

# CBSE Class 12 History 2019 - Set 61/5/3

## Question Paper

Conducted by the Central Board of Secondary Education (CBSE)



Time Allowed: 3 Hours

Maximum Marks: 80

### General Instructions

- (i) This question paper contains 16 questions. All questions are compulsory.
- (ii) Attempt one alternative where internal choice is provided. Follow the instructions and word limits within each question.
- (iii) Attach the map with the answer-book.

## Section A

1. How did Asoka hold his empire together by propagating dhamma ?

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2. State any two characteristic features of the Vitthala temple of Vijayanagara.

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OR

2. State any two features of the urban core of Vijayanagara.

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3. Analyse the reasons for the strong position of Jotedars in North Bengal in the nineteenth century.

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## Section B

4. Highlight the significant aspects of the Virashaiva tradition in Karnataka.

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5. "Black towns were in contrast to white towns in colonial India." Explain the statement with examples.

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6. "Ibn-Battuta found cities in the Indian sub-continent full of exciting opportunities." Justify the statement.

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7. How have historians provided new insight into the subsistence strategies of the Harappan culture ? Explain.

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OR

7. Explain the contribution of John Marshall in Indian Archaeology.

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8. Why is the sixth century BCE often regarded as a major turning point in early Indian history ? Explain.

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9. Critically examine the British policy of annexation in Awadh.

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OR

9. Examine how art and literature presented Rani Laxmibai as a heroic figure of the revolt of 1857.

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## Section C

10. "The Salt March of 1930 was the first event that brought Mahatma Gandhi to world attention." Justify the statement with reference to its significance.

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OR

10. "Many historians are sceptical of oral history of the partition of India." Justify the statement with suitable arguments.

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11. Explain the strengths and limitations of Ain-i-Akbari.

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OR

11. Explain the role of Panchayats in the Mughal rural society.

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12. "Different ideas, sculptures and temples developed in the Puranic Hinduism from c. 600 BCE – 600 CE." Substantiate the statement.

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OR

12. "Art historians had to acquire familiarity with hagiographies of the Buddha in order to understand Buddhist sculpture." Explain the statement with the sculptural features.

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

**“The British element is gone, but they have left the mischief behind”**

Sardar Vallabh Bhai Patel said :

It is no use saying that we ask for separate electorates, because it is good for us. We have heard it long enough. We have heard it for years, and as a result of this agitation we are now a separate nation ... Can you show me one free country where there are separate electorates ? If so, I shall be prepared to accept it. But in this unfortunate country if this separate electorate is going to be persisted in; even after the division of the country, woe betide the country; it is not worth living in. Therefore, I say, it is not for my good alone, it is for your own good that I say it, forget the past. One day, we may be united ... The British element is gone but they have left the mischief behind. We do not want to perpetuate that mischief. (Hear, hear). When the British introduced this element they had not expected that they will have to go so soon. They wanted it for their easy administration. That is all right. But they have left the legacy behind. Are we to get out of it or not ?

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13.1. With reference to the extract, identify the reasons for the introduction of ‘Separate Electorate System’ by the Britishers.

13.2. “The British element is gone, but they have left the mischief behind.” Analyse the statement of Sardar Patel.

13.3. Interpret the plea of Sardar Vallabh Bhai Patel for united India.

OR

13. Read the following extract 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 ...

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OR

13.1. Can we call N.G. Ranga as a ‘socialist’ after reading this extract ? Give suitable arguments to support your answer.

OR

13.2. How did N.G. Ranga relate his plea with the ‘Objectives Resolution’ of Jawaharlal Nehru ?

**13.3.** “The real minorities are the masses of this country.” Analyse this statement of N.G. Ranga.

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

#### **The Bodhisatta as a chandala**

Did chandalas resist the attempts to push them to the bottom of the social order ? Read this story, which is part of the Matanga Jataka, a Pali text, where the Bodhisatta (the Buddha in a previous birth) is identified as a chandala.

Once, the Bodhisatta was born outside the city of Banaras as a chandala's son and named Matanga. One day, when he had gone to the city on some work, he encountered Dittha Mangalika, the daughter of a merchant. When she saw him, she exclaimed “I have seen something inauspicious” and washed her eyes. The angry hangers-on then beat him up. In protest, he went and lay down at the door of her father's house. On the seventh day they brought out the girl and gave her to him. She carried the starving Matanga back to the chandala settlement. Once he returned home, he decided to renounce the world. After attaining spiritual powers, he returned to Banaras and married her. A son named Mandavya Kumara was born to them. He learnt the three Vedas as he grew up and began to provide food to 16,000 Brahmanas every day.

One day, Matanga, dressed in rags, with a clay alms bowl in his hand, arrived at his son's doorstep and begged for food. Mandavya replied that he looked like an outcaste and was unworthy of alms; the food was meant for the Brahmanas. Matanga said : “Those who are proud of their birth and are ignorant do not deserve gifts. On the contrary, those who are free from vices are worthy of offerings.” Mandavya lost his temper and asked his servants to throw the man out. Matanga rose in the air and disappeared. When Dittha Mangalika learnt about the incident, she followed Matanga and begged his forgiveness. He asked her to take a bit of the leftover from his bowl and give it to Mandavya and the Brahmanas ...

**14.1.** Why were ‘chandalas’ considered as the bottom of the social order ?

**14.2.** Why did Dittha Mangalika consider Matanga as inauspicious ?

**14.3.** Interpret the feelings of Matanga from this source.

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

#### **Darbar-i Akbari**

Abu'l Fazl gives a vivid account of Akbar's darbar :

Whenever His Majesty (Akbar) holds court (darbar) a large drum is beaten, the sounds of which are accompanied by Divine praise. In this manner, people of all classes receive notice. His Majesty's sons and grandchildren, the grantees of the Court, and all other men who have admittance, attend to make the kornish, and remain standing in their proper places. Learned men of renown and skilful mechanics pay their respects; and the officers of justice present their reports. His Majesty, with his usual insights, gives orders, and settles everything in a satisfactory manner. During the whole time, skilful gladiators and wrestlers from all countries hold themselves in readiness, and singers, male and female, are in waiting. Clever jugglers and funny tumblers also are anxious to exhibit their dexterity and agility.

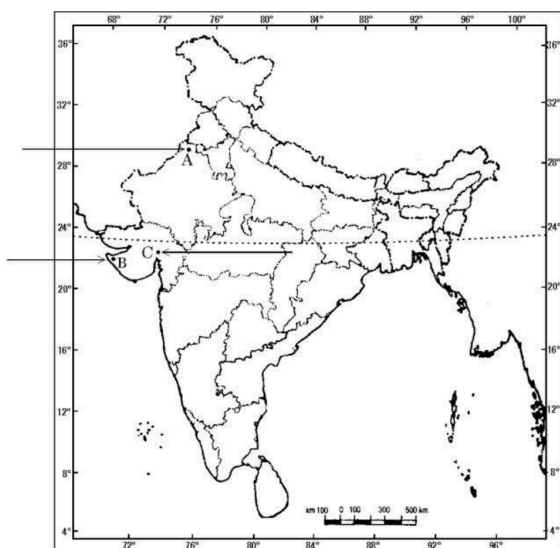
**15.1.** How has Abu'l Fazl described Akbar's darbar ?

**15.2.** How was social control in court exercised ?

**15.3.** How did members of the royal family participate in the darbar's activities ?

## Section E

16. On the given political outline map of India, locate and label the following appropriately :



16.1. (a) Agra

OR

Ajmer

(b) The place where act of violence led Gandhiji to call off Non-Cooperation Movement.

OR

An important centre of National Movement.

16.2. On the same political outline map of India, three places have been marked as A, B and C, which are related to major Harappan sites. Identify them and write their correct names on the lines drawn near them.

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