

# Mizoram Board Class 12 History Question Paper with Solutions(Memory Based)

Time Allowed :3 Hour	Maximum Marks :60	Total Questions :24
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## General Instructions

Read the following instructions very carefully and strictly follow them:

- Answers to this Paper must be written on the paper provided separately.
- You will not be allowed to write during the first 15 minutes
- This time is to be spent in reading the question paper.
- The time given at the head of this Paper is the time allowed for writing the answers,
- The paper has four Sections.
- Section A is compulsory - All questions in Section A must be answered.
- You must attempt one question from each of the Sections B, C and D and one other question from any Section of your choice.

### 1. Explain the distinctive features of the Harappan drainage system.

#### Solution:

**Concept:** The **Harappan Civilization** (also known as the **Indus Valley Civilization**) is famous for its highly advanced urban planning. One of its most remarkable achievements was the well-organized and scientifically designed **drainage system**. The cities such as Harappa and Mohenjo-daro had an efficient network for the disposal of wastewater and maintaining sanitation.

#### **Step 1: Well-planned underground drainage network.**

The Harappan cities had a systematic network of underground drains that ran along the main streets and lanes. These drains were carefully laid out in straight lines and connected different parts of the city, ensuring efficient flow of wastewater.

#### **Step 2: Drains constructed with baked bricks.**

The drains were constructed using well-burnt baked bricks which made them strong and durable. The bricks were placed carefully to prevent leakage and ensure smooth flow of water.

#### **Step 3: Covered drainage system.**

Most of the drains were covered with stone slabs or brick covers. This prevented foul smell from spreading and protected the drains from blockage caused by debris.

#### **Step 4: Household drainage connected to main drains.**

Almost every house had a bathroom and a private drain. These smaller drains from houses were connected to larger street drains, which eventually carried wastewater out of the city.

#### **Step 5: Provision of soak pits and inspection holes.**

Soak pits and small chambers were built at certain intervals to collect solid waste. These cham-

bers could be cleaned periodically, showing that the Harappans had planned for maintenance of the drainage system.

**Step 6: Proper slope for smooth water flow.**

The drains were constructed with a slight slope so that wastewater could flow naturally without stagnation.

**Quick Tip**

The Harappan drainage system is considered one of the most advanced sanitation systems of the ancient world. Its key features include **covered drains, brick construction, house-to-street connections, and regular cleaning facilities**, reflecting the high level of urban planning in the Indus Valley Civilization.

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## 2. Analyze the factors that contributed to the rise of Magadha as the most powerful Mahajanapada.

**Solution:**

**Concept:** During the 6th century BCE, sixteen major kingdoms known as **Mahajanapadas** emerged in northern India. Among them, **Magadha** gradually became the most powerful state. Its rise was not accidental but the result of several geographical, economic, political, and military advantages that helped it expand and dominate other Mahajanapadas.

**Step 1: Favourable geographical location.**

Magadha was located in the fertile plains of the middle Ganga valley (present-day Bihar). The region had rich alluvial soil which supported extensive agriculture and ensured surplus food production. Rivers such as the Ganga, Son, and Champa provided water resources and facilitated trade and transportation.

**Step 2: Availability of natural resources.**

The region of Magadha had abundant natural resources, particularly iron ore deposits in nearby areas such as present-day Jharkhand. Iron tools and weapons improved agricultural productivity and strengthened the military power of Magadha.

**Step 3: Strong and efficient rulers.**

Magadha was ruled by capable and ambitious rulers such as **Bimbisara, Ajatashatru**, and later **Mahapadma Nanda**. These rulers followed policies of expansion through conquest, diplomacy, and strategic alliances which greatly strengthened the kingdom.

**Step 4: Strategic matrimonial alliances.**

King Bimbisara used diplomatic marriages to expand political influence. By marrying princesses from powerful kingdoms such as Kosala and Lichchhavi, he strengthened alliances and avoided unnecessary conflicts.

**Step 5: Control over important trade routes.**

Magadha was situated near important trade routes of northern India. Control over river routes and land trade paths helped in the growth of commerce and increased state revenue.

**Step 6: Efficient administration and military organization.**

The rulers of Magadha maintained a strong army equipped with advanced weapons and war elephants. Efficient administration and a well-organized taxation system also helped in maintaining political stability and expansion.

### Quick Tip

The rise of Magadha can be mainly attributed to its **fertile geography, availability of iron resources, strong rulers, strategic alliances, control of trade routes, and a powerful military system**. These factors together enabled Magadha to emerge as the most powerful Mahajanapada.

### 3. Discuss the role of the Alvars and Nayanars in the early Bhakti movement.

#### Solution:

**Concept:** The **Bhakti movement** was a religious reform movement that emphasized devotion (*bhakti*) to a personal god as the path to salvation. In South India, the early Bhakti movement was strongly influenced by two groups of poet-saints known as the **Alvars** and the **Nayanars**. Their devotional teachings, expressed through hymns and songs, helped spread the idea of personal devotion and religious equality among people.

#### **Step 1: Who were the Alvars and Nayanars.**

The **Alvars** were devotees of Lord Vishnu, while the **Nayanars** were devotees of Lord Shiva. They lived mainly between the 6th and 9th centuries CE in South India and travelled from place to place singing devotional hymns in praise of their respective deities.

#### **Step 2: Promotion of devotion over rituals.**

The Alvars and Nayanars emphasized that sincere devotion to God was more important than complex rituals and sacrifices. Their teachings encouraged people to develop a personal and emotional connection with God through prayer, singing, and meditation.

#### **Step 3: Use of regional languages.**

Unlike the traditional religious texts that were written in Sanskrit, the Alvars and Nayanars composed their devotional hymns in Tamil. This made their teachings accessible to the common people and helped spread the Bhakti movement widely.

#### **Step 4: Opposition to caste discrimination.**

Many of these saints came from different social backgrounds, including lower castes. They preached that devotion to God was open to everyone, regardless of caste or social status, thus promoting social equality.

#### **Step 5: Influence on temple worship and culture.**

Their hymns became an important part of temple rituals and religious traditions. The devotional literature produced by these saints, such as the *Divya Prabandham* and *Tevaram*, enriched South Indian religious culture and literature.

#### **Step 6: Foundation for later Bhakti traditions.**

The teachings of the Alvars and Nayanars laid the foundation for the later spread of the Bhakti movement across India. Their emphasis on devotion, equality, and emotional worship influenced many later saints and reformers.

### Quick Tip

The **Alvars (devotees of Vishnu)** and **Nayanars (devotees of Shiva)** were early Bhakti saints of South India who promoted **personal devotion, equality, and the use of regional languages**. Their teachings played a crucial role in the spread of the Bhakti movement.

#### 4. Describe the administrative and military features of the Amaranayak system in the Vijayanagar Empire.

##### Solution:

**Concept:** The **Amaranayak system** was an important administrative and military arrangement followed in the **Vijayanagar Empire**. Under this system, military chiefs known as *Amaranayakas* were granted territories called *Amaram*. In return, they were responsible for maintaining law and order, collecting revenue, and providing military service to the king.

##### **Step 1: Grant of land known as Amaram.**

The rulers of the Vijayanagar Empire granted large areas of land known as *Amaram* to military chiefs called Amaranayakas. These lands were given in place of salaries, allowing the chiefs to collect revenue from the assigned territories.

##### **Step 2: Administrative responsibilities.**

The Amaranayakas were responsible for maintaining administration in their territories. They collected land revenue, ensured law and order, and managed local affairs. A portion of the collected revenue was sent to the central treasury of the empire.

##### **Step 3: Maintenance of a strong military force.**

One of the main duties of the Amaranayakas was to maintain a well-equipped army consisting of soldiers, horses, and elephants. Whenever required, they had to provide military support to the Vijayanagar ruler.

##### **Step 4: Military service to the king.**

During wars or military campaigns, the Amaranayakas were expected to supply troops and fight on behalf of the king. This system helped the empire maintain a large army without directly bearing the full cost of maintaining it.

##### **Step 5: Semi-autonomous position of Amaranayakas.**

Although the Amaranayakas were subordinate to the king, they enjoyed considerable autonomy in managing their territories. However, they remained loyal to the central authority and could be transferred or removed by the ruler.

##### **Step 6: Contribution to the strength of the empire.**

The Amaranayak system helped strengthen the administrative and military structure of the Vijayanagar Empire. It ensured efficient governance of distant regions and provided a reliable military force for the empire.

### Quick Tip

The **Amaranayak system** combined **administrative and military functions**. Amaranayakas governed territories, collected revenue, and maintained armies, which they supplied to the Vijayanagar king during wars.

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## 5. Examine why the Sanchi Stupa survived while the Amaravati Stupa did not.

### Solution:

**Concept:** The **Sanchi Stupa** and the **Amaravati Stupa** were two important Buddhist monuments built during ancient India. While the Sanchi Stupa has survived largely intact, the Amaravati Stupa was destroyed over time and survives mainly in fragments. This difference occurred due to several geographical, historical, and human factors.

**Step 1: Location and geographical protection.**

The Sanchi Stupa was located on a hill in a relatively remote region of central India. Because of its isolated position, it remained protected from large-scale invasions and urban expansion. In contrast, the Amaravati Stupa was located in a busy and fertile region of the Krishna River valley, which exposed it to continuous human activity and disturbances.

**Step 2: Decline of Buddhism in the region.**

In the region around Amaravati, Buddhism gradually declined and lost royal patronage. As Buddhist institutions weakened, the stupa was neglected and fell into disrepair. At Sanchi, however, the monument continued to be respected and preserved even after Buddhism declined.

**Step 3: Use of building materials by local people.**

Many parts of the Amaravati Stupa were dismantled by local people who reused its carved stones and bricks for other construction purposes. This led to the gradual destruction of the monument. The Sanchi Stupa, being a protected sacred site, was not extensively dismantled in this way.

**Step 4: Archaeological preservation and restoration.**

The Sanchi Stupa attracted early attention from archaeologists and historians during the colonial period. Restoration and conservation efforts helped preserve the monument. By the time Amaravati received archaeological attention, much of the original structure had already been destroyed or dispersed.

**Step 5: Political and historical stability.**

The region around Sanchi experienced relatively greater stability over time, allowing the monument to remain intact. The Amaravati region, however, experienced repeated political changes and disturbances which contributed to the deterioration of the stupa.

### Quick Tip

The **Sanchi Stupa** survived mainly because of its **remote location, continued respect for the monument, and early archaeological protection**, whereas the **Amaravati Stupa** declined due to **neglect, reuse of building materials, and heavy human activity in the region**.

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## 6. Discuss the social and economic status of the Jotedars in 18th-century Bengal.

### Solution:

**Concept:** In 18th-century Bengal, rural society consisted of different categories of landholders and peasants. Among them, the **Jotedars** were an important group of rich peasants who

held large areas of land and exercised considerable influence in the countryside. They played a significant role in the agrarian economy and rural power structure.

**Step 1: Large landholding peasants.**

Jotedars were substantial landholders who controlled large plots of land. Although they were not zamindars, they often owned or managed extensive agricultural lands and cultivated them through tenants and sharecroppers.

**Step 2: Economic prosperity and control over agriculture.**

Economically, Jotedars were relatively wealthy. They had control over agricultural production and often possessed resources such as cattle, ploughs, and storage facilities. This allowed them to dominate agricultural activities in their villages.

**Step 3: Role as intermediaries in the agrarian system.**

In many areas, Jotedars acted as intermediaries between zamindars and the actual cultivators. They collected rent from smaller peasants and sharecroppers and sometimes paid revenue to the zamindars.

**Step 4: Influence in rural society.**

Due to their economic strength, Jotedars held significant social influence in villages. They often controlled local markets, moneylending activities, and village administration, making them powerful figures in rural society.

**Step 5: Employment of sharecroppers and laborers.**

Many Jotedars employed sharecroppers (known as *bargadars*) and agricultural laborers to cultivate their lands. These cultivators worked under agreements where a portion of the produce was given to the Jotedar.

**Step 6: Political and social authority.**

Because of their landownership and wealth, Jotedars often exercised political and social authority in rural areas. They could influence local decisions, maintain control over village resources, and sometimes challenge the authority of zamindars.

Quick Tip

**Jotedars** were wealthy peasants of Bengal who controlled large areas of land, employed sharecroppers, and held significant **economic and social power in rural society**. They acted as an important link between zamindars and cultivators.

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**7. Explain why Mahatma Gandhi launched the Salt Satyagraha as a symbol of protest.**

**Solution:**

**Concept:** The **Salt Satyagraha** (1930), also known as the **Dandi March**, was an important event of the Indian national movement led by Mahatma Gandhi. It was part of the Civil Disobedience Movement and aimed at protesting against the unjust salt laws imposed by the British government. Gandhi chose salt as a symbol because it was a basic necessity of life and its taxation affected all sections of society.

**Step 1: Unjust British salt laws.**

The British government had imposed a monopoly on the production and sale of salt. Indians were not allowed to produce salt independently and were forced to buy heavily taxed salt from the government. Gandhi believed that this law was unjust and oppressive.

**Step 2: Salt as a basic necessity of life.**

Salt was an essential item used by every individual, rich or poor. By choosing salt as the focus of protest, Gandhi was able to unite people from different social and economic backgrounds in the struggle against British rule.

**Step 3: Symbol of colonial exploitation.**

The tax on salt symbolized the economic exploitation carried out by the British government in India. By breaking the salt law, Gandhi aimed to challenge the legitimacy of colonial authority.

**Step 4: Mass participation in the freedom struggle.**

The Salt Satyagraha encouraged widespread public participation. Thousands of people joined the march, made salt from seawater, and openly violated the salt laws as a form of peaceful resistance.

**Step 5: Promotion of non-violent civil disobedience.**

The movement demonstrated the power of non-violent protest (*Satyagraha*). Gandhi used the salt protest to show that peaceful defiance of unjust laws could weaken colonial rule.

**Step 6: International attention to the Indian freedom movement.**

The Salt March attracted global attention and highlighted the injustice of British policies in India. It strengthened the Indian national movement and increased pressure on the British government.

Quick Tip

Mahatma Gandhi chose **salt** as a symbol of protest because it was a **basic necessity used by all people**. The **Salt Satyagraha (1930)** effectively united Indians and challenged the unjust salt laws imposed by the British government.

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**8. Discuss the different viewpoints regarding the rights of minorities in the Constituent Assembly.**

**Solution:**

**Concept:** During the framing of the **Indian Constitution (1946–1949)**, the members of the Constituent Assembly discussed the protection of minority rights extensively. Minorities included religious, linguistic, and cultural groups who feared domination by the majority community after independence. The debates reflected different viewpoints about how minority rights should be protected while maintaining national unity.

**Step 1: Demand for special safeguards by minority groups.**

Many representatives of minority communities demanded special constitutional safeguards to protect their political, cultural, and religious rights. They feared that without such protections, the majority community might dominate them in independent India.

**Step 2: Demand for separate electorates and reservations.**

Some minority leaders argued for separate electorates or reserved seats in legislatures to ensure adequate political representation. They believed this would help minorities safeguard their interests in the new democratic system.

**Step 3: Opposition to separate electorates.**

Several members of the Constituent Assembly opposed the idea of separate electorates because they believed it would divide the nation along communal lines. They argued that such arrangements had previously contributed to communal tensions and the partition of India.

**Step 4: Support for cultural and religious freedoms.**

Many leaders agreed that minorities should have the freedom to preserve their language, culture, and religion. As a result, provisions were included in the Constitution guaranteeing cultural and educational rights to minority communities.

**Step 5: Emphasis on equality and national unity.**

Some members emphasized that the Constitution should treat all citizens equally regardless of religion or community. They believed that national unity would be strengthened by guaranteeing fundamental rights to every citizen rather than creating separate political arrangements.

**Step 6: Final constitutional provisions.**

Ultimately, the Constitution rejected separate electorates but provided several safeguards such as **fundamental rights, cultural and educational rights, and equality before the law**. These provisions ensured protection of minority interests while maintaining the unity of the nation.

Quick Tip

In the Constituent Assembly debates, some leaders demanded **special safeguards and representation for minorities**, while others opposed separate electorates to preserve **national unity**. The final Constitution guaranteed **fundamental, cultural, and educational rights** to protect minority communities.

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**9. Analyze the contribution of Baba Guru Nanak to the religious and social landscape of India.**

**Solution:**

**Concept: Baba Guru Nanak** (1469–1539), the founder of Sikhism, was one of the most influential religious reformers in Indian history. His teachings emphasized devotion to one God, equality among human beings, and rejection of social discrimination. Through his spiritual message and social reforms, Guru Nanak contributed significantly to shaping the religious and social life of India.

**Step 1: Preaching the idea of one universal God.**

Guru Nanak emphasized the belief in one supreme God who is the creator of the universe. He rejected idol worship and ritualistic practices, teaching that God could be reached through devotion, meditation, and truthful living.

**Step 2: Promotion of equality and rejection of caste system.**

Guru Nanak strongly opposed the caste system and social discrimination. He taught that all human beings are equal in the eyes of God, regardless of caste, religion, gender, or social status.

**Step 3: Emphasis on honest living and service.**

Guru Nanak encouraged people to lead a life based on honesty, hard work, and selfless service (*seva*). His teachings stressed three key principles: *Naam Japna* (remembering God), *Kirat Karni* (earning by honest means), and *Vand Chhakna* (sharing with others).

**Step 4: Promotion of religious harmony.**

Guru Nanak travelled extensively across different regions and interacted with people of various religions. He emphasized that the essence of all religions is the same and promoted harmony between Hindus and Muslims.

**Step 5: Establishment of Sikh community and institutions.**

Guru Nanak laid the foundation of the Sikh community (*Panth*). He established religious gatherings (*sangat*) and the practice of communal meals (*langar*), which symbolized equality and brotherhood among people.

**Step 6: Long-lasting influence on Indian society.**

The teachings of Guru Nanak led to the development of Sikhism as a major religious tradition. His emphasis on equality, devotion, and social justice influenced the religious and social landscape of India and inspired later Sikh Gurus to continue his mission.

Quick Tip

**Guru Nanak**, the founder of Sikhism, promoted **belief in one God, equality of all people, honest living, and social harmony**. His teachings challenged social inequalities and laid the foundation for the Sikh religious tradition.