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**Idol faces stereotype music**

OUR BUREAU

July 20: “Hum bologe to bologe ke bolta hai...” sang Prashant Tamang, and the hills erupted once again.

But it wasn’t in applause for the local boy who has made it to the last 10 of Sony’s Indian Idol contest.

The Gorkha community from Darjeeling to Sikkim — which has been en masse voting for Tamang and even holding rallies in his support — was furious the Calcutta Police constable was made to dress up as a chowkidar for the song telecast last night.

“This has humiliated the entire Gorkha community. Does the channel want to send a message that Gorkhas are only meant to be chowkidars?” asked Tenzing Khambay, commissioner of a Darjeeling Municipality ward, voicing a grousing the community has long held.

Hill residents hoisted black flags at Darjeeling Chowrasta when Calcutta Police Orchestra — where Tamang is the lead singer — performed to drum up support for their colleague. Protest posters surfaced across the hills, shopkeepers displayed black flags and residents wore black armbands through the day.

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A still from the Indian Idol episode

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CHAPTER : III

Figure 3.1

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Figure 3.7

Hee! Hee! Fante, Keltu and the cook look exhausted.

They have over spent their brains.

Figure 3.8

কিছু পরে - শোল, ঠাকুর! বেলুভু আজ আমার সঙ্গে আমার টেবিলে আছে।

আচ্ছা।
Figure 3.11

It's just to invite you to our village during the Pujas. I know you're still a glutton! You can have fresh cow milk, curd and cheese! You can also have fish from our own pond!

Figure 3.12

Bunch of savages! Now I've lost Tintin. What's got into him, I wonder?
নানা স্থানে বিহ্রাম নিয়ে সেনারা নৃত্যগীতি করছে। সানদে যোগ দিছে গ্রামের বাসিন্দারাও।

* এভাবেই গড়িয়া নৃত্যের শুরু বলে দাবি করা হয়।

নবদ্বীপে তখন বৈষ্ণব ধর্মের জোয়ার।

হার কৃষি হারে কৃষি

Figure 3.17

Figure 3.18

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Figure 3.21

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Figure 3.24
নবাব হোশেন শাহের ভোজ রাজনীতি

ওস আমির-আমলারা। তিপুরাজ আমাদের চট্টল নগরী দখল করেছে। ওকে শায়েষ্টা করতে সর্বশম নিয়োগ করেন। গৌরের দ্বাদশ বিভাগ থেকে সৈন্য সংগ্রহ করে দুশমনটাকে মজা টের পাওয়ারো।

Figure 3.25

Figure 3.26
চাটিগামে চচ্চিত্রগুলোতে তাহার নিকট
প্রস্তুত আমি আনিয়ে আমার প্রকট
tথা হতে আমি আমার এই মঠে পুজো
পাইবা বহুল বর্ষেই বিষমতে নভ

Figure 3.27

Figure 3.28
Figure 3.29

Figure 3.30

Pretended, because the fact remained that you could get Joy Mitra to undergo the worst kind of Chinese torture and still couldn’t get a single alphabet out of his gut.

He was illiterate and that happened to be the biggest chip on his sloping Bengali shoulders.

This is the correct way, your honour.
Figure 3.31

Figure 3.32
...is so sensitive that it can be cooked by burning a few newspapers. There is a saying in Bengal that hilsa can be cooked in the warmth of one's armpit on a summer afternoon. As a boy of twelve, without any sense of irony, I believed it all.

The most popular method of cooking hilsa is to wrap individual pieces in plantain leaves and steam them. The sauce is made of green chillies and freshly ground mustard seeds.

In one corner of Dalhousie Square stands Writers building, the belly button of West Bengal bureaucracy. It is one of the last hubs of the authentic baba. A lasting present from the British colonisers.
CHAPTER IV

Figure 4.1

The Stereotyped Oriental

Colonialism replaced the Eurocentric convention of portraying the Other as an inconspicuous barrier with the anthropological stereotype of the strange but picturesque Oriental. He was now religious but superstitious, clever but devious, commercially oriented but often a counterpoint to being religious. At the same time, a new discourse was developed where the basic mode of breaking out of these stereotypes was to reframe them superstitious but spiritual, uneducated but wise, womanly but pacific.

The Permeable Self

Traditional societies have an ability to live with cultural ambivalences and to use them to build psychological and moral metaphysical defences against cultural invasions.

Figure 4.2

Culture is a place where the social arrangements of gender can be contested. Cultural ideologies and institutions reinforce the dualistic separation of male and female. This is particularly so for women's place in cultural production (as artists, authors, patrons, and members of cultural institutions) and in the dominant modes of cultural representation, such as literature and the visual arts, where the constructed notions of gender have a strong presence.

It's erroneous!
I feel like some character in 'Pride and Prejudice'!

Figure 4.1

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What was Saussure doing when he wasn’t doing linguistics?

At the time that he began lecturing on general linguistics in 1907, Saussure was already compulsively filling notebooks with exercises in decoding Horace, Virgil, and other Latin authors.

Why did they need decoding? Because Saussure believed their writings were based on key words (often people’s names) or phrases, split up and hidden in the visible words. He called these anagrams.

The Story: Saussure is in the bathroom, poring over a pile of notebooks in his study. Clock shows 2 a.m. Madame Saussure calls from upstairs.

Ferdinand! Still anguishing over anagrams, my prince? Lots of huge if you come to tell now.

Saussure transcribes her words and thinks to himself...

Is there a name hidden here? Is it really me she’s calling to know?

He sits in silence for a long time and then moves the letters as shown:

```
fordin
still
land
shing
over
ran
frames
my princel,
not thuds
ify come
hobnow
```

Aha! Lancelot is her lover!

The clock now shows 3:10 a.m. Madame S calls again...
ANALYSING COMIC STRIPS AS A MODE OF CULTURAL PRODUCTION AND CULTURAL DISSEMINATION

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