

in Bengal, but Bengal rejected the status-quo-defending politics of the Indian National Congress. The revolutionaries adopted armed struggle towards the goal of full-independence, their most remarkable achievement being the Chittagong Armoury Raid. Finally, when in 1942 Gandhi proclaimed the Quit India Movement, the Bengali radical psyche was probably unmoved by the last struggle for independence, partly because it was resisted by the communists who were now supporting the war effort and partly because Subhash Chandra Bose's radicalism took a different line....Bose is the most tragic of the great heroes of the Indian freedom struggle, the most misunderstood of the top leaders and the most worshipped after death. He combined in himself the mainstreams of Bengali radicalism from Vivekananda, from Aurobindo Ghosh and from C.R. Das."

1. Has the author been consistent in his interpretation of the term radicalism, or has he shifted ground in the course of the passage? Substantiate your answer with examples from the passage. **(10 marks)**
2. Do you agree with the author's claim that radical ideas and movements in India originated in the coastal areas? Answer in the light of your own knowledge of Indian history. **(10 marks)**
3. 'The South as a whole has remained less radical than Bengal and Maharashtra': Critically probe this statement for the author's ideological location as well as the adequacy or otherwise of his empirical knowledge. **(10 marks)**
4. Who are typically represented as 'Bengalis' in the quoted passage as a whole? Bring out the exclusions in this representation, also indicating whether any obsessive concern underlies the author's attitude to 'Bengalis'. **(10 marks)**
5. Are you comfortable with the time frames that the author applies when he attempts a comparative history of radicalism in Bengal and Maharashtra respectively? Substantiate your answer. **(10 marks)**

Q.2. History is what actually happened in the past and cannot be remade, but history, nonetheless, is being constantly rewritten. Explain the paradox. **(10 marks)**

Q. 3. Write two short essays taking one from each group; **(20 marks x 2)**

Group A

- i) Impact of Karl Marx's thought on the writing of history
- ii) Debating E.H. Carr's view of history as developed in his *What is History*
- iii) Feminism and the writing of history

Group B

- i) Class and caste in the construction of the 'ideal woman' in early (North) India
- ii) Accounting for the thematic silences in the existing historical literature on medieval India
- iii) Applicability of the *jhuti azadi* thesis to India's Independence (1947)
- iv) Gendering class and race in the study of new imperialism
- v) Colonial historiography and the periodisation of India's history
- vi) The *Hindutva* discourse: Reconstitution of the Vedic world-view?
- vii) Capitalism and environmental degradation – a historical perspective