CBSE Class 12 History 2020 - Set 61/2/2

Question Paper

Conducted by the Central Board of Secondary Education (CBSE)

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

General Instructions

(i) This question paper comprises five sections – A, B, C, D and E. All questions are compulsory.

(ii) Section A – Questions number 1 to 20 are very short-answer type questions, carrying 1 mark each. They are required to be answered in one word or one sentence each.

(iii) Section B – Questions number 21 to 24 are short-answer type questions, carrying 3 marks each. Answers to each of them should not exceed 100 words.

(iv) Section C – Questions number 25 to 27 are long-answer type questions, carrying 8 marks each. Answers to each of them should not exceed 350 words.

(v) Section D – Questions number 28 to 30 are source based questions, carrying 6 marks each.

(vi) Section E – Question number 31 is a map question that includes identification and location of significant test items. Attach the map with the answer-book.

(vii) Answers should be brief and to the point also the above word limit be adhered to as far as possible.

(viii) There is no overall choice. However, an internal choice has been provided in 2 questions of one mark, 1 question of three marks, 3 questions of eight marks and the map question. You have to attempt only one of the choices in such questions.

(ix) In addition to this, separate instructions are given with each section and question, wherever necessary.

Section A

1. Define the concept of Bodhisatta.

2. Study the following statements regarding the identification of centres of craft production in Harappan culture : I. Archaeologists look for raw materials such as stone nodules, copper ore, shells, etc. II. They study the soil texture. III. They find unfinished objects, rejects and waste material. IV. They try to have chemical analysis of the soils. Which of the above are correct reasons for identifying centres of craft production ?

(A) I and II
(B) II and III
(C) I and III
(D) III and IV

3. Which one of the following categories is not supposed to have belonged to the Brahmanical prescription of four varnas ?

(A) Brahmanas
(B) Kshatriyas
(C) Nishadas
(D) Vaishyas

4. Differentiate between Vaishnavism and Shaivism.

5. The most unique feature of the Harappan cities was the development of _____.

6. Identify the following image and write its appropriate name :

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

According to popular belief in Buddhism, a woman whose touch caused trees to flower and bear fruit was called . 1

7A. Why were the French keen to take away the eastern gateway of Sanchi Stupa to France ?

OR

7B. Why were the Stupas venerated ?

8A. Who was the author of Humanyun Nama ?

OR

8B. Who was the author of Badshah Nama ?

9. Name the capital of Ibrahim Lodhi which was taken over by Babur in 1526.

10. Which one of the following statements regarding Akbar is not correct ?

(A) Akbar was the devotee of Shaikh Muinuddin Chishti.
(B) Akbar expanded and consolidated his empire.
(C) He constructed Ibadat Khana due to his quest for religious knowledge.
(D) He had cordial relations with Safavids over Qandahar.

11. Read the following statements : I. Krishnadeva Raya's rule was characterised by expansion and consolidation. II. There was peace and prosperity in his empire. III. He was credited with building some fine temples. IV. He belonged to the Sangama dynasty. Which of the above statements are related to Krishnadeva Raya ?

(A) Only I
(B) I, II and III
(C) II, III and IV
(D) I, III and IV

12. According to epigraphic evidence, who among the following founded the Vijayanagara empire ?

(A) Sultans of Deccan
(B) Gajapati rulers of Orissa
(C) Harihara and Bukka
(D) Cholas of Tamil Nadu

13. How do you think Francois Bernier was closely associated with the Mughal Court ?

14. Name the foreign traveller who was appointed as qazi or judge of Delhi by Muhammad Bin Tughlaq for several years.

15. Name the book written by Al-Biruni on religion, philosophy, astronomy and laws of India.

16. What was the 'Salt Law' ?

17. Which one of the following provisions of Subsidiary Alliance was not applicable on Awadh in 1801 ?

(A) The British would be responsible for protecting their ally from internal and external threats.
(B) The British contingent would be stationed in the territory of the ally.
(C) The ally would provide resources to maintain the British contingent.
(D) The ally was free to enter into agreements with other rulers without the permission of the British.

18. How did the zamindars try to remain united during the Revolt of 1857 ?

19. Consider the following events : I. Cabinet Mission II. "Objective Resolution" in the Constituent Assembly III. The Government of India Act, 1935 IV. The Great Calcutta Killing The correct chronological order of these events is :

(A) I, IV, III, II
(B) III, I, IV, II
(C) I, III, II, IV
(D) II, I, III, IV

20. Assertion (A) : The Congress Party never accepted the 'two-nation theory' when forced against its will to accept partition. Reason (R) : India is a land of many religions and races and must remain so. Study the above Assertion (A) and Reason (R) and find out which one of the following is correct :

(A) (A) is true, but (R) is not true.
(B) (A) is not true, but (R) is true.
(C) Both (A) and (R) are true and (R) is the correct explanation of (A).
(D) Both (A) and (R) are true, but (R) is not the correct explanation of (A).

Section B

21. Describe the uniqueness of the Harappan script.

22. "The Amara-nayaka system was a political innovation of Vijayanagara empire." Justify the statement with suitable arguments.

23. "For Swaraj, Hindus, Muslims, Parsis and Sikhs will have to unite." Explain this statement of Gandhiji in the context of Non-Cooperation Movement.

24A. Analyse the circumstances under which the British officials invited Santhals to settle in the peripheries of Rajmahal hills during the nineteenth century.

OR

24B. Analyse the economic and social conditions of the Paharias (hill folk) of Rajmahal hills during the late eighteenth century.

Section C

25A. Explain the characteristics of Mahajanapadas and explain Magadha as the most powerful Mahajanapada.

OR

25B. Explain the main features of the Mauryan administration and explain the principles of Ashoka's 'Dhamma'.

26A. Describe the role of village panchayats and headmen during the Mughal period in the sixteenth and seventeenth centuries.

OR

26B. Describe the role of village artisans and the village as a 'Little Republic' during the Mughal period.

27A. Examine the colonial architectural styles of Bombay (Mumbai) city.

OR

27B. Examine the trends of change in urbanisation in India after 1800.

Section D

28. Study the following source carefully and answer the questions that follow :

The pilgrimage of the Mughal princess Jahanara, 1643

The following is an excerpt from Jahanara's biography of Shaikh Muinuddin Chishti, titled Munis al-Arwah (The Confidant of Spirits) :

After praising the one God ... this lowly faqira (humble soul) Jahanara ... went from the capital Agra in the company of my great father (Emperor Shah Jahan) towards the pure region of incomparable Ajmer ... I was committed to this idea, that everyday in every station I would perform two cycles of optional prayer ... . For several days ... I did not sleep on a leopard skin at night, I did not extend my feet in the direction of the blessed sanctuary of the revered saving master, and I did not turn my back towards him. I passed the days beneath the trees.

On Thursday, the fourth of the blessed month of Ramzan, I attained the happiness of pilgrimage to the illuminated and the perfumed tomb ... . With an hour of daylight remaining, I went to the holy sanctuary and rubbed my pale face with the dust of that threshold. From the doorway to the blessed tomb I went barefoot, kissing the ground. Having entered the dome, I went around the light-filled tomb of my master seven times ... Finally, with my own hand I put the finest quality of itar on the perfumed tomb of the revered one, and having taken off the rose scarf that I had on my head, I placed it on the top of the blessed tomb ...

28.1. How did Jahanara exhibit her faith and devotion to the Shaikh ?

28.2. Why did she consider Dargah as a special place of pilgrimage and reverence ?

28.3. How did she pay her obeisance at the Dargah ?

29. Study the following source carefully and answer the questions that follow :

"Without a shot being fired"

This is what Moon wrote :

For over twenty-four hours riotous mobs were allowed to rage through this great commercial city unchallenged and unchecked. The finest bazaars were burnt to the ground without a shot being fired to disperse the incendiaries (i.e. those who stirred up conflict). The ... District Magistrate marched his (large police) force into the city and marched it out again without making any effective use of it at all ...

29.1. Examine the causes for the collapse of the administrative system.

29.2. Why could the British officials not take any action to control the situation ?

29.3. Do you think the role of the District Magistrate was justified ?

30. Study the following source carefully and answer the questions that follow :

"Proper" social roles

Here is a story from the Adi Parvan of the Mahabharata :

Once Drona, a Brahmana who taught archery to the Kuru princes, was approached by Ekalavya, a forest-dwelling nishada (a hunting community). When Drona, who knew the dharma, refused to have him as his pupil, Ekalavya returned to the forest, prepared an image of Drona out of clay, and treating it as his teacher, began to practise on his own. In due course, he acquired great skill in archery. One day, the Kuru princes went hunting and their dog, wandering in the woods, came upon Ekalavya. When the dog smelt the dark nishada wrapped in black deer skin, his body caked with dirt, it began to bark. Annoyed, Ekalavya shot seven arrows into its mouth. When the dog returned to the Pandavas, they were amazed at this superb display of archery. They tracked down Ekalavya, who introduced himself as a pupil of Drona.

Drona had once told his favourite student Arjuna, that he would be unrivalled amongst his pupils. Arjuna now reminded Drona about this. Drona approached Ekalavya, who immediately acknowledged and honoured him as his teacher. When Drona demanded his right thumb as his fee, Ekalavya unhesitatingly cut it off and offered it. But thereafter, when he shot with his remaining fingers, he was no longer as fast as he had been before. Thus, Drona kept his word : no one was better than Arjuna.

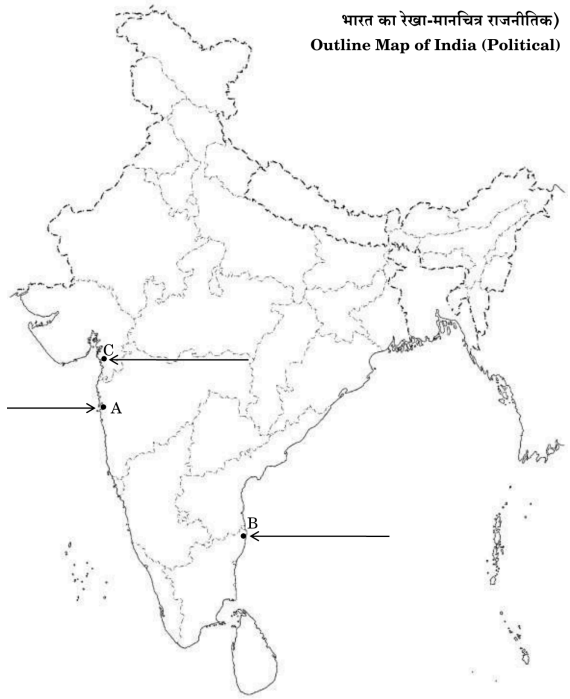
30.1. Why did Drona refuse to accept Ekalavya as his pupil ?

30.2. How did Ekalavya acquire the supreme skill of archery ?

30.3. Why did Ekalavya introduce himself to the Pandavas as a pupil of Drona ?

Section E

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



31.1(i)(a). Nageshwar – A mature Harappan site

OR

31.1(i)(b). Amaravati – A Buddhist site

31.1(ii). Panipat – A territory under the Mughals

31.1(iii). Amritsar OR Champaran – A centre of national movement

31.2. On the same political outline map of India, three places have been marked as A, B and C, which were under the British control during 1857. Identify them and write their correct names on the lines drawn near them.

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

(31.1) Mention any three mature Harappan sites. $1\times3=3$

OR

Mention any three centres of Revolt of 1857. $1\times3=3$

(31.2) Name any three centres of National Movement. $1\times3=3$

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