

Cheat Sheet Literature T3

Pride and Prejudice (1813 Jane Austen, 2005 Joe Wright):

Themes

- **Pride & Prejudice:** Central to character conflict and growth (Elizabeth & Darcy).
 - **Marriage & Gender Roles:** Women expected to marry for security; challenged by Elizabeth.
 - **Social Class:** Status affects relationships and judgments (Darcy vs. Bennets).
 - **Individuality vs. Society:** Elizabeth asserts independence.
 - **Self-Discovery:** Both leads evolve by confronting biases.
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Feminist Theory

- **Elizabeth Bennet:** *Female + Feminist*. Independent, assertive, challenges norms.
 - **Charlotte Lucas:** *Female, not feminist*. Marries for security, conforms to patriarchy.
 - **Mrs. Bennet:** *Female, internalized patriarchy*. Obsessed with daughters' marriages.
 - **Jane Bennet:** *Female, passive*. Embodies ideal femininity, but not resistant.
 - **Lady Catherine:** *Female, authoritarian*. Upholds patriarchal/class power.
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New Historicism

- Reflects 19th-century English gender/class structure.

- Women's futures tied to marriage due to inheritance laws.
 - Marriage as a means of upward mobility or survival.
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Marxism

- Class is a barrier in love and life (Elizabeth vs. Darcy).
 - Marriage is a socio-economic contract (Charlotte & Collins).
 - Inheritance and land ownership drive conflict.
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Biographical

- Austen critiques her society via Elizabeth.
 - Reflects Austen's own unmarried status and sharp social observations.
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Archetypal Theory

- **Elizabeth**: Seeker/Rebel archetype.
 - **Darcy**: Byronic Hero.
 - **Collins**: Fool/Servant of the system.
 - **Lady Catherine**: The Tyrannical Ruler.
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Symbols

- **Pemberley**: Darcy's true character; pride outside, warmth inside.

- **Letters:** Reveal inner truths; tools of transformation.
 - **Dance:** Symbol of courtship and emotional tension.
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Audience Response Theories

- **Hypodermic Needle:** Promotes romantic ideals passively.
 - **Two-Step Flow:** Critics influence feminist interpretations.
 - **Reception:** Varies—some see it as feminist, others as traditional romance.
 - **Uses & Gratification:**
 - Personal identity (Elizabeth as role model),
 - Escapism (period setting),
 - Social utility (discussable themes).
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Psychoanalysis

Elizabeth Bennet

- **Ego:** Mediates between desire (individuality) and social expectations.
- **Superego:** Strong moral compass; refuses to conform blindly.
- **Id:** Shown in impulsive judgments (e.g., prejudice against Darcy).

Mr. Darcy

- **Id:** Pride and class bias.
- **Ego:** Learns to balance desire with humility and ethics.
- **Superego:** Duty to class, later reshaped by love and self-reflection.

Mrs. Bennet

- **Id:** Obsessive about marriages.
- **Ego:** Tries to navigate society through marriage alliances.
- **Superego:** Conforms completely to social norms.

Mr. Collins

- **Superego-dominated:** Represents unthinking adherence to rules and authority.
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Cinematography

- **Natural Lighting:** Realistic tone and emotional intimacy.
 - **Tracking Shots:** Emphasize chaos (opening), structure (balls), or growth (Pemberley).
 - **Close-Ups:** Highlight inner conflict and shifts in relationship.
 - **Sound Design:** Silence during key scenes (ball dance) enhances emotion.
 - **Color Palette:**
 - Warm hues for intimacy,
 - Cold/dark tones during conflict (rain proposal scene),
 - Golden light in final proposal (hope, clarity).
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Mise-en-Scène

- **Costume:** Reflects class and personality (Elizabeth's earth tones vs. wealthy characters' finery).
- **Setting:**
 - Longbourn = disorder, warmth.

- Pemberley = elegance, introspection.
- **Props:** Books and letters emphasize intellect and introspection.
- **Staging:**
 - Distance and space used to show emotional tension (ballroom, rain scene).
 - Final scene in open field — emotional resolution and freedom.

Maleficent:

1. Themes

- Betrayal and Revenge: Central to Maleficent's transformation.
- True Love: Reinterpreted as maternal rather than romantic.
- Redemption and Forgiveness: Maleficent's journey from villainy to protection.
- Power and Corruption: Stefan's greed corrupts him.
- Gendered Power Dynamics: Challenges patriarchal authority.

2. Literary Theories

Feminism

- Maleficent (female & feminist): Once nurturing, becomes powerful and feared after male betrayal. Reclaims agency.
- Aurora (feminine, becomes assertive): Starts as innocent, grows into a symbol of peace and unity.
- Male authority (Stefan) is depicted as violent and self-serving.

New Historicism

- Reflects post-#MeToo narratives: women's trauma, betrayal, and survival.
- Subverts the traditional villain/female archetype from early fairy tales.

Marxism

- Class/power struggle: Human king (monarch) vs. magical beings (oppressed class).
- Stefan exploits Maleficent to rise in hierarchy.
- Resistance and reclaiming of land (Moors) by magical beings = proletariat uprising.

Biographical

- Angelina Jolie's own advocacy for women's rights and humanitarian work mirrors Maleficent's complexity.
- Elements of Jolie's personal struggles and redemption may parallel the character arc.

Archetypal

- Maleficent: Dark mother/guardian archetype, the fallen hero.
- Aurora: Innocent maiden who becomes queen (transformation archetype).
- Stefan: Betrayer figure/false hero.
- True love's kiss from Maleficent disrupts the "Prince as Savior" archetype.

Symbols

- Wings: Freedom, power, and identity.
- Thorns: Barriers of emotional and physical protection.
- The Moors: Symbol of untouched nature, harmony, and feminine energy.

3. Audience Response Theories

Hypodermic Needle

- Earlier *Sleeping Beauty* viewers saw Maleficent as evil; this version injects a counter-narrative, shifting sympathies.

Two-Step Flow

- Critics and influencers reframed Maleficent as a feminist icon, influencing audience perception.

Reception Theory

- Children may see it as a fantasy/fairy tale.
- Adults interpret the deeper commentary on abuse, healing, and gender roles.

Uses and Gratification

- Escapism: Magical world.
- Empowerment: Female agency and emotional strength.
- Identity: Appeals to women reclaiming control over their narratives.

4. Psychoanalysis

Maleficent

- Id: Anger and need for revenge after betrayal.
- Ego: Strategic actions to guard the Moors and curse Aurora.
- Superego: Guilt and love for Aurora override the curse.

Aurora

- Id: Childlike wonder and curiosity.
- Ego: Attempts to understand her dual heritage.
- Superego: Moral compass leads her to unite both realms peacefully.

Stefan

- Id: Greed and ambition.
 - Ego: Manipulates situations for power.
 - Superego: Virtually absent—leads to his self-destruction.
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5. Cinematography

- Lighting: Stark contrast between dark (Maleficent's world post-betrayal) and warm tones (Aurora's upbringing).
 - Color Palette: Rich greens and purples symbolize magic and emotion.
 - Camera Angles: Low-angle shots emphasize Maleficent's power; close-ups humanize her trauma.
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6. Mise-en-Scène

- Costumes: Maleficent's black, horned attire represents power and isolation. Aurora's soft pastels symbolize purity.
- Props: Maleficent's staff – a symbol of control and protection.
- Set Design: The Moors (freedom and harmony) vs. the human castle (oppression and ambition).
- Facial Expressions & Body Language: Maleficent's transformation shown through posture—from regal to broken to strong again.

The Giver (2014)

Major Differences from the Book

Aspect	Book (1993)	Movie (2014)
Age of Jonas	12 years old	16 years old
Tone	More subtle, introspective	More dramatic and action-oriented
Setting	Ambiguous, minimalist dystopia	Highly stylized, futuristic sci-fi environment
Romance	Very minimal (Jonas feels curiosity for Fiona)	Romance between Jonas and Fiona is more explicit
Character of The Chief Elder	Very minor character	Played by Meryl Streep, given a bigger antagonist role
Release of people	Euthanasia is presented subtly	Visually shown as lethal injection, more intense
Ending	Ambiguous (Jonas hears music and sees a sled)	Clearer and more hopeful—memories are released after Jonas escapes
Memories	Abstract, emotional	Shown in vivid, colorful montages with real-world footage

1. Themes

- **Conformity vs. Individuality:** Society enforces sameness to eliminate conflict, but also removes freedom and emotion.
 - **Memory and Emotion:** Emotions and memories are critical to human experience and moral development.
 - **Control vs. Free Will:** The elders' control strips individuals of choice.
 - **Sacrifice and Rebellion:** Jonas sacrifices his safety to give back memory and choice to society.
 - **Truth and Enlightenment:** Knowing the truth (memories) transforms Jonas and challenges the fabricated utopia.
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2. Literary Theories

Feminism

- **Fiona** is a feminine character used to represent compassion and care, but her role remains secondary to Jonas.
- **The Chief Elder** (female character) represents authority and oppression—subverts gender roles traditionally associated with patriarchal leadership.

New Historicism

- Reflects post-9/11 anxieties about surveillance, safety vs. freedom, and government control.
- Critiques technocratic societies that value order over humanity.

Marxism

- Society is strictly hierarchical: the Elders are the ruling class, the community are the laborers.
- Citizens are alienated from their emotions, memories, and even their labor (assigned jobs without agency).

Biographical

- Author Lois Lowry wrote the novel after experiencing personal loss and questioning the nature of memory and emotional pain.
- The film adapts her ideas with more visual and emotional intensity.

Archetypal

- **Jonas**: The Hero (journey from ignorance to enlightenment).
- **The Giver**: The Wise Old Mentor.
- **Fiona**: The Innocent / Caregiver.
- **The Chief Elder**: The Shadow (authority suppressing truth).
- **Gabriel**: The Child / Symbol of hope and future.

Symbols

- **The Sled:** Symbol of freedom and the unknown past.
 - **The River / Boundary:** Crossing from oppression into enlightenment.
 - **Apple:** First symbol of difference, triggers awareness.
 - **Color:** Symbolizes awareness, emotion, and choice.
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3. Audience Response Theories

Hypodermic Needle Theory

- Viewers are directly injected with the emotional impact of control vs. freedom.
- Emphasizes moral warning about giving up autonomy.

Two-Step Flow

- Influencers like Jonas (receiving truth) change others through action.
- The Giver influences Jonas, who in turn changes society.

Reception Theory

- Different audiences may interpret the society's "sameness" as utopia or dystopia.
- Youth may relate to Jonas' awakening and rebellion; older viewers might focus on the cost of order.

Uses and Gratification

- Offers intellectual stimulation and emotional engagement.
 - Appeals to viewers seeking meaning in autonomy, emotion, and societal critique.
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4. Psychoanalysis of Jonas

- **Id:** Curiosity, desire for color, emotion, and freedom.
- **Ego:** Balances his growing awareness with obedience to societal rules initially.
- **Superego:** Ultimately drives his rebellion—guided by moral realization that society's control is unjust.

Other Characters:

- **The Giver:** Superego figure, represents conscience and past wisdom.
 - **The Chief Elder:** Enforces suppression—represents a rigid, overpowering superego of the state.
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5. Cinematography

- **Color Gradation:** Starts in grayscale, slowly introduces color as Jonas gains memories—symbolic of awareness and enlightenment.
 - **Montages:** Real-world memory clips (war, love, music) emotionally impact viewers and Jonas.
 - **Camera Movement:** Close-ups during emotional realization, wide shots to show isolation and sterility of society.
 - **Lighting:** Cold, flat lighting in the community vs. warm, natural light in memory sequences.
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6. Mise-en-scène

- **Costumes:** Identical, plain clothes reflect enforced conformity and lack of identity.
- **Setting:** Minimalist, sterile environment with futuristic tech but devoid of character—emphasizing suppression.
- **Props:** The injection devices, memory books, and the boundary map—all tools of control and rebellion.

- **Actors' Movement:** Rigid posture and movement among citizens vs. Jonas' growing fluidity and emotion.

Hamlet and Haider (2014)

Comparison with *Hamlet*

Aspect	<i>Hamlet</i> (Original)	<i>Haider</i> (Adaptation)
Setting	Royal court of Denmark	1990s Kashmir under military conflict
Father's Death	Poisoned by Claudius	Betrayed by Khurram, handed to army, possibly executed
Mother	Gertrude: passive, possibly unaware	Ghazala: complex, morally grey, emotionally torn
Uncle (Villain)	Claudius: power-hungry murderer	Khurram: politically motivated, betrays family for power
Ophelia / Arshia	Driven mad by Hamlet's behavior, dies	Emotionally devastated, commits suicide by gun
Ghost	Hamlet's father's ghost	Roohdar, symbolic of Hilal's voice and Kashmir's conscience
Themes	Revenge, madness, corruption, morality	Revenge, militarization, identity, political injustice
Ending	Everyone dies in a bloodbath	Haider refuses revenge , choosing humanity over violence

Themes

- **Revenge:** Central to Haider's journey, but subverted in the end—he *chooses not to kill*.

- **Identity and Madness:** Haider's personal identity crumbles under betrayal, politics, and familial loss.
 - **Political Violence:** Set in Kashmir, the film critiques **AFSPA**, enforced disappearances, and the blurred lines between terrorists and patriots.
 - **Family and Betrayal:** Mirroring *Hamlet*, trust is broken within the family—especially by Khurram and Ghazala.
 - **Power and Corruption:** Khurram represents opportunistic power hungry individuals manipulating state violence for personal gain.
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Literary Theories

Feminism

- **Ghazala** is a **female** character, but also **feminine** in her emotional, nurturing complexity.
- Her **agency** is greater than Gertrude's—she's aware of Khurram's betrayal and ultimately chooses her death.
- Arshia is **feminine**, but lacks agency, becoming a victim of male-driven chaos.

New Historicism

- The Kashmir conflict of the 1990s is not just background—it's central.
- Real events and political tensions (AFSPA, disappearances, army raids) shape every character's action and the narrative.

Marxism

- **State power vs. oppressed citizens**—Hilal helps a rebel, gets crushed by the system.

- Khurram benefits from siding with state forces, showing how class/political alignment affects survival and power.
- The common people (e.g., Roohdar, Haider) are **disposable** in the system's eyes.

Biographical

- Vishal Bhardwaj uses *Hamlet* to speak about **military oppression and human rights abuses** in Kashmir.
- The personal is political—Haider's grief is tied directly to a wider **cultural trauma**.

Archetypal Theory

- **Haider** is the tragic hero / avenger.
- **Ghazala** is the maternal archetype with a twist—neither fully nurturing nor villainous.
- **Khurram** is the classic usurper figure.
- **Arshia** represents innocence and doomed love.

Symbols

- **Graveyard scene**: Represents Haider's obsession with death and truth.
- **Exploding house**: Symbolizes the destruction of family and ideology.
- **Poppy flower** (optional metaphor): Can symbolize sleep, death, or memory.

Audience Response Theories

Hypodermic Needle Theory

- Emotionally intense moments (Ghazala's suicide, Arshia's death) are designed to elicit direct emotional impact on viewers.

Two-Step Flow

- The audience interprets the film through **Haider's moral dilemma**, guided by Roohdar's ideological input.

Reception Theory

- Interpretations will vary:
 - Politically aware viewers might see it as a **critique of the Indian state**.
 - Others may focus on **Haider's internal conflict** and family drama.

Uses and Gratification

- Educates about the **Kashmir conflict**.
 - Offers **emotional catharsis** through tragedy.
 - Satisfies intellectual curiosity with intertextuality (*Hamlet* adaptation).
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Psychoanalysis (Freudian)

Haider

- **Id**: His desire for revenge, impulsive actions, rage.
- **Ego**: Rationalizes his actions, questions the morality of revenge.
- **Superego**: Voice of guilt, his love for Arshia, his father's ideals.

Ghazala

- Torn between id (desire for survival/love), ego (supporting Haider), and superego (guilt over betrayal and protecting Hilal).

Khurram

- Id-driven—focused on power, lust, survival.
 - Weak superego—morally corrupt, manipulates others to maintain his position.
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Cinematography

- **Snow and bleak landscapes:** Visual metaphor for isolation, loss, and the coldness of revenge.
 - **Color grading:** Grey and blue tones throughout depict death and emotional numbness.
 - **Camera angles:** Often handheld or erratic when Haider's mental state deteriorates.
 - **Symbolic scenes:**
 - **Graveyard monologue** ("Hum hain ki hum nahin?") mirrors Hamlet's "To be or not to be".
 - **Mirror scene** where Haider questions himself, shows fractured identity.
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Mise-en-scène

- **Costumes:** Traditional Kashmiri clothing adds authenticity and contrasts personal vs. political identity.

- **Lighting:** Dim and moody—used to reflect mental states and the looming shadow of death.
- **Props:** Guns, bombs, skulls (graveyard), and video tapes—reflect themes of surveillance, death, and memory.
- **Spaces:**
 - The **destroyed home** = metaphor for shattered family and morality.
 - **Military settings** = cold, sterile, dehumanized power structures.

ye loda
woda mat
bola karo
yaar

@sadhonmainyaar



Never fucking taking literature ever again