

**CBSE
Class XII - History
All India
Board Question Paper 2011**

Time: 3 hrs

Max. Marks: 80

General Instructions:

- 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**).

Part-A

Answer all the questions given below:

(2×3=6) Marks

1. Mention two strategies adopted to identify social differences among the Harappans. 2
2. Mention any two characteristics of the cities in the Indian sub-continent as described by Ibn Battuta. 2
3. Why was Salt March notable? Mention two reasons. 2

Part - B (Section-I)

Answer any five of the following questions:

(5×4=20) Marks

4. Describe how, according to Manusmriti, paternal estate was to be divided - after the death of the parents with special reference to rights of women. 4
5. Describe how Buddha's teachings have been reconstructed from the stories of Sutta Pitaka. 4
6. Describe briefly how the emperor began his day in the balcony and at Diwan-i am. 4
7. Name the author of 'Badshah Nama'. Describe its content. 4

8. "Amidst all the turmoil following March 1947, Gandhiji's valiant efforts bore fruit to bring harmony among the people." Justify the statement. 4
9. Explain the impact of refusal of moneylenders to extend loans to Royts, around 1865, under the colonial rule in India. 4

Part - B (Section - II)
(Value Based Question)

(3 + 1 = 4) MARKS

10. 10.1 Mention any three features of Harappan cities
10.2 Explain the significance of urban planning in the present day.

Part - C
(Long Answer Questions)

Answer any three of the following questions: (8×3 = 24) Marks

11. What are the evidences found by the archaeologists which show that the Harappans had contacts with distant lands? Does it show that the contact proved to have good trade relations with each other. 8
12. Explain the sources from which we can reconstruct the political career of Mahatma Gandhi and the history of National Movement of India. 8
13. "Wherever Gandhiji went rumours spread of his miraculous powers". Explain with examples. 8
14. Why were the Jati Panchayats formed during 16th and 17th centuries? Explain their functions and authority. 8

Part - D
(Passage Based Questions)

(7×3 = 21) Marks

15. 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 towards 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.

1. Describe what Bernier saw at Lahore. 2

2. How had the agony of the girl been described? 2
3. How and why was the girl forced towards the fatal spot? 3

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

"A voice in the wilderness"

Mahatma Gandhi knew that his was a voice in the wilderness" but he nevertheless continued to oppose the idea of Partition: But what a tragic change we see today. I wish the day may come again when Hindus and Muslims will do nothing without mutual consultation. I am day and night tormented by the question what I can do to hasten the coming of that day. I appeal to the League not to regard any Indian as its enemy Hindus and Muslims are born of the same soil. They have the same blood, eat the same food, drink the same Water and speak the same language.

**SPEECH AT PRAYER MEETING, 7 SEPTEMBER 1946,
CWMG, VOL.92,P.139**

But I am firmly convinced that the Pakistan demand as put forward by the Muslim League is un-Islamic and I have not hesitated to call it sinful. Islam stands for the unity and brotherhood of mankind, not for disrupting the oneness of the human family Therefore, those who want to divide India into possible warring groups are enemies alike of Islam and India. They may cut me to pieces but they cannot make me subscribe to something which I consider to be wrong.

HARIJAN, 26 SEPTEMBER 1946, CWMG, VOL. 92, P.229

1. Explain what did Gandhiji wish to see again.
2. Explain how the demand for Pakistan was un-Islamic.
3. Why did Mahatma Gandhi say that his voice was a voice in the wilderness? Explain.

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

Life in a small village

The Harshacharita is a biography of Harshavardhana, the ruler of Kanauj, composed in Sanskrit by his court poet, Banabhatta (c. seventh century CE). This is an excerpt from the text, an extremely rare representation of life in a settlement on the outskirts of a forest in the Vindhyas :

The outskirts being for the most part forest, many parcels of rice-land, threshing ground and arable land were being apportioned by small farmers...it was mainly spade culture owing to the difficulty of ploughing the sparsely scattered fields covered with grass, with their few clear spaces, their black soil stiff as black iron...

There were people moving along with bundles of bark...countless sacks of plucked flowers, loads of flax and hemp bundles, quantities of honey peacocks' tail feathers, wreaths of wax, logs, and grass. Village wives hastened en route for neighbouring villages, all intent on thoughts of so and bearing on their heads baskets filled with various gathered forest fruits.

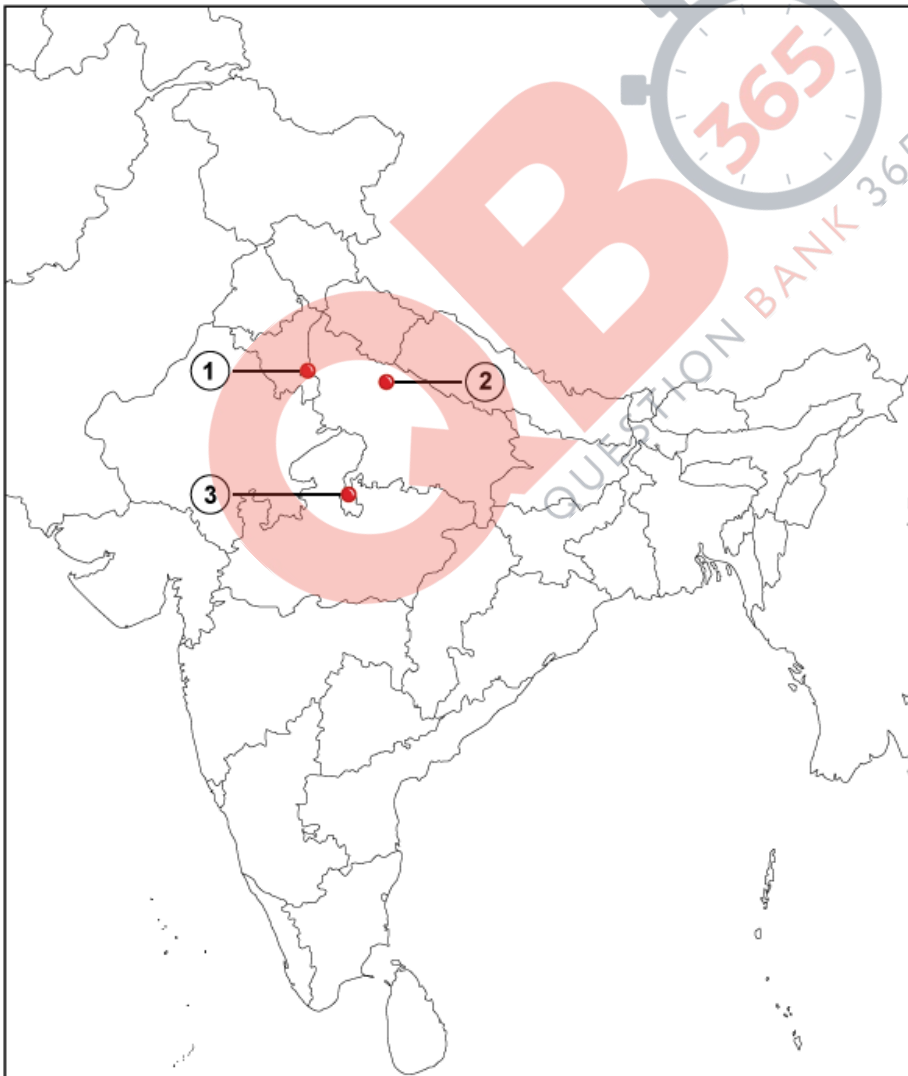
1. Who was the author of 'Harshacharita'? 1
2. Describe the outskirts of a forest in the Vindhyas. 3
3. Describe the activities of the people of that area. Mention two main activities of the farmers of that time and of today. 2
4. Mention two activities of the village women. 1

Part - E
(MAP Work) (5 Marks)

18. 18.1. On the given political outline map of India Locate and label the following: 2

- (i) Mysore
- (ii) Thanjavur

18.2. On the same map, three important centres of the Revolt of 1857 have been marked as 1, 2 and 3. Identify them and write their names on the lines drawn near them. 3



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Part A

Answer 1

Two strategies adopted to identify social differences among the Harappans:

- a. Archaeologists studied various artefacts and broadly classified them as utilitarian and luxuries. The former included items of daily use which could be made easily using clay or stone. Luxury goods are those things which were not commonly found. So, people using luxury goods were rich.
- b. Harappans believed in burying the dead in pits. Often the dead were buried with ornaments and pottery perhaps believing they could be used in the afterlife. Burials therefore help study the differences in society.

Answer 2

1. According to Ibn Battuta, most Indian cities provided exciting opportunities to those who had the necessary skills.
2. Most cities had crowded streets and bright and colourful markets which were stacked with various goods.

Answer 3

The Salt March was notable mainly because of two reasons:

- a. It was an event which first brought Gandhi to world attention. The Salt March was widely covered by the European and American press.
- b. It was the first national activity in which women participated in large numbers.

Part B: Section I

Answer 4

- a. According to the *Manusmriti*, the parental estate was to be divided equally among all sons after the death of the parents, with a special share for the eldest son. Women could not claim a share of these resources. However, women were allowed to retain the gifts they received on the occasion of their marriage as stridhana. This could be inherited by their children, without the husband having any claim.
- b. At that time, the *Manusmriti* warned women against hoarding family property or even their own valuables without their husband's permission.

Answer 5

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. The latter politely convinced her about the death rather than bring her son back to life. According to 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.

Answer 6

The emperor began his day at sunrise with personal religious devotion or prayers and then appeared on a small balcony, the Jharoka, facing the east. Below, a crowd of people waited for a view of the emperor. Jharoka Darshan was introduced by Akbar with the objective of broadening the acceptance of the imperial authority as part of popular faith.

After spending an hour at the Jharoka, the emperor walked to the public hall of audience, that is Diwan-i am, to conduct the primary business of his government. State officials presented reports and made requests. After two hours, he then proceeded to the diwan-i khas.

Answer 7

Abdul Hamis Lahori was the author of *Badshah Nama*. He was commissioned by Shah Jahan to write a history of his reign modelled on *Akbar Nama*. *Badshah Nama* is the official history in three volumes of ten lunar years each. Lahori wrote the first and second volumes comprising the first two decades of the emperor's rule.

These three volumes were later revised by Sadullah Khan, the wazir of Shah Jahan. As Lahori was becoming old, the third decade was chronicled by the historian Waris.

Edited versions of *Akbar Nama* and *Badshah Nama* were first published by the Asiatic Society in the nineteenth century. Till date, only few excerpts from *Badshah Nama* have been published in English.

Answer 8

Riots broke out at various places just before Independence in India. Bengal and Punjab experienced communal hatred and bloodshed on a large scale. It was amid all this violence that Gandhi valiantly toured places which were affected by communal disharmony. He intended to pacify the people and change their heart with his principle of non-violence. He toured villages of Noakhali in East Bengal to the villages of Bihar, then to riot-torn slums of Calcutta and Delhi in an effort to stop Hindus and Muslims from killing each other. He also reassured the minority community of their safety and security.

In October 1946, Muslims in East Bengal targeted Hindus. Gandhiji visited the area, toured the villages on foot and convinced the local Muslims to guarantee the safety of Hindus. Similarly, in other places such as Delhi, he tried to persuade Hindus to provide safety to Muslims. Gandhi fasted in an effort to calm down the rioters. Thus, amid all the turmoil following March 1947, Gandhi's valiant efforts bore fruits to bring harmony among the people.

Answer 9

The peasants were impoverished under the British rule. To pay high revenues, they often took loans from moneylenders. In 1865, the cotton boom came to an end and the prices of cotton were considerably reduced. Moneylenders refused to advance loans to the peasants as they feared that the latter would not be able to repay the loans.

The refusal of moneylenders to extend loans enraged the ryots. What disturbed them more was not that they were dependent on the moneylenders for finance but because the latter was insensitive to their demands. By refusing them credit, the moneylenders were refusing the norms of the village. Moreover, the peasants were angry because the moneylenders were charging high rates of interest and were forcing them to sign deeds of payments. They broke into a revolt in 1875. Their revolt was mainly directed against the moneylenders and their record of deeds.

Section II

Value-Based Question (Compulsory)

Answer 10

10.1

- (i) Cities were well planned and houses were made of baked bricks.
- (ii) Its drainage system was highly evolved.
- (iii) Roads and streets were laid out along an approximate grid pattern intersecting at right angles.

10.2 The concept of urban planning is a symbol of development and progress. It reflects architectural and infrastructural progress.

Part C: Long Answer Questions

Answer 11

Several evidences have been found by archaeologists who suggest that the Harappans had contacts with distant lands. These are

- a. The Harappans traded with Oman. Archaeological evidences show that copper was brought from Oman. It is because the Omani copper and Harappan artefacts have traces of nickel suggesting the same origin.
- b. A typical vessel, a large Harappan jar coated with a thick layer of black clay, has been found at several Omani sites. Such a thick coating is applied to prevent the seepage of liquid. It is probable that the Harappans exchanged the contents of this vessel for Omani copper.
- c. Archaeological finds of Harappan seals, weights, dice and beads in Mesopotamia suggest that the Harappans had trade relations with Mesopotamia. The Mesopotamian texts refer to products coming from 'Meluhha', possibly the Harappan region. These products included lapis lazuli, copper, gold and varieties of wood.
- d. The Harappans probably had trade contacts with Oman, Bahrain or Mesopotamia by sea because the Mesopotamian texts refer to Meluhha as a land of sea farers.

Yes, the above evidences show that the contact proved to have good trade relations with each other as several items were traded among the above-mentioned countries.

Answer 12

Different sources from which we can reconstruct the political career of Gandhi and the history of the Indian National Movement are public voice and script, government reports and newspapers.

- a. Public voice and script: These include autobiographies and personal writings of various eminent personalities who closely participated in the national movement. The writings of Mahatma Gandhi and his contemporaries play an important role in understanding Gandhi's views. The writings of Gandhi in his paper *Harijan* and an autobiography *My Experiments with Truth* shed light on his social and political ideologies. It also discusses some important national events.
- b. Government reports also shed light on Gandhi and the Indian National Movement. However, we should carefully analyse government reports before reconstructing the history of the Indian National Movement. This is because the government wanted to downplay the popularity of Gandhi and the Indian National Movement as it wanted to show that people had no problems under the British Raj. For example, according to a government report at the time of the Salt Satyagraha, it is clear that the Home Department was not willing to accept that Mahatma Gandhi was receiving large support from the people. In the report, the Salt March was being painted as a drama of hopeless people.
- c. Newspapers published in English and vernacular languages are also an important source of the Indian National Movement. Newspapers were constantly watching and monitoring every move of Gandhi. They wrote extensively about his tours of the country and every political move. Newspapers reported every event related to the Indian National Movement in great detail.

Answer 13

Gandhi had already become popular while he was at South Africa, where he had led the movement against the oppression of the blacks by the whites. People in India considered Gandhi as a person who would rescue them from their problems. Wherever Gandhi went, rumours related to his miraculous powers spread. At some places, it was said that he has been sent by the king to redress the grievances of the farmers and that he had the power to overrule all local officials. In other places, it was claimed that Gandhiji's power was superior to that of the English monarch and that with his arrival, the colonial rulers would flee the district. There were also rumours that whosoever opposed Gandhi faced great losses. For example, there was a rumour that when one person opposed Gandhi's weaving of the charkha, his house caught fire. People started calling him as Gandhi Baba or Gandhi Maharaj. To the Indian peasants, Gandhiji appeared as a saviour, one who would rescue them from high taxes and oppressive officials and restore dignity and autonomy to their lives.

Answer 14

Jati panchayats were caste-based panchayats. In addition, to the village panchayat each caste or jati had its own jati panchayat. These panchayats had considerable power in rural societies. Some functions performed by jati panchayats:

- a. In Rajasthan, jati panchayats resolved civil disputes between the members of different castes.
- b. Jati panchayats arbitrated in contested claims on land and decided if marriages were performed according to the norms laid down by a particular caste group.
- c. Jati panchayats decided as to who has the power and authority to perform rituals in village functions.

In almost all cases except in cases dealing with criminal justice, the state respected the decisions of jati panchayats. The decision of the panchayat in conflicts between lower caste peasants and state officials or local zamindars could vary from case to case. In cases of excessive revenue demands, the panchayat often suggested compromise.

Part D: Source-Based Questions

Child sati

Answer 15

1. At Lahore, Bernier saw a beautiful young widow being forced to burn alive on the pyre of her husband.
2. The agony of the girl has been described by Bernier in the passage. He has described how the young widow appeared more dead than alive while she was being forced to her husband's pyre. She trembled and wept bitterly.
3. The girl was forced towards the fatal spot because her husband had died. In India, the custom of sati was practised in which the widow was burnt on the pyre of her husband. In the narration, the widow is forced by the Brahamanas and the elderly lady into committing sati.

Answer 16

'A voice in the wilderness'

1. Mahatma Gandhi wished to see that day again when Hindus and Muslims would not take any decision without consulting each other.
2. According to Gandhi, the demand for partition is un-Islamic because Islam stands for the unity and brotherhood of mankind. People who wanted to divide India into warring groups were actually the enemy of Islam and India.
3. Mahatma Gandhi said that his voice was in the wilderness because at this time the entire country was caught in communal frenzy, but Gandhi was against communal hatred and the partition of the country.

Answer 17

Life in a small village

1. Banabhatta was the author of *Harshacharita*.
2. The outskirts of the Vindhayas are mainly forested. However, rice is grown in many parts of the forest land. Mostly arable land was occupied by farmers for agricultural purposes.

3. People in the area were gathering goods such as sacks of plucked flowers and quantity of honey. At that time, farmers used spades for ploughing land and were also involved in gathering goods such as wax and logs of wood. Now farmers in many parts of the country use modern machinery such as tractors to plough their land, but many farmers in tribal regions use spades to plough their fields.
4. Women in villages collected fruits and went to nearby markets to sell them.

Answer 18

Map work

