

CBSE
Class XII History
Sample Paper – 3 Solution

Part-A

Answer 1

Inscriptions found on the railings and pillars of stupas record donations made for building and decorating them. Some donations were made by kings such as Satavahanas. Some donations were made by guilds. For example, ivory workers financed a part of the gateway at Sanchi. Several contributions were also made by women and men whose names were noted down on the stupas. Bhikkus and Bhikkunis also contributed towards the building of the monuments.

Answer 2

The terms 'great' and 'little' traditions were coined by a sociologist named Robert Redfield in the 20th century to describe the cultural practices of the present societies. The rituals and customs which emerged from dominant social categories including those of the priests and rulers were classified as great tradition. On the other hand, peasants followed certain local practices and these were known as little traditions. Through the process of integration, these great and little traditions changed over time.

Answer 3

Fifth Report was a report on the administration and activities of the East India Company. It was submitted by the British in 1813. It was a 1002-page report in which 800 pages were appendices. The appendices covered petitions of zamindars and ryot, reports by collectors from different districts, revenue returns and notes on revenue and judicial administration of Bengal and Madras written by officials. Evidences contained in the report are invaluable. It sparked strong parliamentary debates on the nature of the East India Company's rule in India.

Part-B
Section-I

Answer any five of the following questions:

Answer 4

The condition of village artisans was

- a. There was a substantial number of artisans in the village. It was sometimes as high as 25% of the total households in the villages.
- b. The difference between artisans and peasants was a fluid one, and many people were involved in performing two or more tasks.
- c. Village artisans included potters, blacksmiths, carpenters, barbers and goldsmiths provided certain specialised services . They were paid by giving a share of the harvest or an allotment in the land.
- d. Remunerations were also paid to the artisans in cash. Some artisans and individual peasants entered a mutual agreement. This was known as the jajmani system.

Answer 5

Sulh-i kul was a practice of the Mughal Empire wherein all the religions and schools of thought had the freedom of expression, but on one condition, that is the expression would in no way undermine the authority of the state or the different religions would not fight among themselves. This ideal was implemented in the following ways:

- a. The Mughal nobility comprised Iranis, Turanis, Afghans and Rajputs. All these nobles were given ranks and positions on the basis of their services and loyalty to the king.
- b. Akbar abolished the tax on pilgrimage in 1563 and the jaziya tax in 1564 because they were based on religious differences and promoted discrimination on the basis of religion. It was only during the reign of Aurangzeb that jaziya was reimposed.
- c. The officers of the empire were instructed to follow the principle of Sulh-i kul in administration.
- d. Mughal emperors also gave grants as a support to the building and maintenance of temples in the empire. When temples were destroyed during war, grants were given by the kings for their repair.

Answer 6

In the 18th and 19th century, some towns of Bombay, Calcutta and Madras functioned as collection depots for the exported cotton manufacturers of India. However, during the Industrial Revolution of England, this trend began to change. Some new cities became the entry points for the British-manufactured goods for the export of Indian raw materials. This rapidly led to the growth of Indian cities.

ii. The British introduced railways in 1853 that also affected the fortune of the towns. Before the introduction of railways, economic activities took place along the old river routes. Every railway station became a collection depot where raw materials and distributions took place. As a result, many railway networks along with railway colonies were established. This changed the nature of Indian towns in the colonial period.

Answer 7

After World War I in 1914–1918, the British passed an act based on recommendations of the committee headed by Sir Sidney Rowlett. The act proclaimed censorship of the press. It also permitted detention without trial.

After the declaration, Gandhi called a countrywide protest against the Rowlett Act. In response to the protest, shops and schools across north and west India were closed. The protests were particularly acute in Punjab. In the state, the police arrested major Congress leaders. With a lot of tensions and turmoil, the situation became more violent leading to the Jallianwala Bagh massacre. The massacre killed more than four hundred people who had participated in a peaceful gathering. It was the wisdom and Satyagraha of Gandhi that made him a true nationalist.

Answer 8

The poor and the working class often came to towns in search of work, because they saw towns as places of opportunities. These workers had to face a lot of issues. Initially, they migrated to the towns alone and left their families behind in the villages. The reason for doing this was to reduce the cost of city life—living in the towns was uncertain and high.

The workers faced difficulties in finding places to live. This led to the development of new cultures where the people of the same community lived together.

Answer 9

Chishtis adopted a different culture and practice to communicate their thoughts. They generally adopted the local languages of the region. In Delhi, Hindavi was used by the people of the Chishti silsila. Baba Farid also composed verses in the local languages which were later incorporated and written in the Guru Granth Sahib.

Long poems or masnavi were composed and written to express idea of divine love using human love as an allegory. Short poems in Dakhani were composed around Karnataka. These poems were sung by women while performing household work such as grinding and spinning. Visiting the dargahs of five great Chishti saints became a form of communicating to the supreme lord.

Section-II

Value-Based Question (Compulsory)

Answer 10

Akbar was the greatest of the Mughal emperors who promoted the idea of religious tolerance. Akbar, a Muslim, did not promote the idea of discrimination. He practised and preached that each individual should be allowed to follow the religion of their choice. No person should be forced to obey the rules of the other religion. Following the principle of Sulh-i-kul, Akbar made all provisions for the promotion and protection of every religion. He abolished the tax on pilgrimage which was paid by Hindus to go to their holy shrines. He also abolished jaziya, a religious tax levied on Hindus. Thus, he can be rightly called a national king.

Part-C

Long Answer Questions

Answer 11

The Cabinet Mission Plan of 1946 had the following recommendations:

- i. A federal structure or system for India which would keep India united and give the provinces certain degree of autonomy. The powers of the central government would be limited to foreign affairs, defence and communications.
- ii. All the existing provincial assemblies would be clubbed into three groups while electing the Constituent Assembly. Section A would be reserved for the Hindu majority province, while Sections B and C for the Muslim majority provinces of the northwest and northeast.
- iii. The people of the provinces comprised various regional units. They would have the provision to set up their own intermediate executives as well as legislature.
- iv. In the beginning, as the provisions of the plan were spelled out, most parties accepted it, but later, differences began to emerge because of the grouping. The Muslim League wanted a compulsory booking so that Sections B and C could become strong, whereas the Congress wanted that the plan should give the provinces the right to join any of the blocs.

Therefore, mid the confusions over grouping of provinces, both Congress and Muslim League rejected the Cabinet Mission proposal.

OR

The salt monopoly was unpopular with the masses due to the following reasons:

- i. The state took over the monopoly for the production of salt. This became unpopular with the masses because salt was an indispensable part of the Indian household. It was used by every Indian household, rich or poor.
- ii. Due to this monopoly, people had to buy salt from shops at a much higher price.
- iii. Under salt monopoly, there was fear that natural salt would be taken by the people, and this was destroyed by the salt officials.
- iv. The British took all possible measures to stop the people of India from producing salt from natural seawater, and hence, it was Mahatma Gandhi who along with the other members broke the salt law by making salt from natural seawater.
- v. This march led by Gandhi came to be known as the Dandi March. People defied the salt laws and made salt. The true nationalist character of Mahatma Gandhi came into limelight and then began the struggle for complete independence of India.

Answer 12

Indian society comprised several people such as the slaves, landless labourers, village headmen, hunters, peasants, craftspersons, kings, priests, merchants and many others comprising ancient Indian society. The social position of each of them was different based on their access to economic resources. Some factors shaping the position of people were

- a. Gendered access to property: According to the *Manusmriti*, the *Dharamshastras* and the *Dharamsutras*, paternal property was to be divided equally among the sons after the death of the parents with extra share to the eldest one. Women had no say in the matters of property. However, women could only keep the gifts they received from their fathers on the occasion of their marriage the *stridhana*.
- b. There were exceptions to this as well. An upper class woman Prabhavati Gupta had access to economic resources.
- c. Varna access to property: According to the ancient texts, Shudras were entitled to serve the above varnas. Thus, society was divided on the basis of caste and only the Brahmans and the Kshatriyas were allowed to gain and acquire wealth.
- d. Respect for generous people: Society respected those who were generous. Therefore, people in the ancient society were assigned status based on wealth.

OR

Mahabharata is one of the notable texts which highlight the society and culture existing during the ancient times. The popular practices which prevailed in society are the part of this voluminous text. However, historians need to consider certain elements to study texts like this. They are

- i. Language: Most of these texts are written in different languages. There are two major types of languages which prevailed. Prakrit, Pail and Tamil were the languages of the people, whereas Sanskrit was the language of the priests. Most of the texts in North India were written in either Sanskrit or Prakrit.
- ii. Kind of texts: These texts were a compilation of mantras learnt and chanted by the priests while performing rituals and ceremonies. These were used by the ordinary people in society.

- iii. Authors: Each of these texts was written by different scholars, and thus, these texts were written with their point of view of society.
- iv. Content: The actual content of these texts were different as compared to their translations in other languages. There are chances of discrepancies while converting these texts into readable elements, and therefore, the available text is what is taken by historians to understand society.

Answer 13

British rule in India started with the establishment of the English East India Company. When the British came and settled in India to rule the country, the climate of the tropical country was not comfortable. They were used to the cold climate of England, and this led to the creation of hill stations. Houses and towns were constructed on the hills as the climate on the hills was much suited to the British. Features of these hill stations were

- Hill stations such as Shimla and Darjeeling were strategic places for living as well as billeting troops, guarding the frontiers and launching campaigns against the enemy rulers.
- The cool climate of these hill stations protected the army and the British from all major epidemics.
- Hill stations were turned into sanatoriums, i.e. places where injured soldiers could be sent for recovery.
- On account of the hot climate in India during the summer months, most British as well as the viceroys moved to these hill stations with their families. In 1864, Viceroy John Lawrence officially moved his council to Shimla which also became the official residence of the Commander-in-chief of the Indian army.
- The British and other Europeans recreated settlements which were called homes. European style villas and cottages were a clear representation of British ideals.
- Later on, many of the kings, merchants and rich traders also settled on the hills due to the proximity to the ruling elite.
- Hill stations such as Darjeeling were important from the economy perspective owing to the coffee and tea plantations in the area.

OR

Differences between towns and rural areas:

- In towns, many different kinds of people such as artisans, traders, administrators and rulers lived. On the other hand, village people subsisted by cultivating the lands and rearing animals.
- Towns were dominated by the rural population. They thrived on the surplus produce and taxes derived from agriculture.
- Towns and cities were fortified by walls which separated them from the countryside and the villages.
- Peasants had to travel long distances for pilgrims, passing through the towns. In the cases of natural calamities, they were forced to shift and migrate to the towns. However, when towns were attacked, people generally sought shelter in the countryside.
- Traders and artisans sold their produce in the villages. Markets were established by them with new patterns and ideas of consumption and marketing of goods.

- The development and modernisation processes came to towns earlier as compared to villages. Villages were backward in terms of development and modernisation.
- Education was better in towns as compared to villages. More children were educated in the towns than in the villages. Schools and colleges were set up by the British in the prominent towns for the education of the British children. Children of rich traders and merchants could also attend these schools and colleges.

Part-D **(Source-Based Questions)**

Answer 14

- i. Black towns were designated towns where Indians lived. These towns were on the outskirts of the main town. The lack of basic amenities made the living condition of these towns bad.
- ii. White towns were the popular towns in the city. They were meant only for the British and their families. The houses were very well constructed and the living conditions were well to do. There was a stark contrast between the black and the white towns.
- iii. **Features of white towns in Madras:**
 - i. The European residences were built in the middle of a compound which looked like a park. There were also rice fields between the residences which gave them a rural look.
 - ii. Walls and bastions made the white town a distinct enclave. The structure and function of these areas were very different from the black towns. It was these white and black towns which became the distinctive features of town planning in India.

Answer 15

- i. The verse is from the Upanishad named Chhandogya Upanishad.
- ii. The number of the Upanishad is 108. As described, the nature of human self was smaller than paddy. It was through this nature that we are able to take all the worldly decisions and perform our duties.
- iii. The central idea of the Upanishads is the soul and the self. A meaningful life is what each person should aim for. The popular Bhakti saints and others propagated the idea of inner peace in this ever changing world. Therefore, the Upanishads are based on the basic idea of soul.

Answer 16

- i. Verses of Kabir have been compiled in the following:
 - a. Kabir Bijak
 - b. Kabir Granthawali
 - c. Adi Granth Sahib
- ii. Kabir argued that there is only one lord. He may be known by different names in different communities. But there is one single supreme power around whom the world revolves. He has drawn a comparison of God with gold, just like gold can

be moulded in different shapes and sizes, the same way God can be called by different names by different people, but he remains the same.

iii. Teachings of Kabir:

- a. There is only one God in the world. He can be called by different names but his wholeness remains the same.
- b. He was against idol worship and said that God had to be worshipped in the mind. He exists in the soul of human beings, and therefore, the soul had to be pure to be happy.

Part-E
Map Work

Answer 17

