements with contemporary storytelling techniques, such as character development, plot structure, and pacing, to create a compelling narrative for modern audiences?
* To what extent does the trilogy successfully integrate elements of historical fiction, incorporating archaeological discoveries and contemporary socio-political themes into the mythological framework?
* Analyze the impact of these reinterpreted mythological narratives on contemporary Indian society. Do they contribute to a renewed interest in ancient Indian history and culture? How do they challenge or reinforce traditional interpretations of Hindu mythology?
 | **20 Marks** | **L4** | **CO3** |

**\*\*\*\*\* BEST WISHES \*\*\*\*\***