

UNIVERSITY COLLEGE LONDON

University of London

EXAMINATION FOR INTERNAL STUDENTS

For The Following Qualification:–

M.A.

French G21: Literary Theory Take-Home Paper

COURSE CODE : FRENG021

DATE : 11-MAY-04

TIME : 10.00

TIME ALLOWED : Hours

MA IN FRENCH STUDIES

LITERARY THEORY

Answer THREE questions, EACH taken from a DIFFERENT SECTION of the paper.

You may answer in English or in French, but no special credit will be given for writing in French rather than in English.

DO NOT BASE YOUR ANSWERS ON THIS PAPER, OR AN ANSWER ON THIS PAPER AND ONE IN AN OPTION PAPER, OR YOUR DISSERTATION, ON THE SAME TEXT OR ON SUBSTANTIALLY THE SAME MATERIAL.

No answer should be longer than 1500 words.

*The examination lasts 55 hours (i.e. it begins at 10:00 a.m. on Day 1, and all answers must be returned by 5:00 p.m. on Day 3). **NO LATE PAPERS WILL BE ACCEPTED.***

For further guidelines, see the MA information sheet: Take-home examination in Literary Theory.

SECTION A

1. Analyse and discuss the ways in which the work of Saussure has been adopted and appropriated in the theoretical discourse of any TWO of the following: Jakobson; Shklovsky; Barthes.
2. 'In *Le Degré zéro de l'écriture*, Barthes is as much the uncritical accomplice of myths as he is their classifier.' Discuss.
3. 'Theorists who are suspicious of realist literature tend to assume too readily that such literature creates an illusion which other readers take at face value.' Discuss this statement with reference to TWO or MORE theoretical works studied on this course.
4. Analyse and discuss the theorisation of 'the reader' in any TWO or MORE works studied on this course.

TURN OVER

SECTION B

5. 'Jamais tu ne me regardes là où je te vois. Inversement, ce que je regarde n'est jamais ce que je veux voir.' What does this statement tell us about desire in relation to art? Answer with reference to TWO or MORE texts studied on this course.
6. Discuss the notion of sexual difference with reference to TWO or MORE texts studied on this course.
7. 'Kristeva suggests that the tyrannical effects of the imaginary can be countered more effectively via the somatic than via the symbolic.' Discuss with reference to TWO or MORE texts studied on this course.
8. Discuss, with reference to TWO or MORE texts studied on this course, the relationship, in psychoanalytically inspired thought, between reflection and identity.

SECTION C

9. 'Any theory of the relation between literature and ideology also implies a theory of the individual subject.' Discuss this statement in relation to TWO or MORE texts studied on this course.
10. What is at stake in the concept of *literary production* as opposed to *literary creation*? Answer with reference to TWO or MORE texts studied on this course.
11. To what extent do you agree with the view that Marxist theories of literature focus on *writing* to the exclusion of *reading*? Answer with reference to TWO or MORE texts studied on this course.
12. To what extent does ideology have an impact on literary form as well as on themes and ideas? Answer with reference to TWO or MORE texts studied on this course.

CONTINUED

SECTION D

13. 'La seule possibilité réelle de prendre un point de vue distancié sur l'ensemble de l'idéologie décrété en haut, c'est de se mettre aux côtés de ceux dont l'existence même le contredit' (Sartre). In the light of this assertion, discuss the contradictions in the situation of the intellectual as these are manifested in TWO or MORE of the following works by Sartre: 'Préface' to Frantz Fanon's *Les Damnés de la terre*; *Questions de méthode*; *Plaidoyer pour les intellectuels*.
14. 'Ma seule ressource n'est-elle pas de tenter de m'accrocher à ce qui est le mouvement même et se présente à la fois comme affirmation et négation?' (Leiris, *Frêle Bruit*). In the light of this comment, discuss the interdependence of negativity and affirmation in TWO or MORE of the following works by Leiris: 'L'ethnographe devant le colonialisme'; 'Communication au Congrès de La Havane'; *Fibrilles*; *Frêle Bruit*.
15. 'Notre compréhension de l'Autre n'est jamais contemplative: ce n'est qu'un moment de notre *praxis*, une manière de vivre, dans la lutte ou dans la connivence, la relation concrète et humaine qui nous unit à lui.' Discuss this statement with reference to TWO or MORE works studied on this course.
16. With reference to TWO or MORE works studied on this course, discuss the view that the hope for revolution and/or dynamic political practice lies in the non-closure, the incompleteness of the political system.

END OF PAPER