

# SAMPLE QUESTION PAPER - 1

History (027)

Class XII (2024-25)

**Time Allowed: 3 hours**

**Maximum Marks: 80**

## General Instructions:

1. Question paper comprises five Sections – A, B, C, D and E. There are 34 questions in the question paper. All questions are compulsory.
2. **Section A** – Question 1 to 21 are MCQs of 1 mark each.
3. **Section B** – Question no. 22 to 27 are Short Answer Type Questions, carrying 3 marks each. The answer to each question should not exceed 60-80 words.
4. **Section C** - Question no 28 to 30 are Long Answer Type Questions, carrying 8 marks each. The answer to each question should not exceed 300-350 words
5. **Section D** – Question no.31 to 33 are Source based questions with three sub-questions and are of 4 marks each
6. **Section-E** - Question no. 34 is Map based, carrying 5 marks that include the identification and location of significant test items. Attach the map with the answer book.
7. There is no overall choice in the question paper. However, an internal choice has been provided in a few questions. Only one of the choices in such questions has to be attempted.
8. In addition, separate instructions are given with each section and question, wherever necessary.

## Section A

1. Distribution of chapattis in villages were perceived as [1]  
a) sign of solidarity among people      b) sign of resisting inequality  
c) invitation to join British Army      d) signal of an upheaval
2. In which of the following districts did the ryots revolt against sahukars of the Ryotwari system? [1]  
a) Barrackpore      b) Poona  
c) Awadh      d) Bhagalpur





and will not return to this world.

- |   |   |
|---|---|
| a) Both A and R are true and R is the correct explanation of A. | b) Both A and R are true but R is not the correct explanation of A. |
| c) A is true but R is false.                                    | d) A is false but R is true.  |

8. Identify the principal deity with the help of the given information. [1]

- o The lord of the world.
- o A form of Vishnu.

- |                |                    |
|----------------|--------------------|
| a) Vishwakarma | b) Ardhanarishvara |
| c) Jagannatha  | d) Brahma          |

9. Which of the following issues did not contributed in spread of revolt? [1]

- |  |                             |
|--|-----------------------------|
| a) Mixing of bone dust in flour          | b) Issue of Cartridges      |
| c) Conversion of Indians to Christianity | d) Dishonouring Hindu Women |

10. Consider the following statements regarding the discovery of Hampi: [1]

- i. The ruins at Hampi were brought to light in 1800 by an engineer and antiquarian named Colonel Colin Mackenzie.
- ii. As early as 1836 epigraphists began collecting several dozen inscriptions found at this and other temples at Hampi.
- iii. In an effort to reconstruct the history of the city and the empire, historians collated information from these sources with accounts of foreign travellers and other literature written in Telugu, Kannada, Tamil and Sanskrit.

Which of the following statement(s) is/are correct?

- |                 |             |
|-----------------|-------------|
| a) All of these | b) i and ii |
| c) i and iii    | d) Only i   |

11. Identify the term which defines the given below statement and give the correct answer. [1]

The stupa originated as a simple semi-circular mound of earth



a) Amalka

b) Pradakshinapath

c) Anda

d) Marmika

12. Who among the following members of the Constituent Assembly made a strong plea for Hindi to be used as the language of constitution-making? [1]

a) Shankarrao Deo

b) R.V. Dhulekar

c) G. Durgabai

d) N.G. Ranga

13. Match the following: [1]

LIST I	LIST II
(a) Endogamy	(i) Marriage outside the unit
(b) Exogamy	(ii) Practice of a man having several wives
(c) Polygyny	(iii) Practice of a woman having several husbands
(d) Polyandry	(iv) Marriage within a unit

a) (a) - (iii), (b) - (ii), (c) - (iv), (d) - (i)      b) (a) - (i), (b) - (iv), (c) - (iii), (d) - (ii)

c) (a) - (ii), (b) - (iii), (c) - (iv), (d) - (i)      d) (a) - (iv), (b) - (i), (c) - (ii), (d) - (iii)

14. In which of the following fields are archaeo-botanists specialised? [1]

a) The study of dead animal and plant remains.

b) The study of sea animals

c) The study of old rocks.

d) The study of ancient plant remains

15. After the failure of the Cripps Mission, Mahatma Gandhi decided to launch his third major movement against British rule. This was the \_\_\_\_\_ campaign, which began in August 1942. [1]

a) Non Cooperation

b) India Independence

c) Quit India

d) Civil Disobedience

16. The idea of a Constituent Assembly was put forward for the first time by: [1]



a) Dr. B. R. Ambedkar

b) Sardar Vallabhbhai Patel

c) Dr. Rajendra Prasad

d) M.N. Roy

17. Abu'l Fazl was a court historian of which Mughal emperor? [1]

a) Babur

b) Akbar

c) Jahangir

d) Humayun

18. Choose the correct place from the given options: [1]

\_\_\_\_\_ were specialised centres for making shell objects - including bangles, ladles and inlay.

a) Rakhigarhi and Kalibangan

b) Dholavira and Lothal

c) Nageshwar and Balakot

d) Harappa and Mohenjodaro

19. What were rich ryots called? [1]

a) Both Mandals and Zamindars

b) Jotedars

c) Mandals

d) Zamindars

20. Identify the engineer and antiquarian with the help of the following information: [1]

- He was an employee of the English East India Company and prepared the first survey map of the site.
- He collected local histories and did surveys of historic sites for a better understanding of India's past to make the governance of the colony easier.

a) Alexander Cunningham

b) John Marshall

c) Domingo Paes

d) Colin Mackenzie

21. What was the object of the team of V.S. Sukthankar? [1]

a) Prepare critical edition of Mahabharata

b) Translate Mahabharata in the English language

c) Translate Manusmriti in Tamil

d) Prepare critical edition of Manusmriti

### Section B



22. Mahabharata is a good source to study the social value of ancient times. Elucidate the statement by giving two arguments. [3]

OR

Explain the familial values during Mahabharata.

23. **There are some limitations of Ain-i-Akbari.** Examine the statement. [3]
24. How did the American Civil War of 1861 affect the lives of Ryots of India? Explain. [3]
25. Why did Awadh become the point of attention for the British? [3]
26. Analyse the role of Krishnadeva Raya as the ruler of Vijayanagara empire. [3]
27. Analyse the distinctive features of domestic architecture of Harappa. [3]

OR

Give a few features of the Religion of Harappan culture which is still prevalent.

### Section C

28. What did Ibn Battuta write about India in his book 'Rihla'? [8]

OR

Do you think Ibn Battuta's account is useful in arriving at an understanding of life in contemporary urban centres? Give reasons for your answer.

29. Discuss the use of Brahmi and Kharosthi script and the method to decipher it. [8]

OR

**Magadha became the most powerful Mahajanapada between 6<sup>th</sup> and 4<sup>th</sup> centuries BCE.** Justify the statement.

30. How did Gandhiji succeed in strengthening the basis of nationalism in India? [8]

OR

Gandhiji encouraged the communication of the Nationalist Message in mother tongue rather than in language of the ruler. Examine how he knitted the Non-Cooperation Movement with his philosophy.

### Section D

31. **Read the following text carefully and answer the questions that follow:** [4]



## The Therigatha

This unique Buddhist text, part of the Sutta Pitaka, is a collection of verses composed by bhikkhunis. It provides an insight into women's social and spiritual experiences. Punna, a dasi or slave woman, went to the river each morning to fetch water for her master's household. There she would daily see a Brahmana performing bathing rituals. One morning she spoke to him. The following are verses composed by Punna, recording her conversation with the Brahmana:

I am a water carrier:

Even in the cold

I have always gone down to the water  
frightened of punishment

Or the angry words of high class women.

So what are you afraid of Brahmana,

That makes you go down to the water

(Though) your limbs shake with the bitter cold?

The Brahmana replied:

I am doing good to prevent evil;

anyone young or old

who has done something bad

is freed by washing in water.

Punna said:

Whoever told you

You are freed from evil by washing in the water ?....

In that case all the frogs and turtles

Would go to heaven, and so would the water snakes and crocodiles!

(Instead) Don't do that thing,

the fear of which

leads you to the water.

Stop now Brahmana!

Save your skin from the cold ...

- i. How does the text provide an insight into Punna's spiritual experience? (1)
- ii. How is Punna reflected as an awakened soul? (1)
- iii. Which of the teachings of the Buddha are evident in this composition? (2)

32. Read the following text carefully and answer the questions that follow:

[4]

### Declining a Royal Gift



This excerpt from a Sufi text describes the proceedings at Shaikh Nizam-ud-din Auliya's hospice in 1313: I (the author, Amir Hasan Sijzi) had the good fortune of kissing his (Shaikh Nizam-ud-din Auliya's) feet ..... At this time a local ruler had sent him the deed of ownership of two gardens and much land, along with the provisions and tools for their maintenance. The ruler has also made it clear that he was relinquishing all his rights to both the gardens and land. The master ..... had not accepted that gift. Instead, he had lamented. **What have I to do with gardens and fields and lands? ..... None of ..... our spiritual masters had engaged in such activity.** Then he told an appropriate story: ..... Sultan Ghiyas-ud-din, who at that time was still known as Ulugh Khan, came to visit Shaikh Farid-ud-din (and) offered some money and ownership deeds for four villages to the Shaikh, the money being for the benefit of the dervishes (Sufis), and the land for his use. Smiling, Shaikh-al-Islam (Farid-ud-din) said 'Give me the money. I will dispense it to the dervishes. But as for those land deeds, keep them. There are many who long for them. Give them away to such persons.

- i. From where has this excerpt been taken? Which incident is described in it? (1)
- ii. What had a local ruler sent to Shaikh Sahib? What is the name of Shaikh Sahib? (1)
- iii. Why does Amir Hasan Sijzi say that he was fortunate? (2)

33. **Read the following text carefully and answer the questions that follow:**

[4]

### **There cannot be any divided loyalty**

Govind Ballabh Pant argued that in order to become loyal citizens people had to stop focusing only on the community and the self: For the success of democracy, one must train himself in the art of self-discipline. In democracies, one should care less for himself and more for others. There cannot be any divided loyalty. All loyalties must exclusively be centred around the State. If in a democracy, you create rival loyalties, or you create a system in which any individual or group, instead of suppressing his extravagance, cares nought for larger or other interests then democracy is doomed.

- i. How does the G.B. Pant define the attributes of a loyal citizen? (1)
- ii. Under what circumstances is democracy doomed? (1)
- iii. Can one serve the country faithfully with divided loyalty? Explain your views. (2)

### **Section E**





34. i. On the given political outline map of India, locate and label the following:
- a. Goa, under Babur, Akbar, and Aurangzeb.
  - b. Nasik, a major Buddhist site
  - c. Lucknow, a city under British control in 1857.

OR

Kheda, an important centre of the National Movement.

- ii. On the same outline map, two places have been marked as A and B which are Important towns (600 BCE-600 CE). Identify them and write their correct names.



**Solution**  
**SAMPLE QUESTION PAPER - 1**  
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**Section A**

1.  
**(d)** signal of an upheaval  
**Explanation:**  
signal of an upheaval
2.  
**(b)** Poona  
**Explanation:**  
Poona
3.  
**(d)** Ashokavadana  
**Explanation:**  
Ashokavadana
4.  
**(d)** A Kushana coin  
**Explanation:**  
The given image is of A Kushana coin. [Obverse: King Kanishka and Reverse: A deity]
5.  
**(c)** Polaj  
**Explanation:**  
Polaj
6.  
**(b)** i and iii  
**Explanation:**  
Raya-gopurams or Royal Gateways were also probably meant as reminders of the power of kings, able to command the resources, techniques, and skills needed to construct these towering gateways.
7. **(a)** Both A and R are true and R is the correct explanation of A.  
**Explanation:**  
Both A and R are true and R is the correct explanation of A.
8.  
**(c)** Jagannatha

**Explanation:**

One of the most striking examples of this process is evident at Puri, Orissa, where the principal deity was identified, by the twelfth century, as Jagannatha (literally, the lord of the world), a form of Vishnu.

9.

**(d) Dishonouring Hindu Women**

**Explanation:**

Dishonouring Hindu Women

10. **(a) All of these**

**Explanation:**

The ruins at Hampi were brought to light in 1800 by an engineer and antiquarian named Colonel Colin Mackenzie. An employee of the English East India Company, he prepared the first survey map of the site. Much of the initial information he received was based on the memories of priests of the Virupaksha temple and the shrine of Pampadevi.

Subsequently, from 1856, photographers began to record the monuments which enabled scholars to study them. As early as 1836 epigraphists began collecting several dozen inscriptions found at this and other temples at Hampi.

11.

**(c) Anda**

**Explanation:**

Anda

12.

**(b) R.V. Dhulekar**

**Explanation:**

R.V. Dhulekar

13.

**(d) (a) - (iv), (b) - (i), (c) - (ii), (d) - (iii)**

**Explanation:**

**Endogamy** refers to marriage within a unit – this could be a kin group, caste, or a group living in the same locality.

**Exogamy** refers to marriage outside the unit.

**Polygyny** is the practice of a man having several wives.

**Polyandry** is the practice of a woman having several husbands

14.

**(d) The study of ancient plant remains**

**Explanation:**

The study of ancient plant remains

15.

(c) Quit India

**Explanation:**

Quit India

16.

(d) M.N. Roy

**Explanation:**

M.N. Roy

17.

(b) Akbar

**Explanation:**

Akbar

18.

(c) Nageshwar and Balakot

**Explanation:**

Both Nageshwar and Balakot settlements are near the coast. These were specialised centres for making shell objects - including bangles, ladles and inlay.

19.

(b) Jotedars

**Explanation:**

Jotedars

20.

(d) Colin Mackenzie

**Explanation:**

Colin Mackenzie

21. (a) Prepare critical edition of Mahabharata

**Explanation:**

One of the most ambitious projects of scholarship began in 1919, under the leadership of a noted Indian Sanskritist, **V.S. Sukthankar**. A team comprising dozens of scholars initiated the task of **preparing a critical edition of the Mahabharata**.

### Section B

22. **Mahabharata is a good source to study the social value of ancient time as:**

- i. Often, people belonging to the same family shared the same food and other resources and live, work and performed rituals together.
- ii. Some societies regarded cousins as in their blood relation, but some opposed the concept.



- iii. The eldest male member of the family had full control over the family and after father's death, he became the decision-maker for the whole family.
- iv. Kanyadana was considered as the important duty of the parents. It depicts the warmth and values of relation in those times.
- v. The story of Mahabharata also throws light on the mutual relations between different social groups. The custom of polygamy was prevalent in the upper clans of the society.

OR

- Families are usually parts of larger networks of people defined as relatives/kinfolk.
- People belonging to the same family share food, resources, work, and live together and perform rituals together.
- Familial ties were often regarded as “natural” and based on blood.
- Rules about patriliney: The Mahabharata shows patriliney. It describes a feud over land and power between the Kauravas and the Pandavas.
- Most ruling dynasties followed patrilineal with little variations.
- In very exceptional circumstances, women such as Prabhavati Gupta exercised power.
- Rules of marriage: There were two systems of marriage Endogamy and Exogamy.
- Marriages: Girls were married at the “right” time and to the “right” person.
- Kanyadana or the gift of a daughter in marriage was an important religious duty of the father.
- There were three types of marriage- Monogamy, polygamy or Polyandry.
- Marriage norms were compiled in Dharmasutras, Dharmashastras and Manusmriti.
- These texts recognized as many as eight forms of marriage.
- The Gotra rules for women: Each gotra was named after a Vedic seer, and all those who belonged to the same gotra were regarded as his descendants.
- Two rules about gotra were particularly important: a) women were expected to give up their father's gotra and adopt that of their husband on marriage and b) members of the same gotra could not marry.
- Some of the Satavahana rulers were polygynous.

### 23. Limitations of Ain-i-Akbari

- Numerous errors in totalling have been detected.
- Ain is the somewhat skewed nature of the quantitative data.
- Data were not collected uniformly from all provinces.
- For many subas detailed information was compiled about the caste composition of the zamindars such information is not available for Bengal and Orissa.
- Vital parameters such as prices and wages from these areas are not as well documented except in Agra.
- It has limited relevance for the rest of the country.



24.
  - Britain sought alternative sources due to heavy reliance on American cotton.
  - Cotton Supply Association (1857) and Manchester Cotton Company (1859) aimed to boost global, especially Indian, cotton production.
  - Merchants and sahumars extended credit to rural moneylenders, providing peasants with Rs. 100 per acre for cotton cultivation.
  - Rich peasants benefitted, while most faced heavier debt.
  - Decline in Indian cotton exports and price drops.
  - Moneylenders restricted loans and demanded debt repayment.
  - Higher revenue demands led to refusal of further loans, angering impoverished peasants.
  - Financial strain and refusal of loans fueled peasant revolts in the Deccan.
25. Awadh was situated in the black soil region which was very good for cultivation of cotton and indigo. Britishers found that an attractive location for business. Also the easy market availability in northern India made Awadh an important centre.
26. The most famous ruler of Vijayanagara was Krishnadeva Raya (1509-29) belonged to the Tuluva dynasty.

**His rule was characterised by expansion and consolidation in the following ways:**

- i. The land between the Tungabhadra and Krishna rivers (the Raichur Doab) was acquired by Krishnadeva Raya in 1512.
  - ii. In 1514, rulers of Odisha were subdued and the Sultan of Bijapur was defeated in 1520. He made his kingdom so extensive that many smaller kingdoms allied with it and showed their respect to Raja Krishnadeva Raya.
  - iii. He founded a suburban township near Vijayanagara called Nagalapauram which was named after his mother.
  - iv. He was credited with the building of many fine temples and added impressive gopurams on the important south India temples.
  - v. His kingdom remained in a constant state of military preparedness.
  - vi. It flourished under the conditions of unparalleled peace and prosperity at the time of Krishnadeva Raya.
27. Distinctive features of Domestic Architecture of Harappa:
- i. Many houses were centered on a courtyard, with rooms on all sides.
  - ii. The courtyard was probably the center of activities such as cooking and weaving, particularly during hot and dry weather.
  - iii. There were no windows in the walls along the ground level.
  - iv. Main entrance did not give a direct view of the interior or the courtyard.
  - v. Every house had its own bathroom paved with bricks.
  - vi. The drains were connected through the wall to the street drains.



- vii. Some houses had staircases to reach a second storey or the roof.
- viii. Many houses had wells, often in a room.

OR

**The few features of the religion of Harappan culture which are still prevalent are as follows:**

- i. Lord Shiva was worshipped by most of the people during the Harappan civilisation. He is still worshipped by millions of people.
- ii. The people of the Indus Valley worshipped Mother Goddess. Even today the Mother Goddess is worshipped all over India with utter devotion and dedication.
- iii. Even today many people find the abode of Gods and Goddesses in peepal and other such trees.
- iv. The people of the Harappan times worshipped oxen and many such animals. These days all such animals are considered carriers of different Gods and Goddesses.
- v. The worship of Lingas is still prevalent in the Hindu religion.
- vi. The people of the Harappan civilisation considered water as pious and sacred. They took a bath in the Great Bath on all special religious occasions. This glory and piety of the water still find a prominent place in all the religions.

### Section C

28. Ibn Battuta reached Morocco in 1354 after thirty year's travelling in a different country of the world. Here, he was ceremoniously welcomed by the sultan Abu-Inaan. He ordered him to write all his travel accounts and appointed Ibn Juzayy to help him in writing his accounts. This task of compiling begun in 1354 and was completed in 1355. In it (Rihla) he mentioned all those things which looked unique to him of which the readers were unfamiliar.

- i. In his writing, he tried to familiarise his readers with two different plants which he looked in India i.e. coconut and paan. The evidence he provided about these two plants produces were completely unfamiliar to his audience. Describing paan he wrote:
  - a. "The betel is a tree which is cultivated in the same manner as the grapevine. The betel has no fruit and was grown only for the sake of its leaves. The manner of its use was that before eating it, one takes areca nut; this was like a nutmeg but is broken up until it is reduced to small pellets, and one of the places in his mouth and chews them. Then he takes the leaves of betel, put a little chalk on them, and masticates them along with the betel."
- ii. He described that coconut was like a man's head with two eyes and one mouth. It had fibres which looked like hair.
- iii. Ibn Battuta visited many Indian cities. He found that these cities were full to exciting opportunities to those who possessed the necessary drive, resources and skills. Cities



were densely populated and provided with many amenities as compared to villages. He described the Indian markets, that these were very colourful and sacked with a variety of goods.

- iv. He wrote about the two main cities of India Delhi and Daulatabad. Delhi was surrounded by a rampart with a huge wall and used for storing different commodities. It had twenty-eight gates called Darwaza. Budaun Darwaza was the greatest inside the Mandwi Darwaza. It had cemetery inside in which graves had domes over them.
  - v. Ibn Battuta described that the Indian markets were not only the centre of economic transactions but were also an important centre of social and economic activities. Special places were marked for the performances of the artists where they performed dances, music, singing on special occasions.
  - vi. Battuta described that Indian agriculture was very prosperous, due to soil fertility. Indians grow different crops at one time
  - vii. Both internal and external trade was prosperous in India. This trade was in favour of India. The merchant class was prosperous because their items were in great demand overseas.
  - viii. He had also written about the efficiency of the Postal communication system in India. Two types of the postal system were existing in India at that time. In was called Uluq and Dawa.
  - ix. The Practice of slavery was also prevalent in India. Slaves were sold and purchased. It was through these slaves, the sultan was used to get information about his nobles. In this regard, female slaves played a very crucial role. The ranks of the slave were varied. There was a wide gap between the status of an ordinary slave and the court slaves.
- No doubt 'Rihla' provide us with valuable information about the Indian history of the 14th century. In it, Ibn Battuta described those things which he himself saw. He described each fact on the basis of his experience. Being a foreigner, he was not well conversant with the Indian languages, he had sometimes relied on rumours.

OR

#### **Battuta's observation about the cities of India:**

- i. According to him, Indian cities had many exciting opportunities and are useful for those who had the necessary drive, skill and resources.
- ii. The Indian cities were prosperous and densely populated.
- iii. It appears from Ibn Battuta's account that, these cities had crowded streets bright and colourful market that was sacked with a wide variety of goods. These courses were trading in different kinds of goods.
- iv. He described Delhi was the largest city of India and had a lot of population. Daultabad (presently, in Maharashtra) was another important city of India which was highly





populated like Delhi and challenged Delhi in size.

- v. The cities were not only the centre of economic transactions but also the centres of social and cultural activities.
  - vi. Most of the bazaars in the cities had temple and mosques and in these religious centred spaces were made where artists gave public performances like dance, music, singing etc.
  - vii. Cities also had fixed places for public performances by dancer, musicians and singer. He found that many towns derived their wealth and prosperity through the appropriation of surplus from villages.
  - viii. Indian goods were in great demand in West Asia and South-east Asia. So, the artisans and merchants earned huge profit.
29. Some of the most momentous developments in Indian epigraphy took place in the 1830s. This was when James Prinsep, an officer in the mint of the East India Company, deciphered Brahmi and Kharosthi, two scripts used in the earliest inscriptions and coins. Most Asokan inscriptions were in the Prakrit language while those in the northwest of the subcontinent were in Arabic and Greek. Most Prakrit inscriptions were written in the Brahmi script; however, some, in the northwest, were written in Kharosthi. Most scripts used to write modern Indian languages are derived from Brahmi, the script used in most Asokan inscriptions. From the late eighteenth century, European scholars aided by Indian pandits worked backwards from contemporary Bengali and Devanagari (the script used to write Hindi) manuscripts, comparing their letters with older specimens. Scholars who studied early inscriptions sometimes assumed these were in Sanskrit, although the earliest inscriptions were, in fact, in Prakrit. It was only after decades of painstaking investigations by several epigraphists that James Prinsep was able to decipher Asokan Brahmi in 1838. The story of the decipherment of Kharosthi, the script used in inscriptions in the northwest, is different. Here, finds of coins of Indo-Greek kings who ruled over the area (c. second-first centuries BCE) have facilitated matters. These coins contain the names of kings written in Greek and Kharosthi scripts. European scholars who could read the former compared the letters. For instance, the symbol for "UA" could be found in both scripts for writing names such as Apollodorus. With Prinsep identifying the language of the Kharosthi inscriptions as Prakrit, it became possible to read longer inscriptions as well.

OR

- i. Magadha became the most powerful mahajanapada between the sixth and the fourth centuries BCE.
- ii. Magadha was agriculturally productive due to fertile soil.
- iii. Iron mines were accessible and provided resources for tools and weapons.



- iv. Elephants, an important component of the army, were found in forests in the region.
- v. Ganga and its tributaries provided a means of cheap and convenient communication.
- vi. Magadha attributed its power to the policies of ambitious kings like Bimbisara, Ajatasattu and Mahapadma Nanda.
- vii. Rajagaha was a fortified settlement.
- viii. Later, the capital was shifted to Pataliputra, situated on the banks of Ganga.

30. Gandhiji had brought a great transformation in Indian nationalism. He gave it a mass base. When Gandhiji came to India from South Africa, nationalism in India was a movement of professionals and intellectuals. But Gandhiji ensured the involvement and participation of peasants, workers and artisans. Rather than standing aloof from the common people, Mahatma Gandhi identified himself with them. He lived like the common people; dressed and ate like them; and also spoke the language which the common people spoke. He wore a simple dhoti or loin-cloth and worked on a Charkha (spinning wheel). He also encouraged other nationalists to do the same. He did all these things to strengthen the nationalist movement in India.

**Mahatma Gandhi had a mass appeal. He broadened the basis of nationalism in Indian politics. For this, he took up the following steps:**

- i. He suggested the Indian National Congress set up its new branches in various parts of the country.
- ii. He suggested the establishment of a series of Praja Mandals to promote the nationalist creed in the princely states.
- iii. He did not use the language of the rulers. He conveyed his message in the mother tongue. Thus, Gandhiji took nationalism to distant corners of the country. He broadened its base to include all social groups. He also strengthened it so that it could be the path to achieve complete independence from colonial rule.

OR

Gandhiji believed that any struggle can be successful only when masses will support it. For participating in any movement masses must know the aim of movement. In India through local languages or mother tongue, communication with public could be done easily. So, Gandhiji advised nationalist to use mother tongue. In addition, he believed that masses will feel more connected to movement when there will be communication in mother tongue.

Gandhiji believed that mother tongue will play an adhesive role in dividing society and will help in bringing masses at single platform. Englishmen during these years believed that their language is superior than other language. Use of Indian language for communication by every Indian will change this notion and alongwith this, it will boost confidence in Indian citizen that their language has its own importance. Therefore,



considering all above factors Gandhiji stressed on use of mother tongue.

Making the Non-Cooperation Movement successful Gandhiji called for renunciation of all voluntary associations with the British and as responded very optimistically to it. Students stopped going to the schools and colleges run by the government, lawyers refused to attend courts. There were strikes in factories, mills and workshops, peasants stopped paying taxes, tribes violated forest laws, forests were burnt and liquor shops were picketed.

Non-Cooperation Movement was very successful as masses participated in it without any difference of caste, creed, religion, economic and education, status and language. Non-Cooperation Movement led by Mahatma Gandhi played seminal role in uniting different regions of India as country and promoted a sense of nationhood among the fellow citizens.

### Section D

31.
  - i. Punna realized that customs and rituals have no meaning.
  - ii. She believes that one should not commit sins in the first place.
  - iii.
    - a. Buddha urged people to seek enlightenment through spiritual experience.
    - b. Social world as the creation of humans.
32.
  - i. This excerpt has been taken from a Sufi text. It describes an event that occurred in the Khanqah of Shaikh Nizam-ud-din Auliya in 1313.
  - ii. A local ruler had sent a deed of ownership to two gardens and much land to the Shaikh Sahib. He had also sent the provisions and tools for their maintenance. The name of Shaikh Sahib was Nizam-ud-din Auliya.
  - iii. Amir Hasan Sijzi considered himself fortunate because he was blessed with an opportunity of kissing the feet of Shaikh Nizam-ud-din Auliya.
33.
  - i. According to G.B. Pant, a loyal citizen ought to be self-disciplined. He should think not only of his own interests or of his community. He should rise above petty self-interest to be loyal only to the state.
  - ii. Democracy is doomed when there are rival loyalties and when an individual or group cares only for itself and not for the interest of all.
  - iii. One cannot serve the country faithfully with divided loyalties because one's loyalty will be to one's caste, community, or religion and not to the nation. But in a democracy, people must think of themselves as being the foremost citizens of the country, for it is the citizens that are the bedrock of a nation. Divided loyalties make it difficult to forge a strong nation and a strong state.

### Section E

34. i.



- ii. A - Mathura
- B - Rajgir