



বিদ্যাসাগর বিশ্ববিদ্যালয়

**VIDYASAGAR UNIVERSITY**

**M.A. Examinations 2020**

**Semester IV**

**Subject: HISTORY**

**Paper: HIS-404 (OLD)**

(Theory)

**Full Marks: 40**

**Time: 2HRS.**

*Candidates are required to give their answers in their own words as far as practicable.*

Answer any one question from following questions (Within 250 words):

1. Do you think that the current trend of glorification of the ancient past is the counter to the Indian version of the 'Whig Interpretation of History' which had emphasized "certain principles of progress in the past to produce a story which is the ratification if not the glorification of the present" (Herbert Butterfield)? Or is the criticism based on simplistic interpretation of Indian historiography as it exists?
2. Do you agree with the view that the empiricist-positivist tradition believed that social science must be deduced from the general laws of human nature "using facts of History merely for verification" (John Stuart Mill)? How were Auguste Comte's views in variance with this?
3. Why did RH Colingwood say that the so-called revolt against Positivism at the end of 19<sup>th</sup> century was an attempt to vindicate History as a form of knowledge distinct from natural science and yet valid in its own right? What was the impact of this intellectual development on classical narratives?
4. What can you say about RH Collingwood's criticism of Positivistic Historians, that they never asked the question "how is historical knowledge possible"?
5. What are the main anti-Rankean trends in historiography noticed by Arnaldo



Momigliano which led to the substitution of a materialist for an idealist framework in the interpretation of history? How was this new orientation due to Marxist influence and in what ways do the latter continue to contribute to it?

6. How does Eric Hobsbawm explain the Marxist theory of 'basis and superstructure' as a model of society composed of different 'levels' which interact?
7. Why is the assimilation of the Marxist method of interpretation of history, with evolutionism and positivism been referred to as 'vulgar Marxism'? Did it play a role in critiquing traditional history?
8. How does *Annales History* substitute traditional narrative of events by problem-oriented analytical history?
9. What are the distinctive features of Marc Bloch's work entitled the *Royal Touch*?
10. By what term would you explain the diverse but simultaneously occurring phenomenon in history? How can those be contrasted with unities in history?
11. How did Emmanuel le Roy Ladurie replace the concepts of structure and conjuncture with the concept of cycles?
12. What are the distinctive features of Lucien Febvre's work on the Rabelais and the problem of unbelief in the sixteenth century?