

CBSE Class 12 History 2016 - Set Delhi

61/1/3



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 internal choice. Marks are indicated against each question.
- (ii) Answer to question nos. 1 to 3 carrying 2 marks should not exceed 30 words each.
- (iii) Answer to question nos. 4 to 9 carrying 4 marks should not exceed 100 words. Students should attempt only 5 questions in this section.
- (iv) Question 10 (for 4 marks) is a value based question and compulsory question.
- (v) Answer to question nos. 11 to 13 carrying 8 marks should not exceed 350 words.
- (vi) Questions 14 -16 are sources based questions and have no internal choice.
- (vii) Question 17 is a Map question includes 'identification' and 'significant' test items. Attach the map with the answer sheet.

Part A

1. Who was Cunningham ? Mention any one source he collected to understand the Harappa culture.

2. Point out one difference and one similarity between Be-shari'a and Ba-shari'a Sufi traditions.

3. How did Indian hill stations become racial enclaves for the Europeans in the 19th century ? Explain two reasons.

4. Why do archaeologist and historians find Harappan script enigmatic ? Explain reasons.

5. “The mid first millennium BCE is often regarded as a major turning point in world history.” Justify.

6. Highlight any four aspects observed by the Abbur Razzak on the fortification of the Vijayanagar Empire.

7. State the inherent problems faced by Al-Biruni in the task of understanding Indian Social and Brahmanical practices. Mention any two sources that provided him the support.

8. “The ryots came to see the moneylenders as devious and deceitful”. Justify the statement in the context of ryotwari system in India in late eighteenth century.

9. Examine how Lord Dalhousie’s policy of annexation created dissatisfaction amongst the people of Awadh.

10. Read the following passage and answer the question that follows :

Every citizen in a free state should be treated in a manner that satisfied not only his material wants but also his spiritual sense of the self respect and the majority community has an obligation to try and understand the problems of the minorities and empathise with their aspiration.

How could a citizen of a free nation express his imbibed values of equality and social justice while dealing with the members of the minority community ? Explain.

Part C

11. Describe caste and rural milieu of Mughal India. How did Jati-Panchayats wield considerable power in the rural society during Mughal period ? Clarify.

OR

11. "Revenue was the economic mainstay of the Mughal Empire." Explain the statement in the context of agriculture and trade.

12. Explain the system of land grants and trade from C. 600 BCE to 600 CE.

OR

12. Explain any four sources to reconstruct the history of Mauryas. Examine the system of Mauryan administration.

13. Analyse the distinctive aspects of the oral testimonies to understand the history of the partition of British India.

OR

13. Examine various events that led to the partition of British India.

14. Read the following excerpt carefully and answer the questions that follow :

Why the Salt Satyagraha ?

Why was salt the symbol of protest ? This is what Mahatma Gandhi wrote : The volume of information being gained daily shows how wickedly the salt tax has been designed. In order to prevent the use of salt that has not paid the tax which is at times even fourteen times its value, the Government destroys the salt it cannot sell profitably. Thus it taxes the nation's vital necessity; it prevents the public from manufacturing it and destroys what nature manufactures without effort. No adjective is strong enough for characterising this wicked dog-in-the-manger policy. From various sources I hear tales of such wanton destruction of the nation's property in all parts of India. Maunds if not tons of salt are said to be destroyed on the Konkan coast. The same tale comes from Dandi. Wherever there is likelihood of natural salt being taken away by the people living in the neighbourhood of such areas for their personal use, salt officers are posted for the sole purpose of carrying on destruction. Thus valuable national property is destroyed at national expense and salt taken out of the mouths of the people.

The salt monopoly is thus a fourfold curse. It deprives the people of a valuable easy village industry, involves wanton destruction of property that nature produces in abundance, the destruction itself means more national expenditure, and fourthly to crown this folly, an unheard-of tax of more than 1,000 per cent is exacted from a starving people.

This tax has remained so long because of the apathy of the general public. Now that it is sufficiently roused, the tax has to go. How soon it will be abolished depends upon the strength of the people.

The Collected Works of Mahatma Gandhi (CWMG), Vol. 49

14.1. Why was salt monopoly introduced by the British considered as a curse by the Indians ?

14.2. How did Gandhiji illustrate his tactical wisdom with regard to salt monopoly ?

14.3. Explain the significance of Gandhiji's challenge of salt protest.

15. Read the following excerpt carefully and answer the questions that follow :

The Accessible Emperor

In the account of his experiences, Monserrate, who was a member of the first Jesuit mission, says : It is hard to exaggerate how accessible he (Akbar) makes himself to all who wish audience of him. For he creates an opportunity almost every day for any of the common people or of the nobles to see him and to converse with him; and he endeavours to show himself pleasant-spoken and affable rather than severe towards all who come to speak with him. It is very remarkable how great an effect this courtesy and affability has in attaching him to the minds of his subjects.

15.1. Who were Jesuits ? How did they establish their network in India ?

15.2. How did Monserrate accord his experience about the Akbar ?

15.3. How had Akbar's courtesy brought affability for his subjects ? Explain.

16. Read the following excerpt 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 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.

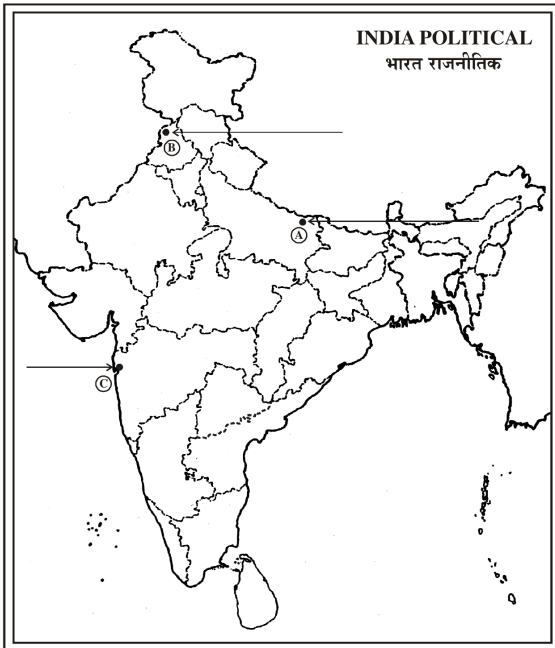
Some historians suggest that the term rakshasa is used to describe people whose practices differed from those laid down in Brahmanical texts.

16.1. How did the story from Adi Parvan play an important role in shaping the values and ethos of the society ?

16.2. How was this story a unique example of exogamy ?

16.3. How did Hidimba and Yudhisthira interpret dharma in their context ?

17.



Question 17 is a Map question includes 'identification' and 'significant' test items. Attach the map with the answer sheet.

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

- (a) Rakhigarhi
- (b) Agra, the imperial capital of Mughal

17.2. On the same outline map of India three centres 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.

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

- (17.1) Name any one mature Harappa Site.
- (17.2) Name any one capital city of Mughal Empire.
- (17.3) Name any three important centres related with Indian National Movement. 1 + 1 + 3 = 5

- End of Question Paper -