

CBSE
Class XII - History
Board Paper
Solution - 2017

Answer 1

Strategies evolved by Brahmans to enforce the norms of varna order were:

- (i) The Brahmans asserted that the Varna order was a divine order.
- (ii) Brahmans advised the kings to ensure that the norms of the Varna order were been strictly followed within their kingdoms.

Answer 2

The amara nayaka system was a political innovation of the Vijayanagara Empire because many features of the amara nayaka system were derived from the Iqta System of the Delhi Sultanate. The amara nayakas were military commanders who governed the territories given to them by the king. They collected taxes and other dues from the peasants, traders and craftpersons. They retained a part of the revenues and sent the rest as a tribute to the king annually.

Answer 3

Partition generated memories, hatreds, stereotypes and identities that still continue to shape the history of people on both sides of the border.

- (i) These hatreds have manifested themselves during inter - community conflicts and communal clashes in turn have kept alive the memories of past violence.
- (ii) Stories of Partition violence are recounted by communal groups to deepen the divide between communities, creating in people minds the feelings of suspicion and distrust.

Answer 4

The Distinctive features of Domestic Architecture of Mohenjodaro were:

- (i) The settlement was divided into two sections- Citadel (built on a higher elevation) and lower Town. Citadel was walled and separated from the Lower Town. The Lower Town was also walled.
- (ii) It is on citadel that structures used for special public purposes were built. The Great bath at Mohenjodaro is one such structure. It was a large rectangular tank surrounded by corridors on all four sides.
- (iii) There were residential buildings in the Lower Town.
- (iv) Many houses were centered on a courtyard. Every house had its own bathroom. Several houses also had wells.

Answer 5

The Language and Content of Mahabharata

- a) The language of Mahabharata is Sanskrit, which is far simpler than the Sanskrit which is used in the Vedas.

- b) The contents are classified into two broad heads- narrative section and didactic section.
- (a) The narrative section includes social messages.
- (b) The didactic section contains prescriptions about social norms and stories.
- c) The Mahabharata have given us a lot of information about the family life. It describes feud over land and resources between two sets of cousins- the *Kauravas* and *Pandavas* belonging to a single family. It depicts the patrilineal succession.
- d) The marriage of Draupadi to the five *pandavas* shows that the custom of polyandry existing during that time but it seems that this practice was not appreciated and hence may have disappeared during later periods.

Answer 6

Al- Biruni was born in Khwarizm in present day Uzbekistan in 973 CE. He was a learned man with knowledge of several languages. He was taken to Ghazni as a hostage by Sultan Mahmud Ghazni. It was here that he developed an interest in India. From 8th century onwards, various Sanskrit works on astronomy, mathematics and medicine had been translated into Arabic. Also at his time Punjab became a part of the Ghaznavid Empire and contacts with the local people helped in creating an environment of mutual trust and understanding. Thus, Al-Biruni driven by the desire to gain more Brahmanical knowledge came to India. Al-Biruni spent years learning Sanskrit and studying religious and philosophical text.

Answer 7

Chronicles commissioned by the Mughal Emperors are important source for studying history of the Mughal rule because

- The rulers wanted to project themselves as enlightened despots who cared for their subjects.
- They also wanted to ensure that the future generations have an account of their rule. The chronicles also meant to convey the success of the Mughal emperors to those who resisted them. The emperors through the chronicles wanted to spread the message that any resistance to their rule was destined to fail.
- These chronicles were produced by courtiers who focused on events which were related to the ruler, his family, the court, nobles, wars and administrative arrangements.
- The emperors also wanted to ensure that there was an account of their rule for posterity.

Answer 8

Tension amongst the Hindus and the Muslims grew during 1920s and 30s which consolidated the communal identities. These were:

- (a) Muslims were angered by “music-before-mosque”, by the cow protection movement. They saw this as an interference in their peaceful communion with God
- (b) The Arya Samaj was trying to reconvert those who had converted to Islam. This further enraged the Muslims.
- (c) Hindus were annoyed by the rapid spread of Muslim tabligh (propaganda) and tanzim (organisation) after 1923.

- (d) Right wing Hindu organisations like the Hindu Mahasabha and the RSS began to defines Hindu identity in opposition to Muslim identity.
- (e) All these factors created a divide between the members of the two communities. Though efforts were made by number of people to spread the message of religious harmony, communal riots were taking place frequently.

Answer 9

different arguments made in favor of protection of depressed classes in the Constitution Assembly –

- (i) Mr N. G. Ranga , socialist leader argued that real minorities were the poor and down trodden. They needed protection, props and ladder through constitutional rights.
- (ii) Some member of depressed castes emphasised that that problems of “untouchables” could not be resolved through protection and safeguard alone. Their disabilities were caused by the social norms and moral values of caste society.
- (iii) Society had used their services and labour but kept them at a social distance such as refusing them to enter into temples and mix or dine with them.
- (iv) J. Nagappa pointed out that numerically the depressed castes formed between 20 to 25 percent of the total population and not a minority. Their sufferings were 418- 422 4 6 due to their systematic marginalization not their numerical insignificance. They had no access to education, no share in the administration.
- (v) Jaipal Singh spoke eloquently on the need to protect the tribes and ensure conditions that could help them up to the level of general population.
- (vi) Ambedker recommended the abolition of untouchability. There were discussions that the Hindu temples should be thrown open to all castes, and seats in legislatures and jobs in government offices be reserved for the lowest castes.

Answer 10**Values upheld by Mahatma Gandhi**

- (i) Peaceful co-existence among different faiths
- (ii) Respect for each faith or religion
- (iii) To overcome social evils such as child marriage, untouchability etc.
- (iv) Hindu- Muslim Harmony
- (v) Non- violence (Ahinsa)
- (vi) Truth –Struggle for truth (Satyagraha)
- (vii) Freedom
- (viii) Tolerance for each other’s ideas and faiths
- (ix) Unity and integrity

Answer 11**The agriculture practices followed by cultivators to increase productivity from c. 600 BCE to 600 CE**

- (i) The cultivators shifted to plough agriculture in fertile alluvial river valleys – i.e. Ganga Valley and Kaveri Valley from c. Sixth centaury BCE. The use of iron tipped

ploughshare helped in increasing cultivation in areas of alluvial soil which had high rainfall

- (ii) The production of paddy was tremendously increased by introducing transplantation. This strategy became useful in areas where water was plentiful.
- (iii) Transplantation of saplings was used in waterlogged fields. This ensured a higher ratio of survival of saplings and higher yields.
- (iv) In semi-arid parts of the country such as Punjab, Rajasthan, hilly tracts in the north eastern and central parts of the sub continent, farmers were still practicing hoe agriculture.
- (v) Irrigation of crops through tanks and wells helped in increasing agricultural production.
- (vi) Communities as well as individuals organised the construction of irrigation works to increase production.
- (vii) Land grants were given by ruling lineages to eligible people to extend agriculture to new areas. This increased agricultural productivity.

OR

Main Features of the Mauryan Administration were:

- There were five important political centres in the Mauryan Empire- Patliputra (the capital city) and the provincial centres of Taxila, Ujjayini, Tosali and Suvarnagiri.
- It was not possible for such a large empire to have a uniform administrative system so historians believe that the administrative control was perhaps strongest in the capital and in provincial centres.
- Communications along the land and riverine routes were developed to administer the Empire.
- Army was an important tool for not only extending the territories of empire but also for administering them.
- Committees and sub- committees were formed for coordinating military activities. They looked after navy, horses, chariots, elephants, recruiting soldiers and managing transport and food supplies for soldiers.
- Asoka held his Empire together by propagating the doctrine of *Dhamma*, whose principles were simple and universally applicable. The doctrine propagated the ideas of peace, non violence and respect towards the elders. *Dhamma mahamattas* were appointed to spread the principles of *Dhamma*.

Answer 12

Relationship between the Sufis and the State

- (i) The group of Sufis-the Chishtis, who migrated to India in the late twelfth century adopted the local environment and maintained an influencing relationship with the state.
- (ii) One of the major feature of the Sufis was austerity including maintaining distance from worldly power. However, they did not maintain the complete isolation from political power.
- (iii) The Sufis accepted unsolicited grants and donations from political elites. The sultans in turn set up charitable trusts (auqaf) as endowments for hospices and tax-free land (inam).

- (iv) The Chishtis accepted donations in cash and kind and used these to fulfill immediate requirements such as food, clothes, living quarters and ritual necessities (such as sama).
- (v) The piety, scholarship and people's belief in their miraculous powers made sufis popular among the masses. The kings also wished to secure their support.
- (vi) Akbar visited Ajmer Dargah of Khawaja Muinuddin chisti fourteen times to seek blessings for new conquest, fulfillment of vows and the birth of sons. Each of his visits was celebrated by generous gifts, which were recorded in Imperial documents.
- (vii) Kings did not simply need to demonstrate their association with sufis; they also required legitimation from them.
- (viii) When the Turks set up the Delhi Sultanate, they resisted the insistence of the ulema on imposing shari'a as state law because they anticipated opposition from their subjects, the majority of whom were non-Muslims. The Sultans then sought out the sufis – who derived their authority directly from God – and did not depend on jurists to interpret the shari'a.
- (ix) There were instances of conflict between the Sultans and the sufis. To assert their authority, both expected that certain rituals be performed such as prostration and kissing of the feet. Occasionally the sufi shaikh was addressed with high-sounding titles. For example, the disciples of Nizamuddin Auliya addressed him as sultan-ul-mashaikh (literally, Sultan amongst shaikhs). In some cases Sufis accepted courtly offices.

OR

Relationships of the Alvars and the Nayanars with the state

- (i) Alvars were the devotees of Vishnu while Nayanars were the devotees of Lord Shiva.
- (ii) Chola rulers supported the Brahmanical and Bhakti traditions. Royal patronage were provided by the kings to the Nayanars.
- (iii) Chola rulers made land grants and constructed temples for Vishnu and Shiva. Examples- Shiva temples at Childambaram , Thanjavur , Gangaikondacholapuram.
- (iv) Spectacular bronze sculptures were produced which shows that the visions of the Nayanars inspired artist.
- (v) Kings introduced the singing of Tamil Shiva hymns in the temples under Royal Patronage and taking the initiatives to collect and organize them into text(Tevaram)
- (vi) Chola ruler Prantaka I consecrated metal images of saints of Shaivism like Sambandar and Sundarar.
- (vii) The chola rulers often attempted to claim divine support and proclaim their own power and status by building splendid temples and metal sculpture to recreate the visions of the popular saints.

Answer 13

After introducing the Permanent Settlement in Bengal, the zamindars regularly failed to pay the land revenue demand. It was because:

- (i) The initial demands were very high. The Company thought that the fixed revenue demands would not benefit the Company in a longer run. Hence the initial revenue demands were too high.

- (ii) A high demand was imposed in 1790s when the agricultural prices were depressed. This made difficult to pay their dues to zamindars and they could not collect rent and pay the rent.
- (iii) Revenue was in variable, regardless of the harvest and had to be paid punctually.
- (iv) As per sunset law, the payment had to be paid before sunset. If not done, the zamindari was liable to be auctioned.
- (v) The permanent settlement limited the power of zamindar to collect rent from the ryot. Because the zamindars lost their power to organise local justice and local police.
- (vi) Rent collection was a perennial problem. Sometimes the farmers were not able to pay revenues due to bad harvest and low prices
- (vii) Sometimes Ryots deliberately delayed payments but zamindar could not assert his power over them.

OR

The Grievances of Prince, Taluqdars, Peasants and Sepoys

A whole complex of emotions and issues, traditions and loyalties worked themselves out in the revolt of 1857.

Prince:

- In Awadh, more than anywhere else, In 1851 Governor General Lord Dalhousie described the kingdom of Awadh as “a cherry that will drop into our mouth one day” and in 1856, the kingdom was annexed to the British Empire on charges of misgovernment. The nawab was exiled to Calcutta.
- This fuelled the people and revolt became an expression of popular resistance to an alien order.
- Many of taluqdars of Awadh were loyal to the Nawab of Awadh, and they joined Begum Hazrat Mahal (wife of Nawab who initiated the revolt for her son – prince) in Lucknow.

Taluqdars:

- The villages of Awadh were controlled by the taluqdars for many generations. \
- The British were not willing to accept the powers of the taluqdars and after taking over the state, they disarmed them (taluqdars) and destroyed their forts.
- The land revenue policy of the British also undermined the authority of the taluqdars. The Summary Settlement of the British considered taluqdars as a landed class which had no stake in the land and had established their hold over the land through fraud and force.
- Of total 67% of Awadh’s land which were occupied by the taluqdars in pre British rule came down to 38% by the Summary Settlement.

Peasants:

- The British revenue demands were so high that even peasants were not able to full fill them. In some places the revenues were increased from 30 to 70%.
- The dispossession of taluqdars led to the break down of social order in Awadh because the ties of loyalty and patronage that had bound the peasant to the taluqdars were disrupted.

Sepoys:

- The grievances of the peasants were carried over into the sepoy lines since a vast majority of the sepoys were recruited from the villages of Awadh.
- For decades the sepoys had complained of low levels of pay and the difficulty of getting leave.
- In the 1840s, the officers developed a sense of superiority and started treating the sepoys as their racial inferiors. Abuse and physical violence became common and thus the distance between sepoys and officers grew.
- Trust was replaced by suspicion. The episode of the greased cartridges was a classic example of the British high handedness.

Answer 14.1

- (i) A master should look after his servants and employees by assigning them work according to their strength, by supplying food and wages, by looking after them during sickness, by sharing delicacies with them and also by granting Leaves at times.

Answer 14.2

- (i) The clansmen should look after the needs of *samanas* by displaying affection in acts, speech and mind, by keeping open house to them and by supplying them with their worldly needs.

Answer 14.3

Main aspects of the Buddhist philosophy are:

- (i) The world is transient (*annica*) and constantly changing. It is also soulless (*anatta*).
- (ii) Nothing is permanent or eternal on it. Sorrows (*Dukkha*) are intrinsic to human existence.
- (iii) Path of moderation between self penance and self- indulgence should be followed to rise above worldly pleasures. Person can attain salvation from the cycles of rebirth by the virtue of his/her right actions.

Answer 15.1

Kankut system signifies collection of revenues in kind. While taking grains as taxes, if any doubt arises, the crop should be cut and estimated in three lots - the good, the middling and the inferior.

Answer 15.2

In *batai* also called *bhaoli*, the crops are reaped and divided by agreement in the presence of the parties to assess the revenues to be paid.

Answer 15.3

Yes, I agree that the land revenue system of the Mughals was flexible because the state collected revenues not only in cash but also in kind. Further, the Mughal State tried to first acquire specific information about the extent of the agriculture lands in empire and what these lands produced before fixing the burden of Taxes on people. The lands were actually measured and then the assessment of revenue made.

Answer 16.1

- i. Better European residences were built in the presidency cities of Bombay, Calcutta and Madras. They were built in huge compounds which were as big and spacious as parks. Residences were not built close to one another to ensure free flowing of winds. The better residences were built because the European were the ruling class which dominated the Indian economy. Moreover, these residences were built to create a familiar landscape in an alien country

Answer 16.2

- i. The black towns were built for the native Indians in the crowded areas, dirty tanks, poor drainage etc. where tropical climate was unhealthy. The “Black” areas came to symbolise not only chaos and anarchy, but also filth and disease. The new Black Town resembled traditional Indian towns, with living quarters built around its own temple and bazaar. The narrow lanes criss-crossed the township

Answer 16.3

- i. The search for the Indian textiles brought the English to Madraspatam. In 1639 they constructed a trading post in Madraspatam. The Company had purchased the right of settlement from the local Telugu lords, the Nayaks of Kalahasti. Fort St George became the nucleus of the White Town where most of the Europeans lived. Madras developed into an urbanized city gradually by incorporating innumerable surrounding villages. Several different communities came and settled in Madras, performing a range of economic functions. The Brahmins started competing for similar positions in the administration. The Nawab of Arcot settled in nearby Triplicane, which became the nucleus of a substantial Muslim settlement. San Thome with its cathedral became the centre for Roman Catholics.

Answer 17 – Map Work



For Visually Impaired Candidates

Answer 17.1

Any one territory under the British control during 1857 was Awadh.

Answer 17.2

Any one territory which was under the Mughals was Delhi and Agra.

Answer 17.3

Any Three Buddhist sites are Sanchi, Amravati, and Lumbini.