CBSE Class 12 History 2015 - Set Foreign-61/2/3

Question Paper

Conducted by the Central Board of Secondary Education (CBSE)

Time Allowed: 3 Hours **Maximum Marks: 80**

General Instructions

(i) Answer all the questions. Some questions have choice. Marks are indicated against each question.

(ii) Answer to questions no. 1 to 3 carrying 2 marks should not exceed 30 words each.

(iii) Answer to questions no. 4 to 9 carrying 4 marks should not exceed 100 words each. Students should attempt only five questions in this section.

(iv) Question no. 10 (for 4 marks) is a value based question and compulsory.

(v) Answer to questions no. 11 to 14 carrying 8 marks should not exceed 350 words each. Students should attempt only three questions from this section.

(vi) Questions no. 15 to 17 are source based questions and have no internal choice.

(vii) Map question 18 includes identification and significance test items. Attach the map with the answer-book.

Part A

1. How is the history of Asoka an important source to know about Mauryan dynasty ?

2. Naths, Jogis and Siddhas gained ground in North India during the Bhakti era. Give two aspects of it.

3. Name the hill station founded during the course of the Gurkha War of 1815 – 16. Why was it developed as a sanitarium ? Give one reason.

Section I

4. How did the Portuguese traveller Barbosa describe the urban core of the Vijayanagara Empire ?

5. Why did the Zamindars of Bengal default on revenue payments in the 18th century ?

6. Explain the distinctive features of the Harappan script.

7. "Abul Fazal has described Mughal paintings as the magical art." Justify.

8. How did inscriptions of the Maurya dynasty proclaim the message of Asoka's dhamma ?

9. Why was 'Permanent Settlement' of land revenue introduced by Lord Cornwallis in Bengal during the 18th century ? Give reasons.

Section II

10. Read the following lines and answer the question that follows : 'I will build a funeral pyre of sandalwood and aloe; Light it by your own hand When I am burned away to cinders: Smear this ash upon your limbs. ... let flame be lost in flame.' Following the footsteps of Mirabai, the woman of Indian society became independent in her thoughts. She initiated the advancement of the category of woman. Throw light from the values learnt from her life which is the pathway to the modern society.

Part C

11. 'Many scholars have written of the months after Indian independence as being Gandhiji's "finest hours".' Explain.

12. How did Siddhartha get to be named Buddha ? How did his followers lead their lives ?

13. Examine the role of women as an important resource in the Mughal agrarian society.

14. "Memoirs and experiences shape the reality of an event." Explain the strengths and weaknesses of the oral testimonies in writing history.

Part D

15. Read the following extract carefully and answer the questions that follow : The system of varnas This is Al-Biruni's account of the system of varnas : The highest caste are the Brahmana, of whom the books of the Hindus tell us that they were created from the head of Brahman. And as the Brahman is only another name for the force called nature, and the head is the highest part of the ... body, the Brahmana are the choice part of the whole genus. Therefore the Hindus consider them as the very best of mankind. The next caste are the Kshatriya, who were created, as they say, from the shoulders and hands of Brahman. Their degree is not much below that of the Brahmana. After them follow the Vaishya, who were created from the thigh of Brahman. The Shudra, who were created from his feet ... Between the latter two classes there is no very great distance. Much, however, as these classes differ from each other, they live together in the same towns and villages, mixed together in the same houses and lodgings.

15.1. What gave Brahmanas their superior status ?

15.2. How did Al-Biruni disapprove the 'notion of pollution' ?

15.3. Who lived together, yet segregated ? What impact did they have on the society ?

16. Read the following paragraph carefully and answer the questions that follow : A tiger-like husband This is a summary of a story from the Adi Parvan of the Mahabharata : The Pandavas had fled into the forest. They were tired and fell asleep; only Bhima, the second Pandava, renowned for his prowess, was keeping watch. A man-eating rakshasa caught the scent of the Pandavas and sent his sister Hidimba to capture them. She fell in love with Bhima, transformed herself into a lovely maiden and proposed to him. He refused. Meanwhile, the rakshasa arrived and challenged Bhima to a wrestling match. Bhima accepted the challenge and killed him. The others woke up hearing the noise. Hidimba introduced herself, and declared her love for Bhima. She told Kunti : "I have forsaken my friends, my dharma and my kin; and good lady, chosen your tiger-like son for my man ... whether you think me a fool, or your devoted servant, let me join you, great lady, with your son as my husband." Ultimately, Yudhisthira agreed to the marriage on the condition that they would spend the day together but that Bhima would return every night. The couple roamed all over the world during the day. In due course Hidimba gave birth to a rakshasa boy named Ghatotkacha. Then the mother and son left the Pandavas. Ghatotkacha promised to return to the Pandavas whenever they needed him. Some historians suggest that term rakshasa is used to describe people whose practices differed from those laid down in the Brahmanical texts.

16.1. Why were Hidimba's social practices not influenced by the Brahmanical ideas ?

16.2. Why was Hidimba's clan considered as uncivilised in the Sanskrit text ?

16.3. How was the philosophy of dharamsutras about the endogamy not applied in the story ?

17. Read the following paragraph carefully and answer the questions that follow : "The real minorities are the masses of this country" Welcoming the Objectives Resolution introduced by Jawaharlal Nehru, N.G. Ranga said : Sir, there is a lot of talk about minorities. Who are the real minorities ? Not the Hindus in the so-called Pakistan provinces, not the Sikhs, not even the Muslims. No, the real minorities are the masses of this country. These people are so depressed and oppressed and suppressed till now that they are not able to take advantage of the ordinary civil rights. What is the position ? You go to the tribal areas. According to law, their own traditional law, their tribal law, their lands cannot be alienated. Yet our merchants go there, and in the so-called free market they are able to snatch their lands. Thus, even though the law goes against this snatching away of their lands, still the merchants are able to turn the tribal people into veritable slaves by various kinds of bonds, and make them hereditary bond-slaves. Let us go to the ordinary villagers. There goes the money-lender with his money and he is able to get the villagers in his pocket. There is the landlord himself, the zamindar, and the malguzar and there are the various other people who are able to exploit these poor villagers. There is no elementary education even among these people. These are the real minorities that need protection and assurances of protection. In order to give them the necessary protection, we will need much more than this Resolution ....

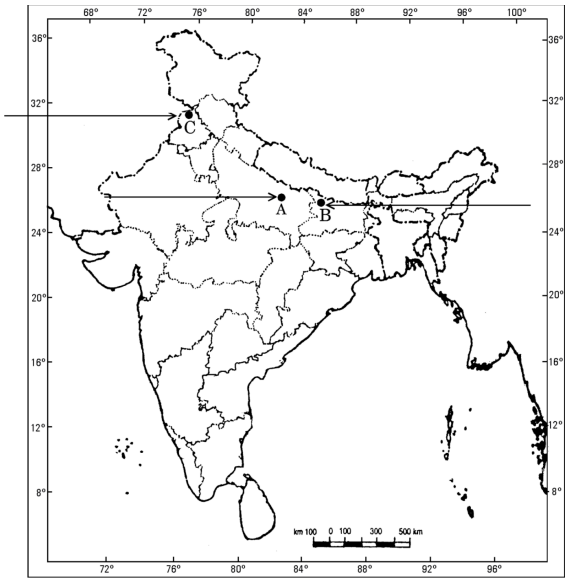
17.1. On which aspect did N.G. Ranga draw attention ?

17.2. What type of problems did the ordinary villagers face ?

17.3. What kind of protection was needed for the real minorities ?

Part E

18. On the given political outline map of India, locate and label the following with appropriate symbols :



18.1. On the given political outline map of India, locate and label the following with appropriate symbols :

(a) Lothal

(b) Amravati Stupa

18.2. On the same outline map of India, three places related to the Indian National Movement have been marked as A, B and C. Identify them and write their correct names on the lines drawn near them.

18-VI. For visually impaired candidates only, in lieu of the corresponding visual question:

(18.1) Mention any two mature Harappan sites.

(18.2) Name any three important places related with the Indian National Movement.

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