

(iv) Polyandry (d) refer to marriage within the unit

Choose the correct option:

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

4. Identify the given image from the following options: [1]



- a) Sir John Shore b) Warren Hastings
c) Charles Cornwallis d) Lord Wellesley

5. In which year permanent settlement came into operation? [1]

- a) 1893 b) 1790
c) 1793 d) 1783

6. How many seats were allotted to British India and to the princely states [1]

- a) 297 from British India and 92 from the princely states b) 295 from British India and 94 from the princely states
c) 298 from British India and 91 from the princely states d) 296 from British India and 93 from the princely states

7. Vitthala was the principal deity in Vitthala temple. Vitthala was known as the incarnation of Lord [1]

- a) Ganesha b) Brahma
c) Shiva d) Vishnu

8. Akbar erected the **Ibadat Khana** for [1]

- a) Receiving royal guests b) Holding religious discussions
c) To entertain his Rajput wives d) Holding royal durbars

9. **Assertion (A):** Following the Kalinga War, Asoka committed himself to the study of Dhamma. [1]

Reason (R): It was deeply gratifying for him, for the war had resulted in killing, and death had resulted in his victory.

- 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.

10. Consider the following events. [1]

- i. Champaran Satyagrah.
ii. Quit India movement.
iii. Ahmedabad Satyagrah.
iv. Kheda Satyagrah

The correct chronological order of these events is.

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

11. Which among the following is correctly matched? [1]

LIST I	List II
A. Grandson of Ashoka	Chandragupta Maurya
B. Latin ambassador	Megasthenes
C. Conquered Kalinga	Ashoka
D. Composed Kalinga	Kautilya

- a) D. Composed Meghdoot - Kautilya b) B. Latin ambassador - Megasthenes
c) A. Grandson of Ashoka - Chandragupta Maurya d) C. Conquered Kalinga - Ashoka

12. Complete the following with the correct option: [1]
Physicians : Hakim, Teachers : _____.

- a) Mahajans b) Vaid
c) Mulla d) Wakil

13. Consider the following statements in respect of the Jain religion. Which one is not correct? [1]

- i. According to Jaina tradition, Mahavira was preceded by 28 other teachers or Tirthankaras – literally, those who guide men and women across the river of existence.
ii. The most important idea in Jainism is that the entire world is animated.
iii. According to Jaina's teachings, the cycle of birth and rebirth is shaped through karma.



iv. Asceticism and penance are required to free oneself from the cycle of karma.
This can be achieved only by renouncing the world.

a) Option iv

b) Option ii

c) Option i

d) Option iii

14. **Assertion (A):** Careful re-examination of the data can sometimes lead to a reversal of earlier interpretations. [1]

Reason (R): Fresh evidence that comes to light does not support earlier interpretations.

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.

15. When was permanent settlement introduced in Bengal? [1]

a) 1905

b) 1764

c) 1793

d) 1785

16. The basic unit of agricultural society was: [1]

a) Majur

b) Village

c) Mandal

d) Gana

17. Who founded a sub-urban township near Vijayanagar called Nagalapuram? [1]

a) Harihara

b) Krishnadeva Raya

c) Colin Mackenzie

d) Bukka

18. Who was the first president of the Swaraj Party? [1]

a) C.R. Das

b) Vallabhbhai Patel

c) Motilal Nehru

d) Madan Mohan Malaviya

19. In which time Abdur Razzaq Samarqandi visited south India. [1]

a) 1442s

b) 1444s

c) 1441s

d) 1440s

20. Who among the following emerged as a danger for Paharias? [1]

a) Bhil

b) Bekarwal

c) Gujjar

d) Santhal

21. _____ was the daughter of one of the most important rulers in early Indian history, Chandragupta II. She was married into another important ruling family, [1]



that of the Vakatakas, who were powerful in the Deccan

a) Padmini Gupta

b) Mohini Gupta

c) Shalini Gupta

d) Prabhavati Gupta

Section B

22. Where were the most ancient buildings located in Bhopal state? How was the eastern gateway of the stupa of Sanchi saved from being taken away? [3]

OR

Discuss three main philosophical principles stressed by Buddhism.

23. What were the views of European travelers and writers about the condition of women in the medieval period? [3]
24. Did the Indian government solve the problem of refugees? Explain in short. [3]
25. From the inscriptions about land donation, what regional inequalities do we find regarding land donation? [3]
26. Why did Gandhiji call of the NonCooperation Movement? [3]

OR

Discuss the significance of the Quit India Movement launched by Mahatma Gandhi.

27. The Mahanavami Dibba in the Royal centre of Vijayanagara has been assigned name on the basis of its form of the building as well as functions. Elaborate. [3]

Section C

28. Write a brief note on the language and subject matter or content of Mahabharata. [8]

OR

What was Varna System? What were the ideal occupations for each Varna?

29. Explain the role played by Zamindars during sixteenth and seventeenth centuries in India. [8]

OR

Examine Bernier's perceptions about ownership of landed property in Mughal India.

30. How did the painters who produced the images of the Revolt of 1857, feel perceive those events and what did they want to convey? Explain briefly. [8]

OR

How did the white officers make it a point, during the 1820s till the 1840s to maintain friendly relations with the sepoys? Describe briefly.

Section D

31. Read the text carefully and answer the questions: [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) What justification did the Brahmana give for his daily dip in the river?
- (ii) Explain the ideas of Punna with an example.
- (iii) Explain the core of Buddhist philosophy that is being conveyed through their Gatha.

32. Read the text carefully and answer the questions:

[4]

The One Lord

Here is a composition attributed to Kabir: Tell me, brother, how can there be No one lord of the world but two? Who led you so astray? God is called by many names: Names like Allah, Ram, Karim, Keshav, Hari, and Hazrat. Gold may be shaped into rings and bangles. Is n't it gold all the same? Distinctions are the only words we invent... Kabir says they are both mistaken. Neither can find the only Ram. One kills the goat, the other cows. They waste their lives in disputation.

- (i) How did Kabir describe the Ultimate Reality in Islamic traditions?
- (ii) Identify the terms he drew from Vedantic traditions to refer to the Ultimate Reality.



- (iii) Kabir's poems have survived in several languages and dialects. Name two special languages used by him.

33. Read the text carefully and answer the questions:

[4]

"I Believe Separate Electorates will be Suicidal to the Minorities"

During the debate on 27th August, 1947, Govind Ballabh Pant said. I believe separate electorates will be suicidal to the minorities and will do them tremendous harm. If they are isolated forever, they can never convert themselves into a majority and the feeling of frustrations will cripple them even from the very beginning. What is that you desire and what is our ultimate objective? Do the minorities always want to remain as minorities or do they ever expect to form an integral part of a great nation and as such to guide and control its destinies? If they do can they ever achieve that aspiration and that ideal if they are isolated from the rest of the community? I think it would be extremely dangerous for them if they were segregated from the rest of the community and kept aloof in an air-tight compartment where they would have to rely on others even for the air they breathe. The minorities, if they are returned by separate electorates, can never have any effective voice.

- (i) What is your basic understanding of a separate electorate?
- (ii) Why did GB Pant feel a separate electorate would be suicidal for the minorities?
- (iii) What is your take on the reservation of seats in educational institutions based on the community? Give one argument either for or against it.

Section E

34. i. On the given political outline map of India, locate and label the following:

[5]

- a. Satavahanas, Important kingdoms and towns
- b. Kosala, a Mahajanapada
- c. Chola Kingdom

OR

Panipat, a Mughal territory

- ii. On the same outline map, two places have been marked as A and B which are under the Revolt of 1857. Identify them and write their correct names.



SOLUTION

Section A

1. (a) Great Bath

Explanation: Great Bath

2. (a) Domingo Paes

Explanation: Domingo Paes called the audience hall and the *mahanavami dibba*, together as the “**House of Victory**”.

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

Explanation: i - d, ii - a, iii - b, iv - c

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

ii. **Exogamy** refers to marriage outside the unit (a).

iii. **Polygyny** is the practice of a man having several wives (b).

iv. **Polyandry** is the practice of a woman having several husbands (c).

4. (c) Charles Cornwallis

Explanation: Charles Cornwallis

5. (c) 1793

Explanation: Permanent settlement came into operation in 1793.

6. (d) 296 from British India and 93 from the princely states

Explanation: 296 from British India and 93 from the princely states

7. (d) Vishnu

Explanation: Vishnu

8. (b) Holding religious discussions

Explanation: The **Ibadat Khana** or House of Worship was a prayer of a meeting room by the Mughal Emperor Akbar at Fatehpur Sikri built in 1575 CE. It was built to gather spiritual leaders of different religious grounds so as to **conduct a religious discussion** on the teachings of the respective religious leaders. Dargah of Shaikh Salim Chishti (a direct descendant of Baba Farid) constructed in Fatehpur Sikri, Akbar’s capital, symbolised the bond between the Chishtis and the Mughal state. Generally, hospice or *khanqah* (Persian) comprised several small rooms and a big hall (*jama’at khana*) where the inmates and visitors lived and prayed.

9. (c) A is true but R is false.

Explanation: One hundred and fifty thousand men were deported, a hundred thousand were killed, and many more died in the Kalinga war. This is considered very painful and deplorable by Ashoka that, while one is conquering an unconquered (country) slaughter, death, and deportation of people (take place) there. After the war of Kalinga, Ashoka devoted himself to the **intense study of Dhamma** because he repented after that war and it was very painful for him, as the war led to slaughter, death, and deportations of thousands of people.

The assertion is true but the reason is false.

10. (c) i, iii, iv, ii

Explanation: Champaran Satyagrah - 19 April 1917

Ahmedabad Satyagrah - March 1918

Kheda Satyagrah - March 1919

Quit India movement - 8 August 1942

11. (d) C. Conquered Kalinga - Ashoka

Explanation: C. Conquered Kalinga - Ashoka

12. (c) Mulla

Explanation: Mulla

13. (c) Option i

Explanation: According to Jaina tradition, Mahavira was preceded by 28 other teachers or tirthankaras – literally, those who guide men and women across the river of existence.

14. (a) Both A and R are true and R is the correct explanation of A.

Explanation: Careful re-examination of the data can sometimes lead to a reversal of earlier interpretations. It is because new facts are brought to light by new scholars and archaeologists by doing excavations at new sites and places that do not support earlier interpretations.

The reason explains the assertion.

15. (c) 1793

Explanation: 1793

16. (b) Village

Explanation: Village was the basic unit.

17. (b) Krishnadeva Raya

Explanation: Krishnadeva Raya is credited with building some fine temples and adding impressive gopurams to many important south Indian temples. He also founded a suburban township near Vijayanagara called Nagalapuram after his mother. Some of the most detailed descriptions of Vijayanagara come from his time or just after.

18. (a) C.R. Das

Explanation: C.R. Das was the first president of the Swaraj Party.

19. (d) 1440s

Explanation: Abdur Razzaq Samarqandi visited South India in 1440s.

20. (d) Santhal

Explanation: Santhal

21. (d) Prabhavati Gupta

Explanation: Prabhavati Gupta

Section B

22. The most wonderful and ancient buildings are at Sanchi Kanakhera, a small village under the brow of a hill some 20 miles northeast of Bhopal. Europeans, in the nineteenth century, were very much interested in the Sanchi Stupa. The Eastern gateway of this stupa was in very good conditions and was the centre of special attraction for foreigners. The French wanted to preserve it in a museum in France. That is why they sought permission from Shahjehan Begum. For a while, the Englishmen also made such efforts. However, fortunately, both the English and the

French were satisfied with its plaster-cast copies. In this way, originals remained at the site.

OR

- i. Buddha taught that the world is full of sufferings and this is due to the desire for worldly things. A man should free himself from desires by following the eight-fold path, eight kinds of action and thoughts which would lead to virtuous living and which he described as leading a balanced life without wasting too much of anything.
 - ii. The Buddha also emphasized the importance of Ahimsa or non-violence. He forbade the killing of animals as part of the religious sacrifices. This unnecessary killing of animals was seen as an inhuman activity. The breeding of animals was important to agriculture in those days and there was little point in killing animals without reason. This concern for animal life also influenced the growth of vegetarianism in food habits.
 - iii. The purpose of leading a good life was to purify the mind and attain Nirvana when there would be no more rebirth.
23. Contemporary European travelers and writers often highlighted the treatment of women as a crucial marker of difference between Western and Eastern societies. Bernier described the inhuman practice of *Sati* in detail. He noted that while some women seemed to embrace death cheerfully, others were forced to die. However, women's lives revolved around much else besides the practice of *Sati*. Their labour was crucial in both agricultural and non-agricultural production. Women from merchant families participated in commercial activities, sometimes even taking mercantile disputes to the court of law. It, therefore, seems unlikely that women were confined to the private spaces of their homes.
24. After partition one of the most challenging situations in front of the country was the problem of refugees. After a heavy migration, many people abandoned their lands and houses and cross the borders. People who came to Indian territory were the responsibility of the Indian Government. The Indian government resolved the problem of refugees efficiently. The relief camps were opened to provided food and shelter to the displaced people. These were followed by a planned programme of rehabilitation. A ministry of rehabilitation was created to look into the problems of refugees. Assistance was given to them by way of housing, vocational training, education and loans to set up their business and industries. With the help of these measures, the problems of rehabilitation were resolved.
25. i. Regional variations were seen. Differences are found in different regions regarding land donations. In some places, small tracts of land have been donated. At some other places big chunks of uncultivated land have been donated and rights given to donees.
- ii. Regional differences are also found in those who get the land in a donation. The impact of donations was not debated between the historians.
- iii. Due to the presence of varied terrian sometimes the grant of land become complex procedure.
26. The Non-Cooperation Movement launched by Mahatma Gandhi proved quite successful. It has shaken the British Empire to its foundations for the first time since the Revolt of 1857. But in February 1922 a group of peasants attacked a police



station and set it to flames at village Chauri Chaura in Uttar Pradesh. Several policemen were burnt in this fire. Gandhiji felt angry at this violent act. So he called off the movement altogether.

OR

The Quit India Movement was the third major movement launched by Mahatma Gandhi in 1942. It was genuinely a mass movement in which almost all sections of society participated. Strikes and acts of sabotage were organised all over the country. The rebellion against the British was so intense that it took nearly a year to suppress this movement. This movement was very significant as it made the British realise that there was widespread discontent all over the country against their rule. They also came to know that Indian people wanted salvation and freedom from colonial rule. Consequently, they had to free India just after five years from the beginning of this movement.

27. The Mahanavami Dibba in the Royal centre of Vijayanagara has been assigned its name on the basis of the following:

- i. The Mahanavami Dibba, located on the highest point in the city, was a massive platform rising from a base of about 11,000 sq ft to a height of 40 ft. The base of the platform was covered with relief carvings and supported by a wooden structure.
- ii. Rituals associated with the structure probably coincided with Mahanavami (the great 9th day of the Hindu festival) known as Dussehra in Northern India, Durga Puja in Bengal and Navaratri in Peninsular India. The Vijayanagara rulers showed their prestige, power and suzerainty on this occasion.
- iii. The ceremonies performed here included worship of the image, worship of the state horse and sacrifice of buffaloes and other animals. Dances, wrestling matches and grand processions of caparisoned horses, elephants, chariots and soldiers as well as ritual performances before kings and his guests by the chief Nayakas and subordinate kings took place here.
- iv. On the last day of the festival, the king inspected his army and the armies of Nayakas in a grand ceremony.

Section C

28. Language: The epic called Mahabharata is available in many languages but was actually written in Sanskrit. Sanskrit used in this epic is far simpler than the Sanskrit used in Vedas or Prashastis. That is why we can say that it was probably widely understood.

Content: The content of this epic is generally classified under two heads—narrative and didactic. The narrative section contains stories and the didactic section contains prescriptions about social norms. But this division is not clear in itself because the didactic section includes stories and the narrative contains a social message. However, generally, historians agree to the fact that this epic was meant to a dramatic, moving story. Didactic portions could have been added later. This epic is described as an 'itihasa' within early Sanskrit tradition. The literal meaning of this term is 'thus it was.' Historians have different views about the war of Mahabharata. Some historians believe that the memory of an actual conflict among kinfolk was preserved in the narrative.

OR



In Dharmasutras and Dharmashastras, an ideal system was presented which was the Varna system. According to it, there were four Varnas in society. The Brahmanas held first place in this system. The fourth varna was kept at the bottom of the lowest place. Under the Varna system, place and position in the society were given on the basis of birth. The Brahmanas considered this system as a divine one.

Ideal Occupations: They are as follows:

- i. The Brahmanas studied and taught the Vedas. They performed sacrifices and got sacrifices performed. They also gave and received gifts.
- ii. The Kshatriyas were engaged in warfare. They protected people and administered justice. They also studied the Vedas and gave gifts. They got sacrifices performed.
- iii. The Vaishyas were engaged in agriculture, pastoralism and trade. They also studied the Vedas. They gave away gifts and got sacrifices performed.
- iv. The fourth varna was given only one occupation. Their prime duty was to serve the three higher varnas.

29. The zamindars were that class of the people who did not directly participate in the processes of agricultural production. They enjoyed an elevated status in society.

- i. The zamindars were the proprietors of their land. They considered their land as their property (milkiyat). They could sell, give and mortgage it. They enjoyed many social and economic privileges because of their superior status in society.
- ii. The zamindars belonged to the upper caste. It added to their exalted status in society.
- iii. The zamindars rendered certain services (khidmat) for the state. So they got respect and position in the state.
- iv. The zamindars became very powerful because they collected revenue on behalf of the state. They also got financial compensation for this work.
- v. Another source for the power of zamindars in society was their control over the military resources. They kept a fortress as well as an armed unit comprising cavalry, artillery and infantry.
- vi. The zamindars played an important role in inhibiting and developing agricultural land. They helped in the settlements of farmers by lending them money and agricultural instruments. Because of the sale and purchase of land by the zamindars, the market became quite brisk. Besides the zamindars used to sell the crops grown on their land. There was evidence that the zamindars held bazaars where even the farmers came to sell their crops.
- vii. If we observe social relations of villages of Mughal age, like a pyramid then zamindars were at the top i.e. their place was the highest.
- viii. There is no doubt in the fact that the zamindars belonged to an exploitative class. But their relations with the farmers depended on their mutual togetherness and hereditary patronage. That's why zamindars often got that support of peasants in case of their revolt against the state.

OR

Francois Bernier, a Frenchman, was a doctor, political philosopher and historian. Like many others, he came to the Mughal Empire in search of opportunities. Bernier travelled to several parts of the country and wrote an account of what he saw, frequently comparing what he saw in India with the situation in Europe.

The question of land ownership or landed property:



- i. According to Bernier, one of the fundamental differences between Mughal India and Europe was the lack of private property in land in the former. He was a firm believer in the virtues of private property and saw crown ownership of land as being harmful to both the state and its people.
As an extension of this, Bernier described Indian society as consisting of undifferentiated masses of impoverished people, subjugated by a small minority of a very rich and powerful ruling class.
- ii. Bernier's descriptions influenced Western theorists from the eighteenth century onwards. The French philosopher Montesquieu, for instance, used this account to develop the idea of oriental despotism, according to which rulers in Asia (the Orient or the East) enjoyed absolute authority over their subjects, who were kept in conditions of subjugation and poverty, arguing that all land belonged to the king and that private property was non-existent.

As in the case of the question of landownership, Bernier was drawing an oversimplified picture. There were all kinds of towns: manufacturing towns, trading towns, port towns, sacred centres, pilgrimage towns, etc.

30. a. The pictorial images produced by the British and Indians - paintings, pencil drawings, posters, cartoons, etc. form an important record of the mutiny. In particular, British pictures offering a variety of images have provoked a range of different emotions and reactions.
- b. Some of them commemorate the British heroes who saved the English and repressed the rebels. An example of this type was 'Relief of Lucknow' painted by Thomas Jones Barker in 1859. It depicts the efforts of James Outram, Henry Havelock and Colin Campbell in rescuing the besieged British garrison in Lucknow.
 - c. The dead and injured in the foreground of the picture indicate the sufferings which occurred during the siege. While the triumphant figures of horses in the middle ground emphasized the fact that British rule had been established. This reassured the British people that the rebellion had been crushed and the British were victorious.
 - d. Newspapers reported incidents of violence against women and children which led to demands for revenge and retribution. Artists gave expression to these feelings through their visual representations of trauma and suffering.
 - e. "In memoriam" painted by Joseph Noel Paton portrays helpless English women and children huddled in a circle awaiting their fate at the hands of the rebels. It represents the rebels as violent seeks to provoke anger and fury.
 - f. In certain sketches and paintings, women are depicted as heroic and defending themselves against the rebels as did Miss Wheeler.
 - g. Threatened by the rebellion, the British felt the need to demonstrate their invincibility. In one image a female figure of justice with a sword in one hand and a shield in the other is shown. Her posture is aggressive and her face expresses anger and a desire for revenge. She is shown trampling sepoys under her feet while Indian women and children hide from her.
 - h. This urge for vengeance led the rebels to be executed in brutal ways. They were flown from guns or hanged from the gallows. Images of these executions were widely found in popular journals.



OR

During the years preceding the uprising of 1857, the relationship of the sepoys with their British officials underwent significant change. In the decade 1820, British officers stressed maintaining friendly relations with the sepoys. They would even take part in their leisure activities, wrestle with them, fence with them and went out hawking with them. Some of these officials were fluent in speaking Hindustani and were familiar with local customs and culture. These officers had strictness and love of parents in them.

But this situation began to change in the decade of 1840. A sense of superiority began to develop among the officers and they started treating the Indian sepoys as their racial inferior. They hardly cared about their sentiments. Abuse and physical violence became very common which increased the distance between sepoys and their officers. The place of trust was taken by suspicion. The episode of the greased cartridges was a classic example of this thing.

Section D

31. Read the text carefully and answer the questions:

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) According to the Brahmana, a daily dip in the water (or bathing rituals) could prevent evils. He also advised that anything bad could be washed away by taking a holy dip in the water.
- (ii) Explaining the essence of spirituality, Punna said that washing with water does not get one rid of evil, which shows that she was against the Brahmanical rituals. She laid emphasis on purity of soul.
- (iii) The core of Buddhist philosophy that is being conveyed through their Gatha are:
 - It condemned the caste system and rituals.
 - Buddha urged people to seek enlightenment through spiritual experience.
 - It emphasized on conduct and values rather than rituals. (Any Two)

32. Read the text carefully and answer the questions:

The One Lord

Here is a composition attributed to Kabir: Tell me, brother, how can there be No one lord of the world but two? Who led you so astray? God is called by many names: Names like Allah, Ram, Karim, Keshav, Hari, and Hazrat. Gold may be shaped into rings and bangles. Is n't it gold all the same? Distinctions are the only words we invent... Kabir says they are both mistaken. Neither can find the only Ram. One kills the goat, the other cows. They waste their lives in disputation.

- (i) Kabir drew on a range of traditions to describe the Ultimate Reality Kabir. These include Islam: he described the Ultimate Reality as Allah, Khuda, Hazrat and Pir.
- (ii) He also used terms drawn from Vedantic traditions, alakh (the unseen), nirakar (formless), Brahman, Atman, etc.
- (iii) Kabir's poems have survived in several languages and dialects; and some are composed in the special language of nirguna poets, the sant bhasha. Others, known as ulatbansi (upside-down sayings), are written in a form in which everyday meanings are inverted. (any two)

33. Read the text carefully and answer the questions:

“I Believe Separate Electorates will be Suicidal to the Minorities”

During the debate on 27th August, 1947, Govind Ballabh Pant said. I believe separate electorates will be suicidal to the minorities and will do them tremendous harm. If they are isolated forever, they can never convert themselves into a majority and the feeling of frustrations will cripple them even from the very beginning. What is that you desire and what is our ultimate objective? Do the minorities always want to remain as minorities or do they ever expect to form an integral part of a great nation and as such to guide and control its destinies?

If they do can they ever achieve that aspiration and that ideal if they are isolated from the rest of the community? I think it would be extremely dangerous for them if they were segregated from the rest of the community and kept aloof in an air-tight compartment where they would have to rely on others even for the air they breathe. The minorities, if they are returned by separate electorates, can never have any effective voice.

- (i) Separate Electorate is a political arrangement whereby seats are reserved for minority candidates. Here the members of that particular community are allowed



to vote only for a candidate belonging to their community. The basic idea behind it is to give a fair representation to the minorities of the country.

- (ii) Views put forward by GB Pant against the system of separate electorates were:
- It would be suicidal to minorities and would tremendously harm them.
 - It would be difficult for them to be an integral part of a nation and as a such guide and control their destinies.
 - They would have to always be dependent upon others.
 - In this way, if they were returned by separate electorates, they could never have an effective voice.
- (iii) In my opinion, there should not be any reservation based on the community in the educational institution because education is based on merit and competition for which there should be a level-playing field. Reservation in this field will be a subject of abuse.

Section E

34. i.



- ii. A - Jhansi
B - Kanpur