

**SOLVED  
PAPER**

**C.B.S.E.**  
**2020**  
**Class–XII**  
**Delhi & Outside Delhi**

**History  
(Theory)**

Time : 3 Hours

Max. Marks : 80

**General Instructions :**

Read the following instructions very carefully and strictly follow them :

- (i) This question paper comprises five sections – A, B, C, D and E. All questions are compulsory.
- (ii) Section A – Q. no. 1 to 20 are very short-answer type questions carrying 1 mark each. They are required to be answered in one word or one sentence each.
- (iii) Section B – Q. no. 21 to 24 are short-answer type questions carrying 3 marks each. Answer to each of them should not exceed 100 words.
- (iv) Section C – Q. no. 25 to 27 are long-answer type questions carrying 8 marks each. Answer to each of them should not exceed 350 words.
- (v) Section D – Q. no. 28 to 30 are source based questions carrying 6 marks each.
- (vi) Section E – Q. no. 31 is a map question that includes identification and location of significant test items. Attach the map with the answer-book.
- (vii) Answer should be brief and to the point also the above word limit be adhered to as far as possible.
- (viii) There is no overall choice. However, an internal choice has been provided in two questions of one mark, one question of three marks, three questions of eight marks and map question. You have to attempt only one of the choices in such questions.
- (ix) In addition to this, separate instructions are given with each section and question, wherever necessary.

**Delhi Set I**

**Code No. 61/5/1**

**SECTION - A**

Answer all the questions give below :

**(1 × 20 = 20)**

1. Name the author of the book "The Story of Indian Archaeology". [1]
2. Difference between Inscription and Prashasti. [1]
3. Which of the following statement(s) is/are correct about the subsistence strategies of Harappa?
  - (1) Archeologists have reconstructed dietary practices from finds of charred grains and seeds.
  - (2) Archaeo-botanists have studied grains found at Harappa like millets, barley, etc.
  - (3) Animals were domesticated according to archeobotanists.Choose the correct option.  
(A) (1) and (2) only  
(B) (2) and (3) only  
(C) (1), (2) and (3)  
(D) (2) only [1]

4. Look at the figure given below and name it as given by the archeologists.



**Note :** The following question is for the visually impaired candidates only in lieu of Q. No. 4.

Name the one-horned animal which was depicted in Harappan seals. [1]

5. Why is Harappan script called enigmatic? Identify the appropriate reason from the following options : [1]
- (A) It was pictograph and uniform.  
 (B) It was written from left to right.  
 (C) Scholars are not able to read the script.  
 (D) It shows common feature of writing.
6. Where was the capital of Magadh shifted in the fourth century B.C.E.? [1]

**Or**

Name the most powerful Mahajanpada of Mauryan Empire between the sixth and fourth centuries B.C.E. [1]

7. Read the following information and relate the **context** in which these messages were framed and spread by Ashoka in the third century B.C.E.

“The principles were simple and universal. Principles ensured well being of people. Ashoka tried to hold his empire together with these principles.”

[1]

8. Correct the following statement and rewrite it :

Al-Biruni was from Tangier and written the Kitab-ul-Hind in Arabic language. [1]

**Or**

Muhammad Bin Tughlaq was impressed by the scholarship of Ibn Juzayy and appointed him as the Qazi of Delhi. [1]

9. Match the following :

**List-I**

- (i) Manucci  
 (ii) Jean Baptist Tavernier  
 (iii) Duarte Barbosa  
 (iv) Abdur Razzak

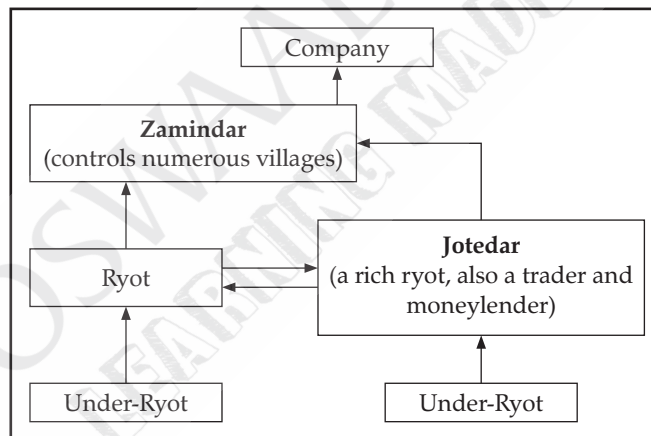
**List-II**

- (a) Samarqand  
 (b) Italy  
 (c) France  
 (d) Portuguese

Options :

- |     |     |      |       |      |
|-----|-----|------|-------|------|
|     | (i) | (ii) | (iii) | (iv) |
| (A) | (b) | (c)  | (d)   | (a)  |
| (B) | (a) | (d)  | (c)   | (b)  |
| (C) | (d) | (a)  | (b)   | (c)  |
| (D) | (c) | (b)  | (a)   | (d)  |

10. Ibn Battuta found Indian cities full of exciting opportunities. Identify the appropriate reason from the following options :  
 (A) Large population, Bazaars and efficient communication.  
 (B) Crown ownership of land.  
 (C) Autonomous and equitarian village command.  
 (D) Traders exported gold and silver. [1]
11. Who among the following developed the concept of the Asiatic mode of production?  
 (A) Karl Marx (B) Montesquie [1]  
 (C) Voltaire (D) Rousseau [1]
12. Name the major anthological composition of the Alvars which is described as the Tamil Veda. [1]
13. Name the composer of 'Padmavat'. [1]
14. Fill in the blank :  
 Verses of Kabir are compiled in the Kabir Bijak, the Kabir Granthawali and ..... [1]
15. Who was the preceptor of Meera Bai? [1]
16. Study the following flow chart and find out the name of the Land Revenue System introduced by the British in India. [1]



17. Identify the economist whose ideas were operated by the British officials in Maharashtra in 1820's.  
 (A) David Ricardo (B) Thames Robert [1]  
 (C) John Stuart Mill (D) Walter Bagehot [1]
18. The European commercial companies had set up base in different places of India. Find out the correct pair from the following information :  
 (1) The Portuguese in Panaji in 1510.  
 (2) The Dutch in Masulipatnam in 1605.  
 (3) The French in Pondicherry (Puducherry) in 1673.  
 Options :  
 (A) (1) only (B) (1) and (2) only  
 (C) (1), (2) and (3) (D) (2) and (3) only [1]
19. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R) :  
**Assertion (A)** : Hill Stations were a distinctive features of colonial urban development.  
**Reason (R)** : In the hill stations the British and other Europeans sought to recreate settlements that were reminiscent of home.

- (A) Both (A) and (R) are correct and (R) is the correct explanation of (A).  
 (B) Both (A) and (R) are correct, but (R) is not the correct explanation of (A).  
 (C) (A) is correct, but (R) is not correct.  
 (D) (R) is correct, but (A) is not correct. [1]

20. Who among the following Governor Generals had done the town planning of Calcutta in his tenure?

- (A) Lord Wellesley (B) Lord Warren Hasting  
 (C) Lord Minto-I (D) Lord Cornwallis [1]

### SECTION - B

(3 × 4 = 12)

21. "There are limits to what epigraphy can reveal." Justify the statement with suitable arguments. [3]

Or

"From the sixth century BCE land and Riverine routes criss-crossed the Indian sub-continent." Substantiate the statement in the context of trade. [3]

22. Describe the main features of Mahanavami Dibba of Vijaynagar Empire. [3]

23. "Admire the partition of India, Gandhiji showed his conviction for communal harmony." Explain the statement with examples. [3]

24. Why did the British annex Awadh in 1856? On what pretext did they carry out act the annexation? Explain. [1 + 2 = 3]

### SECTION - C

(8 × 3 = 24)

25. Explain how the Sanchi Stupa stands testimony to successful conservation policies taken up in the 19<sup>th</sup> century. Why did this not happen in the case of the Stupa at Amaravati? Explain. [4 + 4 = 8]

Or

"To understand the meanings of Sculptures, historians have to be familiar with the stories behind them." Support the statement by giving examples from Buddhist and Hindu Art from 600 BCE to 600 CE. [8]

26. Describe the main features of the Akbar-Nama. [8]

Or

Describe the Physical arrangements of the Mughal Court as the heart of society. [8]

27. Examine the role of Congress party in making of the Constituent Assembly. [8]

Or

"Different groups expressed their desires in different ways and made different demands." Support the statement with reference to the problem of separate electorate. [8]

### SECTION - D

(6 × 3 = 18)

28. Read the following source carefully and answer the questions that follow :

#### The Wealthy Shudra

This story, based on a Buddhist text in Pali known as the *Majjhima Nikaya*, is part of a dialogue between a king named Avantiputta and a disciple of the Buddha named Kachchana. While it may not be literally true, it reveals Buddhist attitudes towards *varna*.

Avantiputta asked Kachchana what he thought about Brahmanas who held that they were the best caste and that all other castes were low; that Brahmanas were a fair caste while all other castes were dark; that only Brahmanas were pure, not non-Brahmanas; that Brahmanas were sons of Brahma, born of his mouth, born of Brahma, formed by Brahma, heirs to Brahma.

Kachchana replied : "What if a Shudra were wealthy ... would another Shudra ... or a Kshatriya or a Brahmana or a Vaishya ... speak politely to him?"

Avantiputta replied that if a Shudra had wealth or corn or gold or silver, he could have as his obedient servant another Shudra to get up earlier than he, to go to rest later, to carry out his orders, to speak politely; or he could even have a Kshatriya or a Brahmana or a Vaishya as his obedient servant.

Kachchana asked : "This being so, are not these four *varnas* exactly the same?"

Avantiputta conceded that there was no difference amongst the *varnas* on this count.

- (1) Why did the Brahmana consider themselves superior to other caste? [2]  
 (2) How could a Shudra improve his status according to Kachchana? [2]  
 (3) What does this story reveal about Buddhist attitude towards Varna? [2]

29. Read the following source carefully and answer the question that follow :

#### How Silver came to India

The excerpt from Giovanni Careri's account (based on Bernier's account) gives an idea of the enormous amount of wealth that found its way into the Mughal Empire :

That the Reader may form some idea of the Wealth of this (Mughal) Empire, he is to observe that all the Gold and Silver, which circulates throughout the World at last Centres here. It is well known that as much of it comes out of America, after running through several Kingdoms of Europe, goes partly into Turkey (Turkey), for several sort of Commodities; and part into Persia, by the way of Smirna for Silk. Now the Turks not being able to abstain from Coffee, which comes from Hyeman (Oman), and Arabia ... not Persia, Arabia, and the Turks themselves to go without the commodities of India, send vast quantities of Mony (money) to Moka (Mocha) on the Red Sea, near Babel Mandel; to Bassora (Basra) at the bottom of the Persian Gulgh (Gulf) ... which is afterwards sent over in Ships to Indostan (Hindustan). Besides the Indian, Dutch, English, and Portuguese Ships, that every Year carry the Commodities of Indostan, to Pegu, Tanasserri (parts of Myanmar), Siam (Thailand), Ceylon (Sri Lanka) ... the Maldive Islands, Mozambique and other places, must of necessity convey much Gold and Silver thither, from those Countries. All that the Dutch fetch from the Mines in Japan, sooner or later, goes to Indostan; and the goods carry'd hence into Europe, whether to France, England, or Portugal, are all purchas'd for ready Mony, which remains there.

- (1) How could the Mughal Empire accumulate enormous wealth? Explain. [2]  
 (2) How did Silver travel to across the globe to reach India? Explain. [2]  
 (3) How were the transactions made in the seventeenth century India? Explain. [2]

30. Read the following source carefully and answer the questions that follow :

#### "Tomorrow we shall break the salt tax law"

On 5 April 1930, Mahatma Gandhi spoke at Dandi :

Went I left Sabarmati with my companions for this seaside hamlet of Dandi, I was not certain in my mind that we would be allowed to reach this place. Even while I was at Sabarmati there was a rumour that I might be arrested. I had thought that the Government might perhaps let my party come as far as Dandi, but not me certainly. If someone says that this betrays imperfect faith on my part, I shall not deny the charge. That I have reached here is in no small measure due to the power of peace and non-violence : that power is universally felt. The Government may, if it wishes, congratulate itself on acting as it has done, for it could have arrested everyone of us. In saying that it did not have the courage to arrest this army of peace, we praise it. It felt ashamed to arrest such an army. He is a civilized man who feels ashamed to do anything which his neighbours would disapprove. The Government deserves to be congratulated on not arresting us, even if it desisted only from fear of world opinion.

Tomorrow we shall break the salt tax law. Whether the Government will tolerate that is a different question. It may not tolerate it, but it deserves congratulations on the patience and forbearance it has displayed in regard to this party...

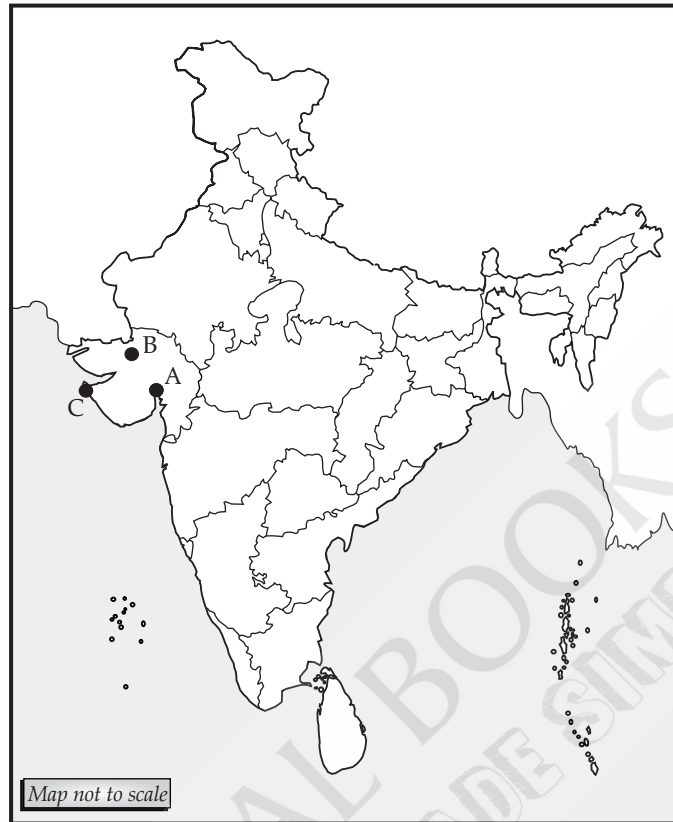
What if I and all the eminent leaders in Gujarat and in the rest of the country are arrested? This movement is based on the faith that when a whole nation is roused and on the march no leader is necessary.

- (1) Examine the reactions of Indians towards the Salt Law. [2]  
 (2) Why was Gandhiji confident that the government would not arrest the Satyagrahis? Explain. [2]  
 (3) Examine the base of Dandi March. [2]

### SECTION - E (Map based Question)

(3 + 3 = 6)

31. (1) On the given Political outline map of India locate and label any **three** from the following with appropriate symbols :
- (i) Amritsar—an important centre of National Movement.  
 (ii) Chauri-Chaura—The place where Gandhiji called off Non-Cooperation Movement.  
 (iii) Vijaynagara—City ruled by Tuluva dynasty.  
 (iv) Agra—A territory under Babur.  
 (v) Gwalior—a centre of the Revolt of 1857. [3]



- (2) On the same outline map, three places related with Matured Harappan sites have been marked as A, B and C. Identify them and write their correct names on the lines marked near them. [3]

Note : The following questions are for the **Visually Impaired Candidates** only in lieu of Q. No. 31.

- (1) Name any three Mature Harappan sites. [3]

Or

- Name any three Buddhist sites. [3]  
 (2) Name any three centres of the Revolt of 1857. [3]

**Delhi Set II**

**Code No. 61/5/2**

**Note :** Except these, all other questions are from Set-I.

**SECTION - A**

(1 × 20 = 20)

2. Differentiate between Vellalar and Adimai in earlier Tamil society. [1]  
 12. Name the woman devotee of Nayanar Tradition who adopted the path of extreme asceticism in order to attain her goal. [1]

**SECTION - B**

(3 × 4 = 12)

22. Describe the main features of Virupaksha temple of Vijayanagar empire. [3]  
 24. Why did people believe in the rumours and prophecies that circulated in North India at the beginning of 1857? Explain. [3]

**SECTION - C**

(8 × 3 = 24)

26. Describe the main ideal of Sulh-i-kul as the unifying force of Akbar's enlightened rule. [8]

Or

State the dynastic successions of Mughals till 1707. Describe the political and diplomatic relations of Mughal Emperors with other countries. [3 + 5 = 8]

27. Examine the different arguments made in the Constituent Assembly over the federal structure of the Indian Government. [8]

Or

Examine the reasons for proposing Hindustani by Gandhiji as the National Language. Why did the Constituent Assembly finally decide not to have one as the National League? [4 + 4 = 8]



## ANSWERS

**Delhi Set I**

**SET-61/5/1**

### SECTION - A

(1 × 20 = 20)

1. Sourindranath Roy. [1]
2. Inscriptions are writings engraved on hard surfaces such as stones, metal or pottery. Prashastis were inscriptions composed in praise of king by eminent poets. [1]
3. (A) (1) and (2) only [1]
4. Mother Goddess
5. (C) Scholars are not able to read the script. [1]
6. The capital was shifted to Pataliputra. [1]

Or

- Magadha [1]
7. Dhamma
  8. Al-Biruni was from Khwarezm and had written the Kitab-ul-Hind in Arabic language.

Or

Muhammad Bin Tughlaq was impressed by the scholarship of Ibn Batuta and appointed him as the Qazi in the Emperor's court.

9. (A) i-b, ii-c, iii-d, iv-a
10. (A) Large population, Bazaars and efficient communication [1]
11. (A) Karl Marx [1]
12. Nalayira Divyaprabandham [1]
13. Malik Muhammad Jayasi [1]
14. Adi Granth Sahib [1]
15. Guru Ravidas [1]
16. Permanent Settlement [1]
17. (A) David Ricardo [1]
18. (C) (1), (2) and (3) [1]
19. (B) Both (A) and (R) are correct, but (R) is not the correct explanation of (A). [1]
20. (A) Lord Wellesley [1]

### SECTION - B

(3 × 4 = 12)

21. Limitations of epigraphy are :
- (i) There are technical limitation, letters are very faintly engraved and thus reconstruction are uncertain.
  - (ii) Inscription may be damaged or letters missing.
  - (iii) It is not always easy to be sure about the exact meaning of the words used in inscription.

- (iv) Not all has been deciphered, published and translated.
- (v) Many inscriptions must have existed, which have not survived the ravages of time.
- (vi) Not everything that we may consider politically or economically significant was necessarily recorded in the inscriptions.
- (vii) The content of inscriptions almost in variably projects the perspective of the person who commissioned them.

[Any three][3]

**Or**

The Indus civilization's economy appears to have depended significantly on trade, which was facilitated by major advances in transport technology. These advances included bullock-driven carts that are identical to those seen throughout South Asia today, as well as boats. Most of these boats were probably small, flat-bottomed craft, perhaps driven by sail, similar to those one can see on the Indus River today; however, there is secondary evidence of sea-going craft. Archaeologists have discovered a massive, dredged canal and docking facility at the coastal city of Lothal. There was an extensive maritime trade network operating between the Harappan and Mesopotamian civilisations as early as the middle Harappan Phase, with much commerce being handled by "middlemen merchants from Dilmun" (modern Bahrain and Failaka located in the Persian Gulf). Such long-distance sea-trade became feasible with the innovative development of plank-built water-craft, equipped with a single central mast supporting a sail of woven rushes or cloth. [3]

22. Located on one of the highest points on the city, the "Mahanavami Dibba" is a massive platform rising from a base of about 11000 sqft to a height of 40 ft. It was supported by wooden structure and with relief carvings. Rituals associated with the structure probably coincided with Mahanavami (literally the great ninth day) of the ten-day Hindu festival during the autumn months of September and October, known variously as Dushhera (in northern India), Durga Puja (in Bengal) and Navaratri or Mahanavami (in Peninsular India). The Vijaynagara Kings displayed their prestige, power and superiority on this occasion. The ceremonies performed on the occasion included worship of the image, worship of the state house, and the sacrifice of buffaloes and other animals. Dancers, wrestling matches, and processions of horses, elephants, chariots and soldiers, as well as ritual presentations before the King and his guests by the Chief Nayakas and subordinate kings marked the occasion. These ceremonies were imbued with deep symbolic meanings. On the last day of the festival, the King inspected his army and the armies of the Nayakas in a grand ceremony in an open field. On this occasion, the Nayakas brought rich gifts to the Kings. However, scholars point out that the space surrounding the structure does not have adequate space for elaborate processions of men, women and animals. It remains an enigma, like the other structures of the Royal Palace. [3]
23. March 1947 onwards, bloodshed continued for almost one year. One of the reasons was the collapse of all government institutions. By end of the year, there was no sign of any administrative system. The entire Amritsar district became a scene of bloodshed. The British officials were unable to handle the situation. Indian sepoys and soldiers came to act as Hindus, Muslims or Sikhs. This increased communal tension in the country. Gandhiji came forward to restore communal harmony. Gandhiji decided to stake all in a bid to indicate his life-long principle of non-violence and his conviction that people can be changed. He moved from the villages of Noakhali in East Bengal (present Bangladesh) to the villages of Bihar and to the riot-turned slums of Calcutta and Delhi. Day he persuaded the local Muslims to guarantee safety of the Hindus and at other places, like Delhi, he tried to build trust between the two communities. [3]
24. The annexation of Awadh was done due to two main reasons :
- (a) Lord Dalhousie had referred Awadh as a "Cherry that is to drop in (British) our Mouth".
  - (b) The land of Awadh was fertile and was apt for growing indigo and cotton.
- The British had annexed the Nawab of Awadh Wajid Ali Shah from throne and exiled to Calcutta on the pretext that he was an unpopular ruler. [3]

**SECTION - C****(8 × 3 = 24)**

25. **The Sanchi Stupa survived because :**
- (i) The rulers of Bhopal, Shahjehan Begum and her successor Sultan Jehan Begum provided money for its preservation
  - (ii) Funded the museum
  - (iii) Funded the guest house where John Marshall lived and wrote the volumes.
  - (iv) She also funded the publication of the volumes.



- (v) Sanchi Stupa escaped from the eyes of railway contractors, builders and those looking for finds to carry away to the museums of Europe.
- (vi) Instead of taking the original gateways of Sanchi, both the French and the English took its plaster castcopies.
- (vii) H. H. Cole was against the looting of original works of ancient art.
- (viii) Nineteenth-century Europeans were very interested in the Stupa at Sanchi.

**The Amaravati could not survive because :**

- (i) Amaravati was discovered before scholars understood the value of its preservations.
- (ii) In 1854, Walter Elliot, collected several sculpture panels and took them away to Madras.
- (iii) By the 1850s, some of the slabs from Amaravati had begun to be taken to different places—to the Asiatic Society of Bengal at Calcutta, to the Indian Office in Madras and some even to London.
- (iv) British officials continued to remove sculptures from the site on the grounds that earlier officials had done the same.
- (v) Local Rajas also took remains of Amaravati Stupa to build their temple. [8]

Or

Scholars often understand the meaning of the sculpture with the help of the concerned texts and interpret by comparing it with textual evidence. According to a popular belief, the touch of Shalabhanjika caused the trees to flower and bear fruit. It reveals about the people coming under the fold of the Buddhism. The wheel in the Buddhist sculpture was meant to represent the first sermon of Buddha at Sarnath. Buddha delivered his first religious sermon in deer parkat Sarnath near Varanasi on Ashva Poornima and came to be known as setting in motion the wheel of Dharma. The sculptures having motifs should not be interpreted literally. For example, the tree depicted is not simply atree, but symbolises an event in the life of the Buddha. It isonly by making themselves familiar with the traditions of those who produced these works of art that the historian scan interpret the purpose of those works. It also helped in understanding the Buddhist sculpture. [8]

26. The Akbar Nama is divided into three books of which the first two are chronicles. The third book is the Ain-i Akbari. The first volume contains the history of mankind from Adam to one celestial cycle of Akbar's life (30 years). The second volume closes in the forty-sixth regnal year (1601) of Akbar. The Akbar Nama was written to provide a detailed description of Akbar's reign in the traditional diachronic sense of recording politically significant events across time, as well as in the more novel sense of giving a synchronic picture of all aspects of Akbar's empire—geographic, social, administrative and cultural—without reference to chronology. In the Ain-i Akbari the Mughal Empire is presented as having a diverse population consisting of Hindus, Jains, Buddhists and Muslims and a composite culture.

Abu'l Fazl wrote in a language that was ornate and which attached importance to diction and rhythm, as texts were often read aloud. This Indo-Persian style was patronised at court, and there were a large number of writers who wanted to write like Abu'lFazl. [8]

Or

The heart of the Mughal Empire was its capital city, where the court assembled. The capital cities shifted during the 16th and 17th centuries. For instance, Babur took over Agra though during the four years of his reign, the court was frequently on the move. In 1560s, Akbar constructed the Fort of Agra with red sandstone. In 1570, he decided to build a new capital Fatehpur Sikri, the main reason being that Sikri was located on the direct road to Ajmer, where the Dargah of Shaikh Muinuddin Chisti had become an important pilgrimage centre. In 1585, the capital was transferred to Lahore to bring the north-west under control. Building activities, in the case of Muslim rulers, were considered an act of piety. Shah Jahan moved the court, army and household from Agra to Shahjahanabad in 1648. Shah Jahan had passion for buildings and he devised sound fiscal policies to accumulate resources for buildings. Shahjahanabad was a new addition to the old residential city of Delhi, with the Red Fort, the Jama Masjid, bazars and big homes for the nobles. Shahjahan's new city was an appropriate treat to the vision of a grant monarchy. [8]

27. The members of the Constituent Assembly were elected on the basis of the provincial elections of 1946. The Assembly also had representatives of the princely states. Since the Congress was itself a broad front these members held a wide range of views. The discussions within the Constituent Assembly were also influenced by the opinions expressed by the public. As the deliberations continued, the arguments were reported in newspapers, and the proposals were publicly debated. The total membership of the Constituent Assembly was 300. 82 percent members were from Congress as Muslim league boycotted the constituent assembly. Dr. B.R. Ambedkar was the chairman of the Drafting Committee and played an important role in the Constituent Assembly. He was assisted by K.M. Munsi and Alladi Krishnaswami Aiyar. On 13 Dec. 1946 Nehru moved

the "Objective Resolution" in the Constituent Assembly. It was a momentous resolution that outlined the defining ideals of the Constitution of Independent India and provided the framework within which the work of constitution-making was to proceed. An interim Government was made under the leadership of Jawaharlal Nehru. [8]

Or

On 27th August, 1947, B. Pocker Bahadur from Madras made a speech for continuing separate electorates where he mentioned that separate electorates for Muslims would ensure their electorates' meaningful views be heard in the governance of the country. But many nationalists were angry on acceptance of demand. Nationalist leaders severely opposed the idea of separate electorates. They were haunted by the possibility of riots, violence and civil war. Sardar Patel declared that the separate electorates will act as a poison that will enter the politics of our country. Govind Ballabh Pant also felt that the resolution was harmful not only for the nation but also for minorities and it would permanently isolate the minorities. Even among the Muslims, not all supported the demand for separate electorates. For instance, Begam Aizaz Rasul, felt that separate electorates were self destructive, as they isolate the minorities from the majority. N.G. Ranga, a socialist leader of the peasant movement, while welcoming the Objective Resolution, urged that the word minority must be interpreted in economic terms. N.G. Ranga urged that the real minorities are the poor and the downtrodden and they need protection. He also counted the tribals among minorities. Avatar Jaipal Singh was their representative in the Assembly. He didn't asked for separate electorates but felt that the system of reservation of seats in Legislature was necessary to represent the tribals so that their voice is heard. Dr. B. R. Ambedkar during the National Movement, demanded separate electorates for the depressed castes and Mahatma Gandhi opposed it, saying it would permanently segregate them from rest of the society. Nagappa pointed out that numerically the depressed castes were not a minority and they formed 20% to 25% of the population. They were isolated as they had no education and no share in administration. After the partition violence, Ambedkar no longer argued for separate electorates and Assembly recommended that Untouchability should be abolished. Hindu temples were opened to all castes, while seats in legislature and jobs in government offices were reserved for lower castes. Many felt that law alone cannot solve all problems and social discrimination can change only if the attitudes of people change. [8]

### SECTION - D

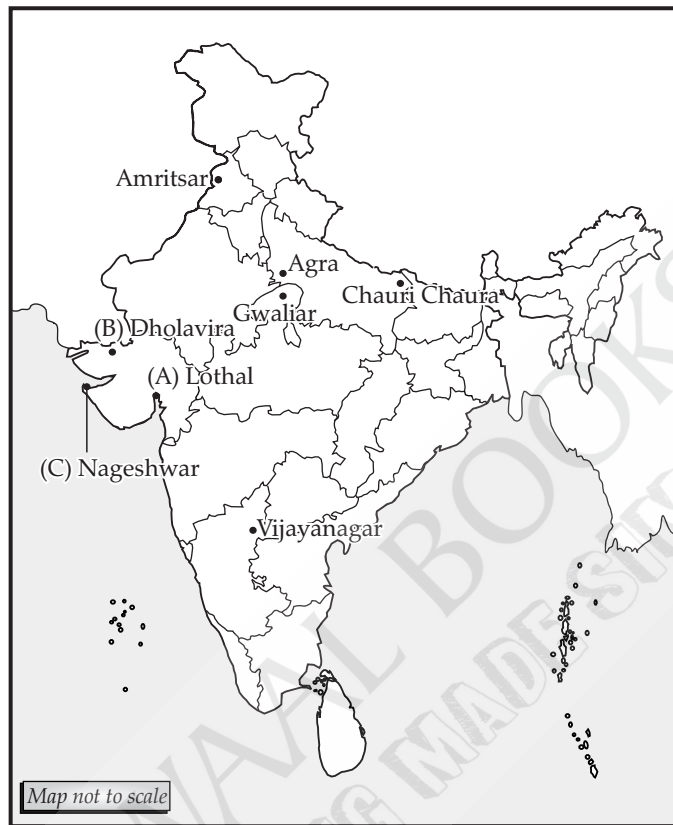
(6 × 3 = 18)

28. (1) The Brahmanas held that they were the best class and were pure, sons of Brahma, born of his mouth, born of Brahma, formed by Brahma and heirs to Brahma.
- (2) According to Kachchana, a Shudra can earn wealth or corn and keep another Shudra as his obedient servant. He further said that with huge amount of money, he can even have a Brahmana, Kshatriya or Vaishya as his obedient servant.
- (3) The Buddhist at that time conceded that there was no difference amongst the varnas.
29. (1) India was a hub of trade. Indian goods were in major demand in all parts of the world including Turks, Omans, Dutch, English, Portuguese, etc. As a result, in whichever part of the world some economic transaction took place, it sooner or later fell into the pockets of the Mughal rulers.
- (2) Silver was mainly found in America. From there, it went to various kingdoms of Europe, it reached partly into Turkey and partly into Persia. The Turks purchased goods from Arabia and from Arabia and Persia, the silver reached Indostan or Hindustan or India.
- (3) The transactions were primarily made in exchange of gold and silver coins. The majority of the coins finally reached India and the majority of the goods finally reached kingdoms of Europe.
30. (1) The Indians were indignant by the fact that they in their own homeland cannot create one of the basic ingredients of food, that is, salt. More so, when India is surrounded by water on three sides. So, the Indians were not happy with the Salt Law of the British government.
- (2) Gandhi ji was confident that the government would not arrest the Satyagrahis as they formed a peaceful army of civilians. Also, the government was afraid of the world opinion about arrest of peaceful Satyagrahis.
- (3) Dandi March was started as a protest to the Salt Law. Gandhi ji started the foot march from place called Dandi in Gujarat. From there, a group of peaceful civilians started a march towards sea coast with determination to create salt and thus, break the meaningless Salt Law of the British government.

**SECTION - E**  
**(Map based Question)**

(3 + 3 = 6)

31.

**Delhi Set II****Code No. 61/5/2**

Note : Except these, all other questions are from Set-I.

**SECTION - A**

(1 × 20 = 20)

2. Vellalar were the landowners and Adimai were the slaves during the Sangam dynasty. [1]  
12. Karaikkal Ammaiyar [1]

**SECTION - B**

(3 × 4 = 12)

22. The Virupaksha temple was built over centuries and substantially enlarged during the Vijayanagara period. Its main deity was Lord Virupaksha, form of Shiva and the chief guardian god of the kingdom. The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession and was decorated with carved pillars. He also constructed the Eastern gopuram. The halls in the temple were used for many purposes like marriage of deities; swing in special images and also to witness special programmes of music, dance and drama. [3]
24. Sepoys who had arrived in Delhi from Meerut told Bahadur Shah that bullets were coated with the fat of pigs and cows and biting them would corrupt their caste and religion. They were referring to the cartridges of the Enfield rifles and when British explained that it was not so, these poys refused to believe and the news spread like wildfire. There was the rumour that British had hatched a conspiracy to destroy the caste and religion. To this end, it was rumoured that the dust of the bones of pigs and cows are added into the flour sold in market and people refused to touch the atta. There was also a fear that British wanted natives to be converted into Christianity and panic spread fast and though the officers tried to allay their fears but were not believed by the people. [3]



**Outside Delhi Set I****Code No. 61/4/1****SECTION - A****(1 × 20 = 20)****Answer all the questions given below :**

1. Name the Director-General of Archaeological Survey of India (ASI) who announced the discovery of Mohenjodaro in the Indus Valley to the World. [1]
2. Consider the following statements regarding the Priest King of Harappa :  
According to Archaeologists :
  - (1) Priest king held political power.
  - (2) He was related with Mesopotamian History.
  - (3) He was related with Harappan religion.
  - (4) He authoritarian rule could be one of the cause of the details of Harappa.
 Which one of the following statement is correct?  
 (A) (1), (3) and (4) (B) (2), (3) and (1)  
 (C) (1), (2) and (3) (D) (1), (2) and (4) [1]
3. Look at the figure given below. Identify and name the sculpture of fourth century CE related to this figure. [1]



**Note :** The following question is for the visually impaired candidates only in lieu of Q. No. 3. [1]

State any one sources to know about the Kushana rulers. [1]

4. Identify the best reason for considering King Ashoka as 'Devanampiya' not 'Piyadassi' by his subjects.
  - (A) Ashoka commissioned the edicts himself.
  - (B) He adopted the title of 'Devaputra'.
  - (C) Epigraphists have concluded him as Devanampiya.
  - (D) He did well being of society through Dhamma. [1]
5. Who was the author of the book 'Arthashastra' written during Mauryan empire? [1]

**Or**

Who was the founder of the Mauryan Empire? [1]

6. Which one of the following was the capital of Magadh?  
 (A) Rajagraha (B) Ujjain  
 (C) Taxila (D) Gandhara [1]
7. Explain one point of difference between the gold coins issued by the Kusbanas and the Gupta rulers. [1]
8. Which one of the following statements is appropriate about Ibn Battuta?  
 (A) He was Qazi during Muhammad Bin Tughlaq's empire.  
 (B) He had written Kitab-UI-Hind in Arabic.  
 (C) He translated Sanskrit, Pali and Prakrit work in Arabic.  
 (D) He was a Physician, Philosopher and Historian. [1]
9. Who among the following westren theorist develop the idea of oriental despotism in the 18<sup>th</sup> century? [1]  
 (A) Montesquieu (B) Rousseau  
 (C) Voltaire (D) Karl Marx
10. Arrange the following dynasties of Vijayanagara Empire in Chronological order :  
 (1) Sangama (2) Aravidu  
 (3) Tuluva (4) Saluva  
 Choose the correct option :  
 (A) (1), (3), (4) and (2) (B) (2), (1), (3) and (4)  
 (C) (1), (4), (3) and (2) (D) (4), (1), (2) and (3)
11. Read the information given below :  
 Identify and name the system followed in the Mughal society.

"Remuneration for the work was paid through small daily allowances. This was the micro level exchange network operated in the villages."

[1]

12. Match the following :

**List-I**

- (i) Amil Guzar  
 (ii) Mandals  
 (iii) Patwari  
 (iv) Diwan

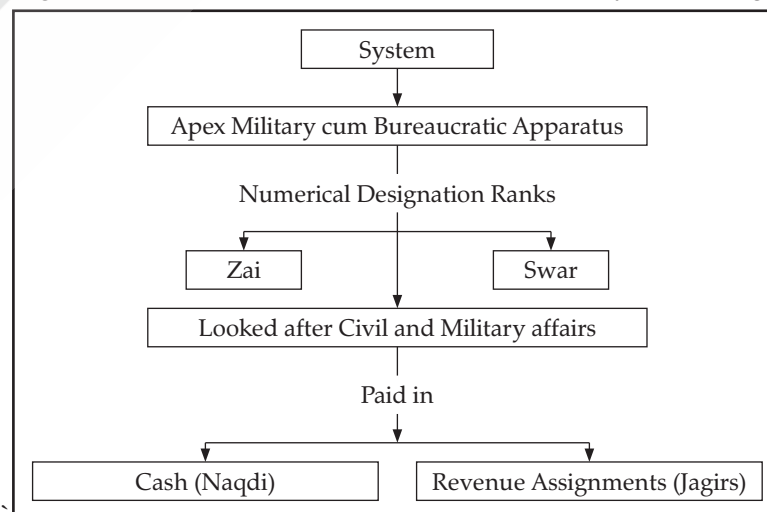
**List-II**

- (a) Accountant  
 (b) Revenue collector  
 (c) Panchayat Headmen  
 (d) Supervisor

Choose the correct option :

- (A) (i)-d, (ii)-c, (iii)-b, (iv)-a (B) (i)-b, (ii)-d, (iii)-a, (iv)-c  
 (C) (i)-a, (ii)-b, (iii)-c, (iv)-d (D) (i)-b, (ii)-c, (iii)-a, (iv)-d

13. Study the following chart and find out the name of the Administrative System of Mughals.



14. Name the Portuguese writer who wrote detailed account of trade and society of south India in the sixteenth century. [1]
15. Which one of the following statement is NOT appropriate about Ain-i-Akbari?  
 (A) It was written by Abul Fazl.  
 (B) It was a gazetteer of the empire.  
 (C) It was sponsored and commissioned by Akbar.  
 (D) Its data was uniformly collected from all the provinces. [1]
16. Who among the following painted "Relief of Lucknow"?  
 (A) Thomas Jones Barker (B) Hanery Havelock  
 (C) Joseph Noel (D) Colin Campbell [1]
17. Name the fort built by British East India Company in Calcutta. [1]
- Or**
- Name the fort built by British Past India Company in Madras. [1]
18. Given below are the two statements one labelled as Assertion (A) and the other labelled as Reason (R) :  
**Assertion (A)** : British built imperial European architectural style buildings in Bombay.  
**Reason (R)** : Familiar landscape in an alien country.  
 (A) Both (A) and (R) are correct and (R) is the correct explanation of (A).  
 (B) Both (A) and (R) are correct but (R) is not the correct explanation of (A).  
 (C) (A) is correct but (R) is not correct.  
 (D) (R) is correct but (A) is not correct. [1]
19. Which one of the following statements was not a justified reason for the annexation of Awadh by British in 1857?  
 (A) Wajid Ali Shah was unpopular ruler.  
 (B) Subsidiary Alliance System was accepted by Wajid Ali Shah at ease.  
 (C) Mangal Pandey initiated the revolt from Awadh.  
 (D) Material benefits were given to the taluqdar by the British. [1]
20. Consider the following statements regarding the census conducted by British in the 19<sup>th</sup> century in India.  
 (1) The growth of the cities were monitored through census.  
 (2) Municipal Corporation was to administer it.  
 (3) Census operations were appropriate as social data was easily converted to economic data.  
 Which of the following statement(s) is/are correct?  
 (A) (1) and (2) only (B) (2) and (3) only  
 (C) (1) and (3) only (D) only (3) [1]

**SECTION - B**

(3 × 4 = 12)

21. "Archaeologists have used evidence from material remains to together parts of Harappan history." Justify the statement with reference to the principles of classification. [3]
- Or**
- "Harappan script is considered as an enigmatic script." Justify the statement with suitable arguments. [3]
22. Describe any three innovations that the rulers of Vijayanagara introduced in the construction of temples. [3]
23. Why did some of our leaders advocate a strong centre during the debate in the Constituent Assembly on the proposed federal structure of the Indian State? Explain. [3]
24. "Ryotwari system had put the ryots of Bombay Deccan in critical situation." Explain the statement with any three examples. [3]

**SECTION - C**

(8 × 3 = 24)

25. Describe the contribution of V.S. Suthankar in reconstructing social history through the critical edition of Mahabharata. [8]

Or

Describe the life of untouchables in the ancient period. [8]

26. Examine the idea of Sulh-i-Kul as the cornerstone of Akbar's enlightened rule. [8]

Or

Examine the life in Harem or domestic world of the Mughals. [8]

27. How did different situations of the Indian society react on the Non-Cooperation Movement? [8]

Or

Gandhiji had mobilized a wider discontentment against the British rule in the 'Salt Satyagraha'. Explain. [8]

**SECTION - D**

(6 × 3 = 18)

28. Read the following source carefully and answer the questions that follow :

**The Therigatha**

This unique Buddhist text, part of the *Sutta Pitaka*, is a collection of verses composed by *bhikkhunis*. It provides an insight into women's social and spiritual experiences. Punna, a *dasi* or slave woman, went to the river each morning to fetch water for her master's household. There she would daily see a Brahman performing bathing rituals. One morning she spoke to him. The following are verses composed by Punna, recording her conversation with the Brahmana :

I am a water carrier

Even in the cold

I have always gone down to the water  
frightened of punishment

Or the angry words of high class women.

So what are you afraid of Brahmana.

That makes you go down to the water  
(Though) your limbs shake with the bitter cold ?

The Brahmana replied :

I am doing good to prevent evil;  
anyone young or old  
who has done something bad  
is freed by washing in water.

Punna said :

Whoever told you

You are freed from evil by washing in the water ? ...

In that case all the frogs and turtles

Would go to heaven, and so would the water snakes  
and crocodiles !

(Instead) Don't do that thing.

the fear of which

leads you to the water

Stop now Brahmana!

Save your skin from the cold...

- (1) Explain the ideas of Punna with two examples. [2]
- (2) What justification did the Brahmana give for his daily dip in river ? [2]
- (3) Explain the core of Buddhist philosophy that is being conveyed through their Gatha. [2]

29. Read the following source carefully and answer the questions that follow :

**A Demon ?**

This is an excerpt from a poem by Karaikkal Ammiyar in which she describes herself :

The female *Pey* (demoness)

with ... bulging veins,

protruding eyes, white teeth and shrunken stomach,

red haired and jutting teeth

lengthy shines extending till the ankles,

shouts and wails

while wandering in the forest.

this is the forest of Alankatu,

which is the home of our father (Shiva)

who dances ... with his matted hair

thrown in all eight directions, and with cool limbs.

- (1) Analyze how Karaikkal Ammiyar had depicted herself different from the traditional nature of beauty. [2]
- (2) Analyze how this composition of Ammiyar pose a challenge to patriarchal norms. [2]
- (3) Analyze any two aspects of renunciation of her social obligations. [2]
30. Read the following source carefully and answer the questions that follow :

**What "recovering" women meant**

Here is the experience of a couple, recounted by Prakash Tandon in his *Punjabi Century*, an autobiographical social history of colonial Punjab :

In one instance, a Sikh youth who had run amuck during the partition persuaded a massacring crowd to let him take away a young beautiful Muslim girl. They got married, and slowly fell in love with each other. Gradually memories of her parents, who had been killed, and her former life faded. They were happy together, and a little boy was born. Soon, however, social workers and the police, labouring assiduously to recover abducted women, began to track down the couple. They made inquiries in the Sikh's home district of Jalandhar; he got scent of it and the family ran away to Calcutta. The social workers reached Calcutta. Meanwhile, the couple's friends tried to obtain a stay-order from the court but the law was taking its ponderous course. From Calcutta the couple escaped to some obscure Punjab village, hoping that the police would fail to shadow them. But the police caught up with them and began to question them. His wife was expecting again and now nearing her time. The Sikh sent the little boy to his mother and took his wife to a sugar-cane field. He made her as comfortable as he could in a pit while he lay with a gun, waiting for the police, determined not to lose her while he was alive. In the pit he delivered her with his own hands. The next day she ran high fever, and in three days she was dead. He had not dared to take her to the hospital. He was so afraid the social workers and the police would take her away.

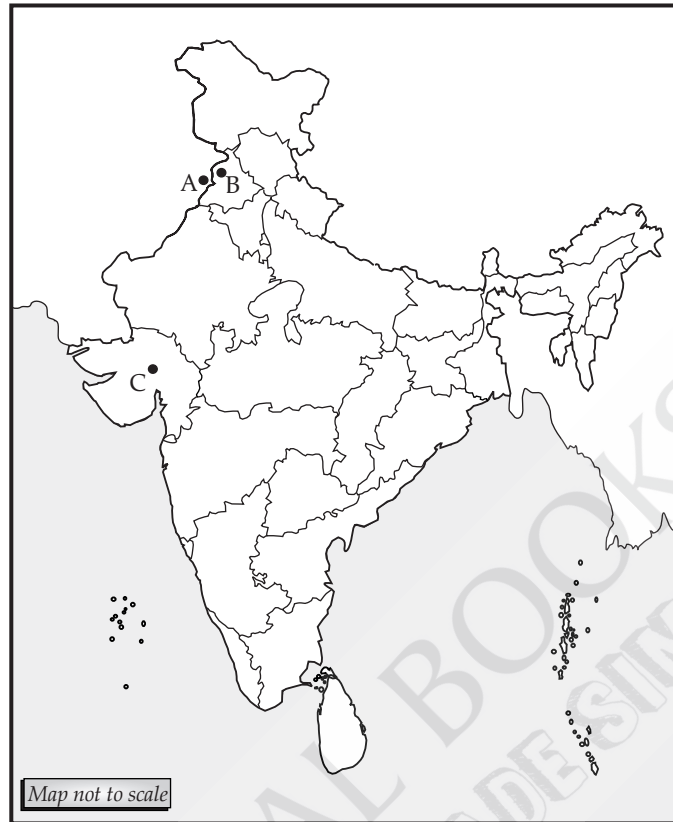
- (1) Explain any two reasons of massacre happened during partition of India? [2]
- (2) Why were the social workers and police tracking down the young couple? [2]
- (3) Do you think the authorities were right in trying to take back the girl? Explain reasons to support your answer. [2]

**SECTION - E**  
**(Map based Question)**

(3 + 3 = 6)

31. (a) On the given political map of India, locate and label the following with appropriate symbols :
- (i) Bodh Gaya
- (ii) Panipat or Ajmer
- (iii) Vijayanagara or Chandragiri [3]





- (b) On the same outline map of India three places related to the National Movement have been marked as A, B and C. Identify them and write their names on the lines drawn near them. [3]

**Note :** The following are for *visually impaired candidates* only in lieu of Q.No. 31.

- (a) Name any three places considered sacred in Buddhism. [3]

Or

- Name any three Mughal imperial major cities. [3]
- (b) Name any three places related to the Indian National Movement. [3]

■ ■

## ANSWERS

Outside Delhi Set I

SET-61/4/1

### SECTION - A

(1 × 20 = 20)

1. John Marshall [1]
2. (A) 1, 3 and 4 [1]
3. Sandstone sculpture of a Kushana king [1]
4. (D) He did well-being of society through Dhamma [1]
5. Kautilya or Chanakya [1]

Or

- Chandragupta Maurya [1]
6. Earlier Rajagaha, then shifted to Pataliputra [1]
7. The Kushana coins had image of deity on one side and that of king on the other side. The Gupta coins portrayed kings and queens wearing Indian attire. [1]

8. (A) He was Qazi during Muhammad Bin Tughlaq's empire. [1]  
 9. (A) Montesquieu [1]  
 10. (C) 1, 4, 3 and 2 [1]  
 11. Jajmani system [1]  
 12. (B) i-b, ii-d, iii-a, iv-c [1]  
 13. Mansab System [1]  
 14. Barbosa [1]  
 15. (D) Its data was uniformly collected from all the provinces. [1]  
 16. (A) Thomas Jones Barker [1]  
 17. Fort William [1]

Or

- Fort St. George [1]  
 18. (A) Both (A) and (R) are correct and (R) is the correct explanation of (A). [1]  
 19. (C) Mangal Pandey initiated the revolt from Awadh. [1]  
 20. (A) 1 and 2 only [1]

**SECTION - B**

(3 × 4 = 12)

21. The two basic principles of classification are :  
 a. Material used like stone, clay, metal, bone, ivory, etc.  
 b. Function like tool, ornament, ritual, etc.  
 The archaeologists have found various evidences at Harappan sites and have applied both the principles to put together parts of Indian history. [3]

Or

Harappan script was an enigmatic script because of following reasons :

- (i) Harappan seals usually have a line of writing conveying the name and title of the owner.  
 (ii) Most inscriptions were short but the longest one contains about 26 signs.  
 (iii) Scripts were not alphabetical but contains too many signs, somewhere from 375 to 400.  
 (iv) The scripts were probably written from right to left as some seals show a wide spacing on the rightside cramping on the left, as if the engraver began working from the right and there ran out of space.  
 (v) Writing has been found on a variety of objects such as seals, copper, tools, rims of jars, copper and terracotta tablets, jewellery, bone road and sign board. [3]
22. The temples had huge structures. They had high gopurams and royal gateways. The gopurams could be seen from a faraway distance, a reminder of the powers of kings. The temples also had manadapams, pavilions and long-pillared corridors. These corridors often ran around the shrines within the temples. Temples developed as a significant religious, social, cultural and economic centre. [3]
23. One of the topics most vigorously debated in the Constituent Assembly was the respective rights of the Central Government and the States. Jawaharlal Nehru argued for a strong centre in the draft Constitution. The need for a strong Centre had been underlined on numerous occasions. The Constitution provided three lists of subjects :Union, State and Concurrent. The subjects placed in the first list were for the Centre and more items were placed for the Union control than the other federations and more placed for the concurrent list than desired for the provinces. The Union also had control over minerals and key industries. Moreover, Article 356 gave power to Centre to take over the State administration on the recommendation of the Governor. Dr. Ambedkar had declared that he wanted "a strong and united Centre, much stronger than the Centre we had created under the Government of India Act, 1935". Many members felt that the Centre must be strong enough to stop the communal riots and violence. Gopalaswami Iyenger declared that "the Centre should be made as strong as possible". Balakrishna Sharma, reasoned at length that only a strong Centre could plan for the well-being of the country, mobilise the available economic resources, establish a proper administration and defend the country against foreign aggression. [3]
24. The first revenue settlement in the Bombay Deccan was made during the 1820s. "Ryotwari system had put the ryots of Bombay Deccan in critical situation." This can be understood considering the following:  
 (i) The revenue was high and peasants deserted their villages and migrated to new villages. In areas of poor soil and fluctuating rainfall, the problem was particularly acute. When rains failed and harvests were

- poor, peasants found it impossible to pay the revenue. However, the collectors-in-charge of revenue collection were keen on demonstrating their efficiency and pleasing their superiors. So, they went about extracting payment with almost severity.
- (ii) When someone failed to pay, his crops were seized and a fine was imposed on the whole village. By 1830s, the problem became more severe. Prices of agricultural products fell sharply after 1832 and did not recover for over a decade and a half.
- (iii) At the same time, the countryside was devastated by a famine that struck in the years 1832-34. Unpaid balances of revenue mounted. Inevitably, they were forced to borrow from moneylender. But once a loan was taken, the amount was not paid and peasants' dependence on moneylenders increased. They even needed money to take care of their everyday needs.

**SECTION - C****(8 × 3 = 24)**

25. The critical edition of Mahabharata was started in 1919 by V.S. Sukthankar. The team collected Sanskrit manuscripts of Mahabharata and compared each manuscript after that selected only those verses which were common in most versions of Mahabharata. It was published in multiple volumes, running over 13,000 pages and took 47 years to complete. Initially, it was believed that actual practices were mentioned in Sanskrit by Brahmanas in this epic, but when those in Pali, Prakrit and Tamil were studied, it became clear that Sanskrit text was not always followed and even rejected sometimes. All families are not identical. There are differences in the way they behave with each other. Family is a part of larger networks of people called kin folk or relative. In many cases, family ties are regarded as natural and based on blood but in some families, blood relations are not regarded as cousins. According to Mahabharata, the patrilineal started after the battle which was fought between the Kauravas and the Pandavas. When there were no sons, their brother or some other male was considered as the successor. In some cases, even women (eg. Prabhavati Gupta) also exercised power but they belonged to the ruling class in most cases. Patrilineal was followed by Brahmanas and the ruling class. Women had no claims as successor on Father's property. Their marriage outside the kins was considered desirable. System of "Kanyadana" was considered very important and it was the most important religious duty of the father. Eight forms of marriage were recognised by the Dharmashastras and Dharmasutras. Out of which four were considered good. The last four were followed by those who did not follow Brahmanical text. When towns were growing, some outside people mingled with local people. The Brahmanas made clear rules for social behaviour. [8]

Or

The four Varna system defined by Shastras had namely Brahmanas, Kshatriyas, Vaishyas and Shudras. There was a fifth category who were considered lowly and outside the Varna system. These were named as Chandalas and treated as untouchables by all others. Below mentioned were the list of rules that this clan has to follow :

- (i) They had to live outside the village.
- (ii) They were regarded as untouchables, they had to use discarded utensils, wear clothes of the dead and ornaments of iron.
- (iii) Their appearance in public life was considered inauspicious. They could not walk about in villages at night. They had to dispose of the bodies who had no relatives and serve as executioners.
- (iv) Chinese Buddhist monk, Faxian or Fa-Hien (fifth century CE) mentioned that untouchables had to sound a clapper in the streets so that people could avoid seeing them. [8]
26. According to Mughal chronicles, the Mughal Empire comprised of different ethnic and religious communities like the Hindus, the Jainas, the Zoroastrians and the Muslims. However, the Emperor was above all the ethnic and religious communities. He stood for peace, unity and stability. He mediated among all the groups to ensure peace, unity and justice. Abu'l Fazl has stated that the ideal of Sulh-i-Kul stood for an absolute peace between all the religious and ethnic groups. It was the corner stone of enlightened rule of Akbar. All religions enjoyed full freedom of expression. But no one was allowed to ignore or decrease the authority of the State. Besides, the people belonging to different religious and ethnic groups were not allowed to quarrel among themselves. The idea of Sulh-i-Kul was implemented throughout the State. All religions were given positions and awarded purely on the basis of services and loyalty to the king. Akbar abolished the tax on pilgrimage in 1593 and Jizya in 1564 as it was based on religious discrimination. All Mughal Emperors gave grants for building and maintenance of temples. [8]

Or

The imperial household of Mughal Empire was called Harem. The word has been derived from the Persian word Haram which means sacred. The imperial household had family, number of wives, slaves, etc. of king residing in it. This imperial household also had division about the social status : Begum—Agha—Aghacha. Begum, the wife of the Emperor who belonged to an aristocratic family was the head of the Haram. She was given that status for bringing dowry to the Empire. The Aghas, were concubines who had lower status than Begum. Aghachs were the slave girls. The status of the women in the Harem would be changed by the Emperor according to his wish. There were women in the Harem who had interest in imperial affairs, they would be connected from the domestic world to the imperial world through Eunuchs, they moved in and out of the worlds and were connected with them, they gave information to the women in Harem. Women like Jahanara and Roshannara, daughters of the Emperors had interest in imperial affairs. They received salary equivalent to Mansabdar. Jahanara had planned the structure of Shahjahanabad. Nur Jahan, wife of Jahangir, had ruled the Empire with her husband. Gulbadan Begum, sister of Humayun and daughter of Babur, was well versed in Persian. She was requested by Akbar to write Humayunnama. The imperial household or the Harem was domestic world of the Emperor. [8]

27. According to American biographer Louis Fischer, "Non-Cooperation became the name of an epoch in the life of India and of Gandhiji. Non-cooperation was negative enough to be peaceful but positive enough to be effective. It entailed denial, renunciation, and self-discipline. It was training for self-rule." As a consequence of the Non-Cooperation Movement the British Raj was shaken to its foundations for the first time since the Revolt of 1857. Then, in February 1922, a group of peasants attacked and torched a police station in the hamlet of Chauri Chaura, in the United Provinces (now, Uttar Pradesh and Uttaranchal). Several constables perished in the conflagration. This act of violence prompted Gandhiji to call off the movement together. [8]

Or

It is true that 'Salt Satyagraha created a wider discontentment against the British rule: it made the British realise that their power would not last long and they have to devolve some power to the Indians. Gandhi hoped that by coupling non-cooperation with Khilafat, India's two major communities the Hindus and Muslims could together bring an end of colonial rule. Students stopped going to schools and colleges run by the government. Lawyers refused to attend court. The working class went on strike in many towns and cities. According to official figures, there were 396 strikes in 1921, involving 600,000 workers and a loss of seven million work days. The countryside was furious with discontentment. Hilly tribes in northern Andhra violated the forest laws. Farmers in Awadh did not pay taxes. Peasants in Kumaun refused to carry loads for colonial officials. The protest movements were sometimes carried out in defiance of the law. Peasants, workers and others interpreted and acted upon the call to "Non-Cooperation" with colonial rule in ways that best suited their interests, rather than conform to the dictates laid down from above. As a consequence of the Non-Cooperation Movement, the British Raj was shaken to its foundations for the first time since the Revolt of 1857. According to Gandhi's biographer, Louis Fischer, non-cooperation became the name of an epoch in the life of Gandhiji. It was the training for self-rule. [8]

### SECTION - D

(6 × 3 = 18)

28. (1) Punna said that washing with water does not get one rid of evil. If that may be the case, then, turtles and crocodiles who live in water must be enjoying heaven. Also, one should not do that thing the fear of which leads one to bathing in holy water.
- (2) The Brahmana said that he takes a daily dip in water to prevent evil. He also advised everyone of any age must take a holy dip if he or she had done some evil.
- (3) The excerpt provides an insight into women's social and spiritual experience.
29. (1) She had depicted herself as a demoness with bulging veins, protruding eyes, white teeth and shrunken stomach.
- (2) According to patriarchal norms, a woman is supposed to be a goddess, delicate, beautiful and bearer of home. By not following these norms and depicting herself as a demoness, she has posed a challenge to the patriarchal norms.
- (3) Two aspects are wandering in forests and dancing like Shiva with cool limbs.
30. (1) The two reasons are communal riots and forceful acquisition of property.
- (2) The social workers and police were tracking down the couple because inter-religion marriages in those days of partition were not considered good. As a result the Muslim girl's parents wanted to recover the abducted girl.

- (3) The authorities were not right in trying to take back the girl. This is so because no religion justifies honour killing or honour torture. Also, the couple was happily married. The authorities should have tracked down to ensure whether the girl was safe and happy or not. If the couple was happy, the authorities should have stopped tracking there and then only.

**SECTION - E**  
**(Map based Question)**

(3 + 3 = 6)

31.

