

CBSE
Class XII - History
All India
Board Question Paper 2015

Time: 3 hrs

Max. Marks: 80

General Instructions:

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- Answer all the questions. Some questions have choice. Marks are indicated against each question.
 - Answers to questions carrying 2 marks (**Part-A** Question Nos. **1 to 3**) should not exceed **30** words each.
 - Answers to questions carrying **4** marks (**Part-B Section-I** Question Nos. 4 to 9) should not exceed **100** words each. Attempt any 5 questions from this part. (**Part-B Section-II** Question No.10) is a value-based question which is a compulsory question.
 - Answers to questions carrying **8** marks (**Part-C** Question Nos. **11 to 14**) should not exceed **350** words each. Attempt any 3 questions from this part.
 - Answers to questions carrying 7 marks (**Part-D**, Source-based questions [No internal choice] Question Nos. 15 to 17)
 - Attach map with the answer sheet (**Part E**).
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Part-A

1. How have the Prashastis drawn the factual information about the Gupta rulers? (2)
2. The Lingayats disapproved certain practices of the Dharmashashtras. City any two such practices. (2)
3. Name the region where the Lottery Committee initiated town planning during the 18th century. Mention any one feature of it. (2)

Part-B: Section-I

Answer any five of the following questions:

4. Why were the water resources of the Vijayanagara Empire developed? Give reasons. (4)
5. Examine the policies adopted by the British towards the Paharis during early 18th century in Bengal. (4)
6. Explain the strategies for procuring materials by the Harappans for the craft production. (4)

7. Historians have used a variety of sources to reconstruct the history of the Maayan Empire. State any four such sources. (4)
8. Identify the distinctive features of the imperial household of the Mughal Empire. (4)
9. Critically examine Lord Dalhousie's policy of annexation in Awadh. (4)

10. Section-II

11. Value-Based Question (Compulsory)

12. Read of the following passage and answer the question that follows :
Dr. Khushdeva Singh describes his work as "humble efforts I made to discharge my duty as a human being to fellow human beings." "Love is stronger than hate."

a. How true is this value which was proved at the time of the partition of India? What are the values one needs to instil and nurture to avoid hatred? Explain. (1+3)

Part-C: Long Answer Questions

Answer any three of the following questions

13. "The Salt March of 1930 was the first event that brought Mahatma Gandhi to world attention." Explain the significance of this movement for Swaraj. (8)
 14. "The architecture in colonial Bombay represented ideas of imperial power, nationalism and religious glory." Support the statement with examples. (8)
 15. Describe the life of forest dwellers in the Mughal era. (8)
 16. How did Sutta-Pitaka reconstruct the philosophy of Buddhism? Mention about Buddhist Tipitaka. (8)
- (3)

Part-D: Source-Based Questions

7 × 3 = 21

Read the following extract carefully and answer the questions that follow :

"Proper" social roles

"Proper" social roles Here is a story from the Atli Pan'an of the Malmbarata : Once Drona, a Brahmana who taught archery to the Kuru princes, Was approached by Ekalavya, a forest-dwelling nishada (a hunting community). When Drona, who knew the dhartha, refused to have him as his pupil, Ekalavya returned to the forest, prepared an image of Drona out of clay, and treating it as his teacher, began to practise on his own. In due course, he acquired great skill in archery. One day, the Kuru princes went, hunting and their dog, wandering in the woods, came upon Ekalavya. When the dog smelt the dark nishada wrapped in black

deer skin, his body caked with dirt, it began to bark. Annoyed, Ekalavya shot seven arrows into its mouth. When the dog returned to the Pandavas, they were amazed at this superb display of archery. They tracked down Ekalavya, who introduced himself as a pupil of Drona. Drona had once told his favourite student Arjuna, that he would be unrivalled amongst his pupils. Arjuna now reminded Drona about this. Drona approached Ekalavya, who immediately acknowledged and honeyed him as his teacher. When Drona demanded his right thumb as his fee, Ekalavya unhesitatingly cut it off and offered it. But thereafter, when he shot with his remaining fingers, he was no longer as fast as he had been before. Thus, Drona kept his word : no one was better than Arjuna.

- (15.1) Why did Drona refuse to have Ekalavya as his pupil? (2)
(15.2) How did Ekalavya react to the demand of his Guru? (2)
(15.3) Mention two versions of Guru-Shishya Parampara mentioned in the given extract. (3)

17. Read the following extract carefully and answer the questions that follow :

The child sati

This is perhaps one of the most poignant descriptions by Bernier :

At Lahore, I saw a most beautiful young widow sacrificed, who could not, I think, have been more than twelve years of age. The poor little creature appeared more dead than alive when she approached the dreadful pit : the agony of her mind cannot be described; she trembled and wept bitterly; but three or four of the Brahmanas, assisted by an old woman who held her under the arm, forced the unwilling victim toward the fatal spot, seated her on the wood, tied her hands and feet, lest she should run away, and in that situation the innocent creature was burnt alive. I found it difficult to repress my feelings and to prevent their bursting forth into clamorous and unavailing rage.

- (16.1) Why did Bernier consider this treatment as a crucial marker of the difference between western and eastern societies? (3)
(16.2) What role did the Indian patriarchal society play towards this social evil? (2)
(16.3) Compare the condition of the women of the era mentioned above to that of today. (2)

18. Read the following extract carefully and answer the questions that follow :

"British element is gone but they have left the mischief behind"

Sardar Vallabh Bhai Patel said:

It is no use saying that we ask for separate electorates, because it is good for us. We have heard it long enough. We have heard it for years, and as a result of this agitation we are now a separate nation ... Can you show me One free country where there are separate electorates? If so, I shall be prepared to accept it. But in this unfortunate country if this separate electorate is going to be persisted in, even after the division of the country, woe betide the country; it is not worth living in. Therefore, I say, it is not for my good alone, it is for your own good that I say it, forget the past. One day, we may be united ... The British element is gone, but they have left the mischief behind. We do not want to perpetuate that

mischief. (Hear, hear). When the British introduced this element they had not expected that they will have to go so soon. They wanted it for their easy administration. That is all right. But they have left the legacy behind. Are we to get out of it or not?

(17.1) why are separate electorates considered as a mischief? (2)

(17.2) State the arguments given by Sardar Vallabh Bhai Patel for building political unity and forging a nation. (3)

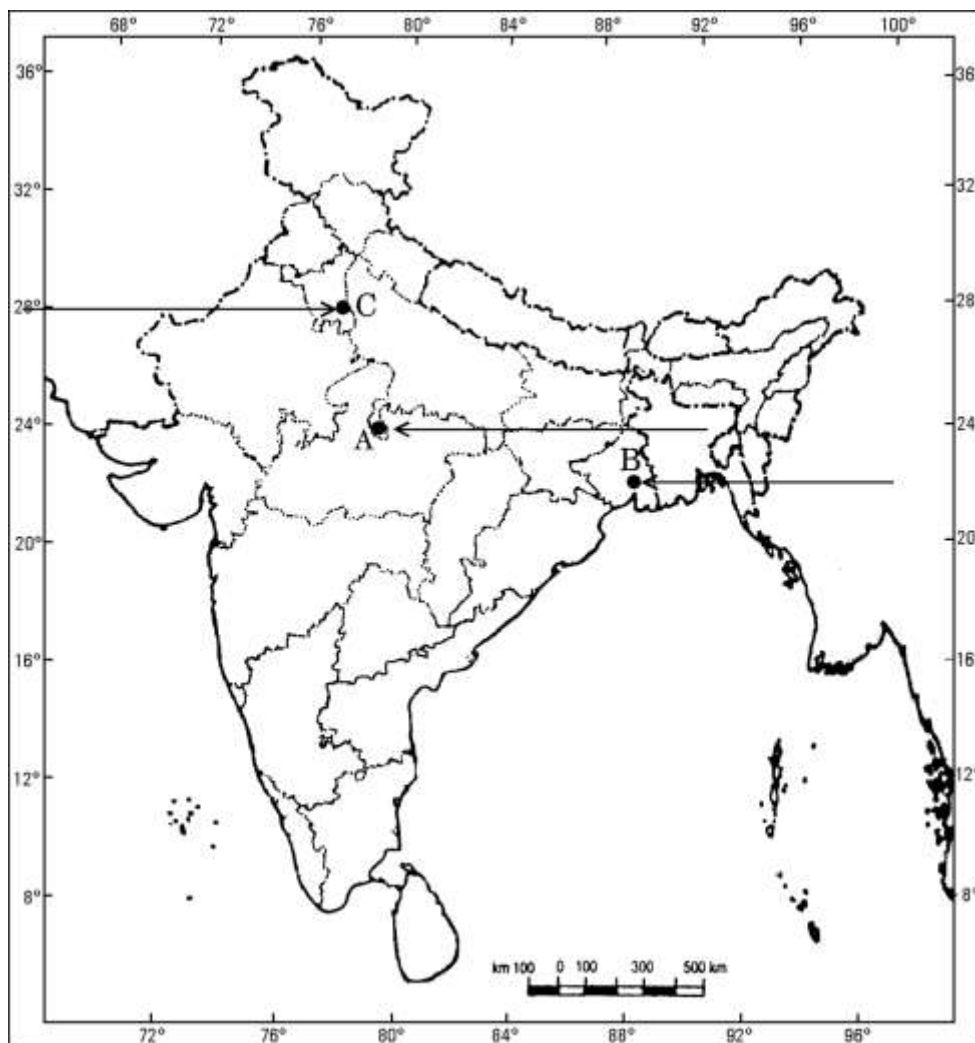
(17.3) How did the philosophy of separate electorates result in a separate nation? (2)

18. (18.1) On the given political outline map of India (on Page 11), locate and label the following with appropriate symbols: (2)

(a) Dholavira

(b) Agra-the capital city of Mughals

(18.2) On the same outline map of India, three centres related to the Revolt of 1857 have been marked as A, B and C. Identify them and write their correct names on the lines drawn near them. (3)



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Part I

Answer 1

- a. Prashastis were composed in praise of the Gupta rulers by poets. Prashastis gave vital information about the conquests of the ruler to historians.
- b. The Prayaga Prashasti (Allahabad Pillar Inscription) was composed in Sanskrit by Harishena. It gave important information regarding the military conquests of Samudragupta.

Answer 2

- a. The Lingayats (followers of Lord Shiva) did not cremate the dead person as stated in the *Dharamshastras*. Instead, they buried them.
- b. They challenged the idea of caste and the 'Pollution' attributed to certain groups by Brahmanas and questioned the theory of rebirth.

Answer 3

- a. During the 18th century, the Lottery Committee initiated town planning in Calcutta (Kolkata).
- b. The Lottery Committee introduced the concept of drawing a map of the city to get a broader picture of Calcutta (Kolkata).

Answer 4

Water resources of Vijayanagara were developed because

- a. The state was located in one of the most arid regions in the Peninsula.
- b. Water for irrigation was required for cultivating crops.
- c. Arrangements had to be made for storing rainwater and leading them into the city.
- d. Many lakes, wells, canals, rainwater tanks and temple tanks served as sources to provide common people with water.

Two prominent water resources were Kamalapuram Tank and Hiriya Canal.

Answer 5

Paharis were the people who lived in the hilly regions of Rajmahal Hills. They practised shifting cultivation and gathered forest produce. They regularly raided the plains and collected toll tax from merchants for providing them with a safe passage through the forests. The British first tried to subdue the Paharis, but they were not successful.

From the eighteenth century onwards, the British followed a policy of brutally exterminating them. They tracked them into the forests and killed them. However, by 1780s, the British followed the policy of pacifying the Paharis. Their chiefs were given allowances, and in return, they had to ensure the proper conduct of their men. They also had to maintain law and order in their localities. However, chiefs who accepted allowances from the British lost their authority in the community.

Answer 6

Harappans procured materials for craft production in various ways:

- a. They established settlements such as Nageshwar and Balakot in areas where shells were available.
Other such sites were Shortughai in far-off Afghanistan, near the best source of lapis lazuli (highly valued blue stone), and Lothal which was near the sources of carnelian (from Bharuch in Gujarat), steatite (from south Rajasthan and north Gujarat) and metal (from Rajasthan).
- b. The other strategy for procuring raw materials was to send expeditions to areas such as the Khetri region of Rajasthan for copper and South India for gold. These expeditions established communication with local communities. There is evidence in the Khetri area for what archaeologists call the Ganeshwar-Jodhpura culture, with its distinctive non-Harappan pottery and an unusual wealth of copper objects. Perhaps the inhabitants of this region supplied copper to the Harappans.

Answer 7

Historians have used a variety of sources to reconstruct the history of the Mauryan Empire. These sources are

- c. Archaeological finds, especially sculptures, have helped in reconstructing Mauryan history. The Iron Pillar and the Sarnath Pillar have shed light on technological advancements during the Mauryan rule.
- d. Literary sources such as *Indica* written by Megasthenes who visited the court of Chandragupta Maurya and *Arthshastra* by Kautilya shed light on the Mauryan administration.
- e. Jain, Buddhist and Puranic traditions and Sanskrit literary works have also been used by historians to study about Mauryan rulers.
- f. Asokan inscriptions on rocks and pillars have been an important source of history. They shed light on the religious and social policies of the Mauryan kings.

Answer 8

The Mughal imperial household consisted mainly of the king and the harem. The Mughal household consisted of emperor's wives and concubines, his near and distant relatives such as mother, sister, foster mother, daughters-in-law and aunts. Female servants and slaves served the members of imperial households.

In the imperial household, a distinction was maintained between wives who belonged to royal and aristocratic families and other wives (known as *agha*) who did not belong to a royal family. Concubines occupied the lowest position in the hierarchy of females closely associated to royalty.

The imperial household had numerous male and female slaves who performed different tasks according to their skills. Slave eunuchs were appointed as guards, servants and even as agents for Mughal women who were interested in trading. Many elderly Mughal women also played an important role in resolving family conflicts. In the course of time, many

Mughal women who amassed wealth also began to commission buildings and gardens. Jahanara commissioned many buildings in Shahjahanabad, the capital of Shahjahan.

Answer 9

The nawabs of Awadh had been loyal to the Company since the beginning. However, the British who were expanding their power in India were eyeing the state of Awadh due to its rich and fertile soil. The conquest of Awadh occurred in stages. The state was first forced to sign the Subsidiary Alliance System in 1801. According to the terms of this alliance, the Nawab had to disband his troops and British troops were stationed in the state. The Nawab had to act on the advice of the British resident. The Nawab became increasingly dependent on the British to maintain law and order within the kingdom. He could no longer assert control over rebellious chiefs and taluqdars. This worsened the law and order situation of the state, and under Lord Dalhousie, the British annexed the state of Awadh in 1858 on the charges of mismanagement. The policy followed by Lord Dalhousie to annex Awadh cannot be justified. No Nawab can maintain internal peace and order in the state if he does not have his troops at his command.

Section II

Value-Based Question (Compulsory)

Answer 10

Although the partition of British India was marked by mass murders, rape and arson, people in various regions and areas granted shelter to their neighbours belonging to different religions to save them from the activities of rioters. Thus, during Partition, we find several instances and events based on humanity and human values. Dr Khushdeva Singh describes his work as 'humble efforts he made to discharge his duty as a human being to fellow human beings'.

Values which one needs to nurture to avoid hatred are the values of universal brotherhood, empathy, love, kindness, mutual understanding and equality.

Part C: Long Answer Questions

Answer 11

The Salt March was a significant event because it was the first event which brought Gandhi to world attention. The European and American press covered the Salt March. After the march began, the American magazine *Time* was deeply sceptical, but as the March progressed, *Time* began to publish positive reports about it. It wrote that the massive following of the march made the British rulers desperately anxious. They in fact saluted Gandhi as a 'Saint' and 'Statesman', who was using 'Christian acts as a weapon against men with Christian beliefs'. The wide attention provided to the leadership of Gandhi during the march also made people across nations sympathetic to the national movement of India.

The Salt March was a significant event which hastened the country's steps towards Swaraj. It was the first nationalist activity in which women actively participated in large numbers. They broke salt laws and picketed liquor shops. The participation of women made the movement stronger. The Salt

March also made the British realise that their rule would not last forever and they have to give some kind of powers to Indians.

Answer 12

The British realised their imperial vision by building grand and monumental buildings. The British built forts, governmental offices, educational institutions and commercial depots. This expressed the British desire to create a familiar landscape in an alien country and thus to feel at home in the colony. The British felt that the European styles would best symbolise their superiority, authority and power. The buildings built by the British were meant to represent ideas such as imperial power, nationalism and religious glory.

The British used broad architectural styles for constructing public buildings. The neo-classical style which was used in ancient Rome was used for constructing buildings in Bombay. It was considered particularly appropriate for the British Empire in India. The British imagined that a style which embodied the grandeur of imperial Rome could now be made to express the glory of imperial India. The British also built building in Bombay in the neo-Gothic style characterised by high-pitched roofs, pointed arches and detailed decoration. Buildings facing the seafront including the Secretariat, University of Bombay and High Court were all built in this style. Victoria Terminus Station is another example of a building built in the neo-Gothic style. Jamsetji Tata, an eminent Indian industrialist, built the Taj Mahal Hotel challenging the racially exclusive clubs and hotels maintained by the British. They stood as symbols of nationalism.

Answer 13

During the 16th and 17th centuries, the north, northwestern, northeastern and central parts of India were heavily forested. Forest dwellers were people who resided in these deep forests. They lived by hunting animals and gathering fruits and other forest products. Although forest dwellers were termed *jungli* in many texts, it does not mean the absence of civilisation among them. The term describes people who earned their livelihood by gathering forest products and by hunting animals.

However, their lives were transformed during the 16th and the 17th centuries in the following ways:

- a. Because elephants were required for the army, forest dwellers were asked to pay elephants as part of regular taxes. This led to the external forces making inroads into the lives of forest dwellers.
- b. The spread of commercial agriculture also brought several changes to the lives of forest dwellers. The demand of forest products such as gum, lac and honey increased as these became major items of overseas export from India in the 17th century. Thus, external trade with forest dwellers increased. Lohanis in Punjab were engaged in overseas trade.
- c. Social factors also changed the lives of forest dwellers. Many tribal chiefs became zamindars and some even became kings. They built up the army by recruiting many tribals from their lineage groups. Tribes such as Ahoms became politically very powerful.
- d. The penetration of Sufi saints and their teachings also impacted the lives of forest dwellers in the 16th and 17th centuries.

Answer 14

Buddha's teachings and philosophy have been reconstructed from stories, found mainly in the *Sutta Pitaka*. Although some stories have described his miraculous powers, others have suggested that the Buddha tried to convince people through reason and persuasion and not by displaying his supernatural powers. In one story narrated in the *Sutta Pitaka*, a grief-stricken woman whose child had died came to Buddha. Buddha politely convinced her about the death rather than bring her son back to life. According to the Buddhist philosophy, the world is transient and constantly changing. It is also soulless and there is nothing permanent. With this transient world, sorrow is intrinsic to human beings.

After the death of Buddha, his followers compiled his teachings. These scriptures came to be known as the *Tripitakas*. *Vinay Pitaka* has laid down rules for nuns and monks residing in monasteries, *Sutta Pitaka* contains Buddha's teachings and *Abhidhamma Pitaka* contains philosophical debates.

Part D: Source-Based Questions 'Proper Social Roles'

Answer 15

(15.1) Drona refused to have Ekalavya as his pupil because he (Drona) believed in ideologies propagated by *Dharmashastras*. He did not want to teach archery to a person of low social rank.

(15.2) Ekalavya reacted very calmly to the demand of Drona. Without any hesitation, he cut his thumb off and offered it to Guru Drona.

(15.3)(1) Drona demanded Ekalavya's thumb as his fee, so Ekalavya cut off his thumb. By doing so, he honoured the Guru Shishya Parampara literally.

(2) Drona had once told his favourite student Arjuna that he would be unrivalled among his pupils. By demanding Ekalavya's thumb, Drona kept his word, 'no one would be better than Arjuna'.

Answer 16

Child Sati

(16.1) Bernier considered this inhuman treatment as a crucial marker of the difference between Western and Eastern societies. According to him, Western society was free from this social evil. On the other hand, Eastern/Oriental society was marred by this shameful social evil.

(16.2) The Indian patriarchal society had no compassion for widows. Widows were forcibly burned along the pyre of their husbands.

(16.3) The condition of women has considerably improved today. The sati system has been legally banned, and widows are allowed to remarry. Girls are being educated, and the number of working women is steadily rising in society. This is in sharp contrast to the conditions which existed about three to four centuries ago.

Answer 17

(17.1) Separate electorates are considered a mischief as it could divide the country into various parts. This negative concept was the British legacy.

(17.2) Sardar Patel gave various arguments for building political unity. He said that separate electorates do not exist in any free country. Separate electorates were the legacy of the British who aimed at dividing the nation, so it should be discontinued in favour of national unity.

(17.3) The philosophy of separate electorates was based on religious bigotry. Seats were reserved for people belonging to various religions in constitutional bodies. This created a divide among the people on religious lines which led to the partitioning of the nation.

Answer 18

