Part II: Literary Short Answers — 30 minutes. 3 questions, 10 points each. To be completed individually. IN A MAXIMUM OF 1 PARAGRAPH (5-6 SENTENCES), you will be asked to discuss selected rhetorical devices from Bitter Fruit, Israeli Women’s Poetry, and Naji Al-Ali’s cartoons and identify how and in what way(s) they foreground gender, race, national identity, and world literature.

1. Discuss two different examples of the use of irony in A. Dangor’s Bitter Fruit. With regard to post-Apartheid national identity, what message(s) does the author communicate using this rhetorical strategy?

   The author uses irony in Dangor’s novel to address the tension between the official and the unofficial in South Africa, where the government’s policies are often hypocritical and contradict its declared intentions. For example, the government’s claim of promoting equality is ironic when faced with the reality of apartheid and the unequal treatment of different races.

   In another example, the author uses irony to highlight the contradictions within the character’s personal life. The character’s struggle to maintain a sense of identity in a world that is constantly changing is ironic, as society is changing faster than the character can adapt.

2. “...seeking to understand the dynamics of literature in a globalised age by mapping the ways in which the literatures of the entire world flow across geographic and temporal borders is a daunting task for specialists and generalists alike” (Simonsen, Karen-Margrethe and Jakob Stougaard-Nielsen, eds. “Introduction: World Literature and World Culture.” World Literature: History, Theory, Analysis. Denmark: Aarhus UP, 2008. 10-11.). Identify 3 examples of this geographic and temporal border crossing in Esther Ettinger’s poetry. In other words, what texts or textual symbols from different world cultures does Ettinger incorporate in her works? What effect(s) does this infusion produce in each case?

   Within Esther Ettinger’s poetry, she incorporates many instances of geographic and temporal borders crossing to commentate and reconstruct the universalism present in reality and subjectivity. In particular, within her micrographic manuscripts (I) and (II), she references the migration of the Muslim and Jewish from Spain in 1492 and the Nuremberg ghetto of Jews in the Middle East. Despite these historical events, she is trying to communicate and write the truth, the universal and the individual. It doesn’t matter whether the instance occurs in the East or West, but Ettinger is not interested in that; she is more interested in the future. In “Believe Me,” she then maps not only history, but nature and time, the physical experience of birth into the origin of the world, the cosmo-skeletal-skeletal-earthly physical and spiritual spiritual reaction, balance, and the rhythm of the soul. Here, she is trying to demonstrate again, the geographic location and temporal one with the greater, larger, philosophical to the physical reality, in which we live. Flatter the separation, extend universalism.
3. Identify 4 symbols in the following cartoon from Naji Al-Ali's *A Child in Palestine*. What message(s) do they convey regarding gender, race, and national identity?

One symbol that Al-Ali uses in this picture is the polyvalent symbol of the moon. It appears in nearly every one of his cartoons and it is shown this time as being "crooked" or as a "disintegration of matter." The moon, especially as a crescent moon, speaks to the national identity of the Palestinians. It is a religious symbol for many of them — a symbol of Islam. And the fact that it is crooked represents this struggle to keep such an identity alive.

A second symbol is the iconic image of the cross. Religiously and for Christians, the cross is equated with suffering and torture and this sense of persecution. As Palestinians, such torture — suffering is present. A third symbol is of the young girl tied to the cross by her hair. The girl represents Palestine, as it has been violated and victimized by others. This speaks to the idea of gender and how Palestinians see their homeland as an innocent girl violated by the hands of strangers.

Lastly, Hantho is a symbol representing the Palestinian people. He is ugly, as if to suggest that the Palestinians are the unwanted mothers of the Middle East reality. will achieve the opposite. The THR represents truth, reconciliation, and forgiveness. However, ironically, Dancer argues it offers just the opposite — pain, retribution, and a constant permanent memory.