

- b) Is a reading of the *Lysistrata* as a feminist critique of the shortcomings of the Athenian Democracy consistent with Aristophanes and his views about Athens, or with the audience attitudes as far as we know?
3. a) The politics of language in the Indian context dramatically transforms contested and fragmented identities. Do you agree? Comment critically with closer reference to your understanding of any two discursive spaces studied in the course.

Or

- b) Examine Plato's *Apology* and the Leveller *Agreement of the People* as texts against and for democracy, arguing which reads more compelling and why.

MASTER OF ARTS EXAMINATION, 2024

(2nd Year, 4th Semester)

COMPARATIVE LITERATURE

Course : CL/PG/4.4

[Event]

Time : Two Hours

Full Marks : 30

All questions carry equal marks.

Answer all questions *either* in English *or* in Bangla
but all three in the same language.

1. a) Non-violence, tolerance and compassion function as a formidable trajectory in India's intellectual history. Attempt a comparative reading with reference to any three intellectual thinkers studied in this course.

Or

- b) India's intellectual and cultural histories locate markers of continuity and signs of disruption in the idea of the 'self'. Do you agree? Comment critically with close reference to the discussions in class.
2. a) Comment critically on how literary writing considers the substance of the event differently from the conventional use of the term *event* in historiography and narratology. Cite textual references to substantiate your answer.

Or

[Turn over