

Class XII Session 2025-26
Subject - History
Sample Question Paper - 5

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

- Which of the following metal was **NOT** known to the Harappans? **[1]**
 - Bronze
 - Iron
 - Copper
 - Silver
- Choose the correct place from the given options: **[1]**

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

 - Rakhigarhi and Kalibangan
 - Dholavira and Lothal
 - Nageshwar and Balakot
 - Harappa and Mohenjodaro
- The Chalukyan capital was shifted from Manyakheta to Kalyani by **[1]**
 - Perma Jagadekamalla II
 - Vikramaditya VI
 - Somesvara I Ahavamalla
 - Tailappa III
- Match the following: **[1]**

LIST I	LIST II

(a) First	(i) Adorned bride is given in marriage to a man learned in the Veda.
(b) Fourth	(ii) When the bridegroom receives a maiden, after having given as much wealth as he can afford to the kinsmen and to the bride herself, according to his own will.
(c) Fifth	(iii) The voluntary union of a maiden and her lover
(d) Sixth	(iv) Addressing the couple with the text, "May both of you perform your duties together."

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

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

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

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

5. Identify the theme of **Sushruta Samhita** from the following options: [1]

a) Work on Constellation

b) Work on Medicine

c) Work on Grammar

d) Work on Mathematics

6. Identify the structural feature marked **A** of Sanchi Stupa and choose the correct option from the following: [1]



a) Yashti

b) Harmika

c) Chhatra

d) Anda

7. A form of Hinduism within which Vishnu was worshipped as the principal deity is known as [1]

a) Vaishnavism

b) Shaivism

c) Brahmanism

d) Bhagavatism

8. During Ibn Battuta's travels in India, which prominent city did he visit and describe as a vast city, with a great population, the largest in India? [1]

a) Delhi

b) Agra

c) Daulatabad

d) Calcutta

9. To whom among the following did François Bernier dedicate his writing **Comparing East and West**? [1]

a) Louis IX

b) Phillip II

c) Louis XIV

d) Charles IX

10. **Assertion (A):** Some of the most magnificent Shiva temples, including those at Chidambaram, Thanjavur, and Gangaikondacholapuram, were constructed under the patronage of Chola rulers. [1]

Reason (R): The Chola rulers supported Brahminical and Bhakti traditions.

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.

11. Which of the following are correctly matched? [1]
 I. Cholas in Tamil Nadu
 II. Hoysala in Warangal
 III. Sultans of the Deccan
 IV. Gajapati of Orissa
 a) I, II and III b) II, III and IV
 c) I, III and IV d) I, II and IV
12. The first dynasty ruled over Vijayanagara Empire was- [1]
 a) Aravidu dynasty b) Suluva dynasty
 c) Tulnva dynasty d) Sangama dynasty
13. Which crop was not mentioned in Ain-i-Akbari? [1]
 a) Maize b) Millets
 c) Tobacco d) Paddy
14. Ottoman empire belonged to _____. [1]
 a) China b) Iraq
 c) Iran d) Turkey
15. Zamindars were responsible for [1]
 a) maintaining bahi khatahs for the British. b) extraction of minerals from the hills.
 c) paying revenue to the British. d) cotton trade with the British.
16. Under the Ryotwari system, the lands were surveyed every [1]
 a) 30 years b) 20 years
 c) 10 years d) 40 years
17. Who was the governor-general during the Revolt of 1857? [1]
 a) Lord Canning b) Lord Irwin
 c) Lord Lytton d) Lord Willington
18. Who among the following leaders published **A Bunch of Old Letters**? [1]
 a) Sardar Patel b) N.G.Ranga
 c) Jawaharlal Nehru d) Rajendra Prasad

19. Match the following: [1]

List I	List II
(a) Parallel government	(i) Dandi
(b) Assassination of Mahatma Gandhi	(ii) Amritsar
(c) Salt Satyagraha	(iii) Delhi
(d) Jallianwala Bagh Massacre	(iv) Satara

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

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



- c) (a) - (iv), (b) - (iii), (c) - (i), (d) - (ii) d) (a) - (iii), (b) - (iv), (c) - (i), (d) - (ii)
20. The constitution of India was framed by the constituent Assembly under: [1]
- a) Cripps proposal of 1942 b) The Cabinet mission Plan of 1946
- c) The Shimla Conference of 1945 d) August Offer of 1940
21. In which of the following schedule of the Indian Constitution have mentioned the scheduled languages of India? [1]
- a) One b) Eighth
- c) Ninth d) Fourth

Section B

22. Explain the strategies used by the archaeologists to understand socio-economic differences among the Harappans. [3]
- OR
- Give a few features of the Religion of Harappan culture which is still prevalent.
23. Mention two such populations which were beyond the four Varnas and were viewed with suspicion. Give one characteristic of each. [3]
24. Which type of contrary views about arts and artisans in the Mughal empire is given by Bernier? [3]
25. What was Zat ranking in Mansabdari System? [3]
26. Why did British introduce the Permanent Settlement in Bengal? Explain. [3]
27. Explain the grievances of the Sepoys against the British preceding the uprising of 1857. [3]

OR

Examine the proclamations issued by the rebels in 1857 and explain why did they want to reject everything associated with the British rule in India.

Section C

28. Explain the agricultural practices followed by the cultivators to increase productivity from C 600 BCE to 600 CE. [8]
- OR
- How can we state that the early rulers considered themselves as Gods? Elaborate.
29. Explain the structural and ritual related features of Mahanavami Dibba. [8]
- OR
- Examine the features of Royal Centre of the Vijayanagar Empire.
30. What do private letters and autobiographies tell us about an individual? How are these sources different from official accounts? [8]

OR

Salt Law of 1930 became the symbol of protest and gradually converted into a mass movement. Justify the statement.

Section D

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

The World Beyond the Palace

Just as the Buddha's teachings were compiled by his followers, the teachings of Mahavira were also recorded by his disciples. These were often in the form of stories, which could appeal to ordinary people. Here is one example, from a Prakrit text known as the Uttaradhyayana Sutta, describing how a queen named Kamalavati tried to persuade her husband to renounce the world.



If the whole world and all its treasures were yours, you would not be satisfied, nor would all this be able to save you. When you die, O king and leave all things behind, dhamma alone, and nothing else, will save you. As a bird dislikes the cage, so do I dislike (the world). I shall live as a nun without offspring, without desire, without the love of gain, and without hatred... Those who have enjoyed pleasures and renounced them, move about like the wind and go wherever they please, unchecked like birds in their flight... Leave your large kingdom... abandon what pleases the senses, be without attachment and property, then practise severe penance, being firm of energy...

- i. Name the book from which this excerpt has been taken. In which language has the book been written? (1)
- ii. What things a queen named Kamalavati said to persuade the king to renounce the world? (1)
- iii. Discuss the main principles of Jainism. (2)

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

[4]

A Church in Khambat

This is an excerpt from a Farman (imperial order) issued by Akbar in 1598. Whereas it reached our eminent and holy notice that the Padris (father) of the Holy Society of Jesus wished to build a house of prayer (Church) in the city of Kambayat (Khambat, in Gujarat); therefore an exalted mandate... is being issued... that the dignitaries of the city of Kambayat should in no case stand in their way but should allow them to build a Church so that they may engage themselves in their own worship. It is necessary that the order of the Emperor should be obeyed in every way.

- i. What did the Padris want to do? (1)
- ii. How did Akbar ensure that their desire was fulfilled? (1)
- iii. Who guided the Muslim rulers? (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 round 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. Why did Govind Ballabh Pant lay more stress on the art of self-discipline? (1)
- ii. What was considered important for the success of democracy? (1)
- iii. 'In Democracies one should care less for himself and more for other.' Give your views on this philosophy. (2)

Section E

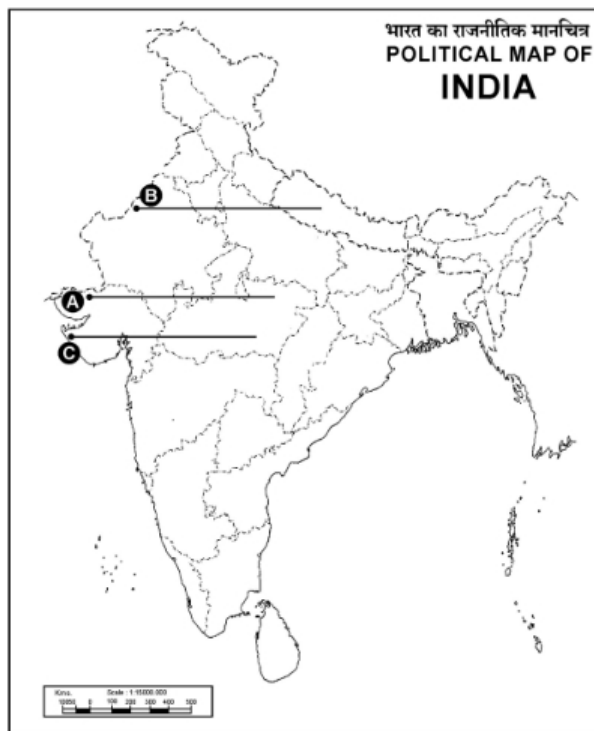
34. 1. On the given Political outline map of India locate and label any **three** from the following with appropriate symbols:

[5]

- i. Amritsar - an important centre of National Movement.
- ii. Chauri-Chaura - The place where Gandhiji called off Non-Cooperation Movement.
- iii. Vijaynagara - City ruled by Tuluva dynasty.
- iv. Agra - A territory under Babur.
- v. Gwalior - a centre of the Revolt of 1857.



2. On the same outline map, three places related with Matured Harappan sites have been marked as A, B and C. Identify them and write their correct names on the lines marked near them.



Solution

Section A

1.
(b) Iron
Explanation:
Rare objects made of valuable materials are generally concentrated in large settlements like Mohenjodaro and Harappa and are rarely found in smaller settlements. Metals like copper, bronze, and gold were found at Harappan sites in form of pieces of jewellery and artefacts. Iron was not mentioned anywhere.
2.
(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.
3.
(c) Somesvara I Ahavamalla
Explanation:
Somesvara I Ahavamalla shifted the Chalukyan capital from Manyakheta to Kalyani.
4. **(a) (a) - (i), (b) - (iv), (c) - (ii), (d) - (iii)**
Explanation:
(a) - (i), (b) - (iv), (c) - (ii), (d) - (iii)
5.
(b) Work on Medicine
Explanation:
Work on Medicine
6.
(d) Anda
Explanation:
Anda
7. **(a) Vaishnavism**
Explanation:
Vaishnavism
8. **(a) Delhi**
Explanation:
Delhi
9.
(c) Louis XIV
Explanation:
Francois Bernier dedicated his major writing to Louis XIV, the king of France, and many of his other works were written in the form of letters to influential officials and ministers.
10. **(a) Both A and R are true and R is the correct explanation of A.**
Explanation:



Some of the most magnificent Shiva temples, including those at Chidambaram, Thanjavur, and Gangaikondacholapuram, were constructed under the patronage of Chola rulers because the Chola rulers supported Brahmnical and Bhakti traditions by making land grants and constructing temples for Vishnu and Shiva.

The reason explains the assertion.

11.

(c) I, III and IV

Explanation:

I, III and IV

12.

(d) Sangama dynasty

Explanation:

Sangama dynasty

13.

(c) Tobacco

Explanation:

Tobacco

14.

(d) Turkey

Explanation:

Turkey

15.

(c) paying revenue to the British.

Explanation:

paying revenue to the British.

16.

(a) 30 years

Explanation:

30 years

17.

(a) Lord Canning

Explanation:

Lord Canning

18.

(c) Jawaharlal Nehru

Explanation:

Jawaharlal Nehru

19.

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

Explanation:

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

20.

(b) The Cabinet mission Plan of 1946

Explanation:

The Cabinet mission Plan of 1946



21.

(b) Eighth

Explanation:

Eighth

Section B

22. The archaeologists have tried to find out socio-economic differences among the Harappans through two types of evidence. These were:

Burials

- Burials have been significant evidence to establish social differences within the Harappan society.
- There were differences in the way the burial pit was made. In some cases, the hallowed out spaces were lined with bricks.
- However, whether these variations were an indication of social differences or not, it is not yet established.
- Pottery, ornaments, jewellery of both men and women have been found in some burials. But the Harappans did not believe in burying precious things with the dead.

Artefacts: Two types of artefacts have been found

- Luxuries artefacts were made from costly and rare, non-local material with complicated technology e.g. little faience pots.
- Utilitarian objects included objects of daily use made of stone clay, e.g. querns, pottery, needles, etc.

Thus, the findings of the above artefacts prove that there were social and economic differences in Harappan culture.

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.

23. **Two such populations which were beyond the four Varnas and were viewed with suspicion were:**

- i. Forest-dwellers depend on hunting and gathering for their living such as the Nishada. Ekalavya is supposed to be one of this category. Many nomadic pastoralists who could not be easily accommodated within the framework of settled agriculturists.
- ii. Those who did not speak Sanskrit were put in the category of Mlechchhas.

24. Bernier's projected the Mughal state as tyrannical. His descriptions occasionally hint at a more complex social reality. He felt that artisans did not aspire for any improvement in the condition of life wherein they happen to be born. There was no incentive to improve the quality of their manufactures since profits were appropriated by the state. Manufactures were, consequently, everywhere in decline. At the same time, he conceded that vast quantities of the world's precious metals flowed into India, as manufactures were exported in exchange for gold and silver. He also noticed the existence of a prosperous merchant community, engaged in long-distance exchange.

25. Zat was a numerical value that determined the rank and salary in the Mughal Empire. Certain aspects were there in Zat ranking which is given below:

- i. Nobles with a Zat of 5,000 were ranked higher than those of 1,000.
- ii. There were 29 mansabdars with a rank of 5,000 Zat in the reign of Akbar.
- iii. The number of mansabdars was increased to 79 by Aurangzeb's reign.
- iv. More number of mansabdars meant more burden of expenditure on State exchequer.

26. British officials hoped to resolve the problems they had been facing since the conquest of Bengal. In the 1770s, the rural economy in Bengal was in crisis, with recurrent famines and declining agricultural output. Officials felt that agriculture, trade and the revenue resources of the state could all be developed by encouraging investment in agriculture. They wanted to fix the rates of revenue demanded permanently. This could confirm a regular flow of revenue for the Company. The process, officials hoped, would lead to the emergence of a class of yeomen farmers and rich landowners who would have the capital and enterprise to improve agriculture. Nurtured by the British, this class would also be loyal to the Company.



27. i. British officers had friendly relations with the sepoys till the 1820s.
ii. Officers spent their free time with the sepoys - wrestling, fencing, etc.
iii. Some officers could speak Hindustani and knew the customs and culture of India.
iv. They celebrated all the festivals together.
v. Officers acted as disciplinarians and father figures too.
vi. The relationship of sepoys with their superiors changed in the 1840s.
vii. Officers showed a sense of superiority.
viii. Sepoys face racial discrimination.
ix. Officers misbehaved with them.
x. They abused them and physical violence became common.
xi. Sepoys were unhappy about low wages.
xii. It was difficult to get leave.
xiii. Episode of greased cartridges.
xiv. Trust was replaced by suspicion.

OR

- i. In all their proclamations, the rebels repeatedly appealed to all sections of society. They did not take caste or creed into consideration.
ii. Many proclamations were made by the Muslim princes. But all such proclamation took into consideration the sentiments of the Hindus.
iii. This revolution was expressed in such a way that Hindus and, Muslims will be equally affected by this.
iv. Many pamphlets were issued which glorified the co-existence of different communities under the Mughal Empire.
v. Bahadur Shah appealed in the name of Prophet Muhammad and Lord Mahavir to the public to rise against the white people. Rebels rejected everything associated with the British rule in India because they had no faith in British. They argued that the British had destroyed their traditional lifestyle which they want to rejuvenate.

Section C

28. The demand for taxes by the kings had considerably increased during the period 600 BCE to 600 A.D. To fulfil this demand for more taxes, the farmers started finding all new means to increase the production of their crops. **Consequently, many changes took place in the means and methods of agriculture:**

- i. **Prevalence of Ploughs:** One method that helped to increase the production was the popularity of plough. The use of a plough had started in the 6th century BCE in the valleys of Ganga and Kaveri. The plough with an iron tip was used in areas which had an ample rainfall. It was used in infertile land. It resulted in increasing the production of paddy. No doubt the farmers had to work a lot to achieve this target.
ii. **Use of Spade:** Though plough helped in increasing the production yet its use was limited to only some areas. In Punjab and Rajasthan, which has less rainfall, the plough was used in the early period of the 20th century. Those farmers who lived in the north-east and mid-mountainous regions used a spade to dig fields. The spade was quite useful in such areas.
iii. **Irrigation:** Another method to increase the production was irrigation. For this purpose, the wells, the tanks and the canals were used. These were developed by the people individually. At some places, the farmers also joined hands and worked collectively to develop these means of irrigation. However, the kings and other dominating elite people developed wells, ponds and canals individually for irrigation of land.
iv. **Impact of new Methods of Agriculture:** The production in the fields increased considerably because of these modern techniques but many differences also emerged among the people because of these new methods. In Buddhist stories, we find a mention of labourers, small farmers and big Zamindars. It shows diverse social classes and the position of different people in society. In Pali language, the word for small farmers and zamindars was 'Grihapati'. The big zamindars and village chiefs were considered very powerful and strong. They often had control over small farmers. The post of the village chief was often hereditary.

OR

- One means of claiming high status was to identify with a variety of deities. This strategy is best exemplified by the Kushanas (c. first century BCE - first century CE), who ruled over a vast kingdom extending from Central Asia to northwest India. Their history has been reconstructed from inscriptions and textual traditions. The notions of kingship they wished to project are perhaps best evidenced in their coins and sculpture.
- There were many rulers whose social origin was obscure, thus to raise their social status many like Kushanas began to portray themselves as divine. For example, there is a statue of Kanishka in a temple and it is also displayed in the coins they produced. They also adopted grandiose titles like "Devaputra" or sons of God.



- By the fourth century, there is evidence of larger states, including the Gupta Empire. Many of these depended on Samanthalas, men who maintained themselves through local resources including control over land. They offered homage and provided military support to rulers. Powerful Samanthalas could become kings: conversely, weak rulers might find themselves being reduced to the positions of subordination.
- Other ways of claiming higher status were commissioning poet and others to write Prashastis about them, thus immortalising themselves through the words of the poet. Histories of the Gupta rulers have been reconstructed from literature, coins and inscriptions, including Prashastis composed in praise of kings in particular, and patrons in general by poets.
- While historians often attempt to draw factual information from such compositions, those who composed and read them often treasured them as works of poetry rather than as accounts that were literally true. The Prayaga Prashasti (also known as the Allahabad Pillar Inscription) composed in Sanskrit by Harishena, the court poet of Samudragupta, arguably the most powerful of the Gupta rulers (c. fourth century CE), is a case in point.

29. Form and Function

The Mahanavami Dibba is one of the most distinctive structures in the royal centre of Vijayanagara. It is part of the largest enclosure, often referred to as the "king's palace." This area includes two significant platforms: the "audience hall" and the "mahanavami dibba." The entire complex is encircled by high double walls with a street running between them. The audience hall is a high platform with slots for wooden pillars and a staircase leading to the second floor. The closely spaced pillars suggest limited free space, making its exact use unclear.

Structure and Design

The Mahanavami Dibba is located on one of the highest points in the city. It is a massive platform, rising from a base of about 11,000 square feet to a height of 40 feet. Evidence indicates that it once supported a wooden structure. The base of the platform is adorned with intricate relief carvings, depicting various scenes and activities. This platform's elevation and decoration highlight its significance within the royal centre.

Ceremonial Significance

Rituals associated with the Mahanavami Dibba likely coincided with the Mahanavami festival, part of the ten-day Hindu celebration during the autumn months. This festival is known as Dussehra in northern India, Durga Puja in Bengal, and Navaratri or Mahanavami in peninsular India. The Vijayanagara kings used this occasion to display their prestige, power, and suzerainty. Ceremonies included worship of images and the state horse, animal sacrifices, dances, wrestling matches, and processions of decorated horses, elephants, chariots, and soldiers. Ritual presentations were made before the king and his guests by the chief nayakas and subordinate kings. These ceremonies held deep symbolic meanings and culminated with the king inspecting his army and the nayakas' armies in a grand open field ceremony, where the nayakas presented rich gifts and tribute to the king. Despite its grandeur, scholars have questioned whether the existing Mahanavami Dibba was the focal point of these elaborate rituals. The space around the structure appears insufficient for the extensive processions described, leaving some aspects of the platform's use and significance an enduring mystery.

OR

The Royal Centre

The royal centre was located in the south-western part of the Vijayanagara settlement and included over 60 temples. Patronage of these temples and cults was crucial for rulers to establish and legitimize their authority through association with the divinities housed in the shrines. Approximately thirty building complexes identified as palaces were relatively large but not associated with ritual functions. Unlike temples constructed entirely of masonry, the superstructures of these secular buildings were made of perishable materials.

The Mahanavami Dibba

One of the most distinctive structures in the royal centre is the Mahanavami Dibba, a massive platform rising from a base of about 11,000 square feet to a height of 40 feet. Evidence suggests it supported a wooden structure, with the base covered in relief carvings. Rituals associated with the structure likely coincided with the Mahanavami, part of the ten-day Hindu festival during the autumn months, showcasing the Vijayanagara kings' prestige, power, and suzerainty. Ceremonies included worship, animal sacrifices, dances, wrestling matches, processions, and the king's inspection of his army.

Other Buildings in the Royal Centre

The Lotus Mahal is one of the most beautiful buildings in the royal centre, though its exact function remains uncertain. Suggested as a council chamber where the king met his advisers, its name was given by British travelers in the nineteenth century. Another significant structure is the Hazara Rama temple, likely used by the king and his family. While the central shrine's images are missing, the sculpted panels on the walls depicting scenes from the Ramayana remain. Despite the destruction of many structures



during the sacking of Vijayanagara, the nayakas continued the tradition of building palatial structures, many of which have survived.

30. Private letters and autobiographies are important sources of an individual's life and views.

Many of our freedom struggle leaders wrote autobiographies and letters and today they are our great record about them and history too.

The autobiographies and letters tell us the following things about an individual.

- i. Autobiographies and letters throw light on the interests of an individual. Let us take an example, Nehru wrote letters to his daughter Indira describing the events of world history, today it is known as the book, "Glimpses of the World History". These letters show that Nehru had a great interest in history. These letters show also the views of the author. For example, Nehru talks highly of the socialist government of USSR in his autobiography.
- ii. These autobiographies and letters are a good source of information of the social life of those days in India. Dr. Rajendra Prasad has given a vivid description of the village life that he saw as a child in his village.
- iii. Above all these autobiographies and letters are a great source of history too. Nehru in his autobiography has explained in details about the obstinate approach of the Moslem League towards solving the minority problem in India.

These sources were different from the official accounts. This is manifested in the following points:

- i. The official accounts are done by individuals but they work under the guidelines of the government. Thus, views that run against the government remain stifled. In addition, the author would not have the freedom of a focused area. He would be required to write only on topics already defined. However, in autobiographies and letters, one can choose anything of personal interest. Dr Rajendra Prasad gives a vivid description of his school and college days in his autobiography. This is not possible in any government account.
- ii. The autographic letters throw light on the personal life of individual leaders and show these events shaped the thought process of these leaders in future life. Mahatma Gandhi described how he was thrown out of the first class compartment of the train in South Africa because he was not a white man. He describes the struggle inside on how to protest and later how he took to non-violent means of protest.

OR

The Salt Law of 1930, an arbitrary British tax on a basic necessity, proved to be a masterstroke for Gandhiji in transforming the Indian independence movement into a mass uprising. It was a simple, relatable issue that resonated with people from all walks of life. By making salt a symbol of oppression, Gandhiji successfully galvanized public opinion against the British Raj. The Salt March, a 240-mile journey from Sabarmati Ashram to Dandi, was a powerful act of defiance. It captured the imagination of the nation and inspired countless people to participate in the struggle. The march was not merely a physical journey, but a spiritual pilgrimage, uniting people under a common cause.

Gandhiji informed Lord Irwin of his plan on 2nd March 1930. He would lead a group of people from his Ashram at Sabarmati on 12th March 1930 and walk through the villages of Gujarat. On reaching the coastal village of Dandi, he would make salt from seawater thereby breaking the salt act. Gandhiji started the march as planned with 80 of his followers. They were given strict instructions not to resort to any kind of violence. Thousands of people thronged the path from Sabarmati Ashram to Ahmedabad to witness the historic event. At the end of every day, Gandhiji would address thousands of people and attack the government in his speeches. Gandhiji talked to foreign journalists and wrote articles for newspapers on the way. This pushed the Indian independence movement to the forefront of world media. Gandhiji became a household name in the West.

On the morning of 6th April 1930, Gandhiji broke the salt law by making salt. Thousands of people followed suit. Around 60,000 people including Gandhiji himself were arrested by the government. There was widespread civil disobedience carried on by the people. Apart from the salt tax, other unpopular tax laws were being defied like the forest laws, chowkidar tax, land tax, etc. Thousands of women also took part in the Satyagraha. Foreign clothes were boycotted. Liqueur shops were picketed. There were strikes all over.

This movement had below main effects:

- It pushed the Indian freedom struggle into the limelight in Western media.
- It brought a lot of people including women and the depressed classes directly in touch with the freedom movement.
- It showed the power of the non-violent Satyagraha as a tool in fighting imperialism.

Section D

31. i. This excerpt has been taken from the book 'Uttaradhyayana Sutta'. It was written in the Prakrit language.
- ii. To persuade her husband to renounce the world, Kamalavati said the following things:
- a. The worldly treasures cannot make a man feel satisfied. They can also not save anyone.
 - b. A man leaves all things behind after his death.
 - c. Only dhamma (religion) and nothing else, can save a man.



d. A bird does not like its cage. Similarly, a man should not like this world.

e. By renouncing pleasures, a man can become as free as the wind or a bird. He can go wherever he pleases.

iii. The main principles of Jainism are:

a. The entire world is animated. Even stones, rocks, and water have life.

b. No one should cause any injury to anyone. Non-injury to human beings, animals, plants, and insects is the central principle of Jainism.

c. The cycle of birth and rebirth is shaped through Karma. If one has to get rid of the cycle of Karma, he must adopt asceticism and penance.

d. All should take five vows: to abstain from killing or violence, to speak the truth, to avoid stealing, to observe celibacy, and to discard the possession of the property.

32. i. The Padris (fathers) of the Holy Society of Jesus wanted to build a house of prayer i.e. church in the city of Khambhat, in Gujarat.

ii. Akbar issued an exalted mandate. It contained that the dignitaries of the city of Khambhat should not create any hindrance to the making of churches. But they should allow the padris to build a church so that they would follow their own religion.

iii. Theoretically, Muslim rulers were to be guided by the Ulama. The ulama were expected to ensure that they ruled according to the Shari'a.

33. i. Govind Ballabh Pant suggested that to make democracy successful, one should be self disciplined. Individual should care less for personal gain and focus more on collective benefit or for others gain in democracy. So a trait of sacrifice should be present in every citizen and this character of sacrifice can be learned through discipline.

ii. For success of democracy there should not be divided loyalty and it must be centred round the state and citizens should care less for themselves and more for fellow citizens.

iii. This philosophy of democracy suggests that one should be considerate towards other, nothing should be done for personal gain which can harm the interest of other person or large section of people. This philosophy promotes the feeling of people centric benefits instead of individual centric.

Section E

34.

