

SAMPLE QUESTION PAPER - 2

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

- Wajid Ali Shah was the Nawab of _____. [1]
 - Hyderabad
 - Karnataka
 - Bengal
 - Awadh
- Under the Ryotwari system, the lands were surveyed every _____. [1]
 - 20 years
 - 10 years
 - 30 years
 - 40 years

3. Which of the following options indicates the sculpture of **Empty Seat** in the Sanchi Stupa? [1]

- a) Symbol of human attribute b) Decoration of Stupa
- c) Meditation of Buddha d) Good fortune

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



- a) A Kushana coin b) A Yaudheya coin
- c) A Gupta coin d) An Ashokan coin

5. In the eastern regions, intermediate pastoral and fishing castes like the _____ acquired the status of peasants. [1]

- a) Ahirs and Gujars b) Sadgops and Kaivartas
- c) Rayas and Naykas d) Virashaivas and Lingayats

6. Which of the following statements is **correct** regarding Mahanavami Dibba? [1]

- i. It was a high platform with slots for wooden pillars at a dose and regular intervals.
- ii. It was a massive platform located on one of the highest points in the city.
- iii. It was a place where the king met his advisers.

- a) i and ii b) only i
- c) only ii d) All of these

7. **Assertion (A):** According to the composition **The One Lord**, Kabir mentioned that neither Hindus nor Muslims can attain god. [1]

Reason (R): For Kabir, there is only one lord of the world who is called by various names such as Allah, Ram, Karim, etc., by the man.

- 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 a religious figure born in Punjab with the help of the given information. [1]
- He was born in a Hindu merchant family in a village called Nankana Sahib.
 - He advocated a form of nirguna bhakti and rejected external practices of religions.
- a) Guru Gobind Singh b) Baba Farid
- c) Baba Guru Nanak d) Sant Jarnail Singh
Bhindranwale
9. Who among the following had initiated the revolt of 1857? [1]
- a) Sepoys b) Mughal Rulers
- c) Money lender d) Village Panchayat
10. Which of the following options is correct about the water resources of the Vijayanagara Empire? [1]
- a) Embankments were built by Gajapati rulers in Vijayanagara. b) River Kaveri flows in Vijayanagara towards north-easterly direction.
- c) Hiriya Canal was built by the kings of Saluva dynasty. d) Kamalapuram tank's water was conducted through a channel to the Royal Centre.
11. Identify the term from the information given below. [1]
- i. It is a biography of a saint or religious leader.
 - ii. It often lauds the achievements of the saint, sometimes with embellishments.
 - iii. It may not always be strictly factual but serve to inspire and uphold the saint's reputation.
 - iv. It offers insights into the beliefs and values of followers within a specific religious tradition.
- a) Topography b) Biography

c)Hagiography

d)Autobiography

12. The Indian federation is based on the pattern of: [1]

a)Switzerland

b)USA

c)Russia

d)Canada

13. With reference to the terms for family and kin, match Column B with Column A, by using the codes given below. [1]

| Column A | Column B |
|---------------|--------------------------------------|
| a. Kula | 1. Larger network of kinfolk |
| b. Jnati | 2. Families |
| c. Vamsha | 3. Descent traced through the mother |
| d. Matriliney | 4. Lineage |

a)4, 3, 2, 1

b)2, 1, 4, 3

c)3, 1, 4, 2

d)3, 4, 1, 2

14. Who among the following was the first Director General of the Archaeological Survey of India and often called as the Father of Indian Archaeology? [1]

a)G.F. Dales

b)R.E.M. Wheeler

c)Alexander Cunningham

d)John Marshall

15. By _____ Gandhiji become a people's leader. [1]

a)1942

b)1922

c)1916

d)1930

16. Who joined the Union Cabinet as Law Minister after Independence and also served as Chairman of the Drafting Committee? [1]

a)Jawaharlal Nehru

b)Rajendra Prasad

c)Alladi Krishnaswamy Iyer

d)B R Ambedkar

17. Which one of the following statement is NOT appropriate about *Ain-i Akbari*? [1]

a) Its data was uniformly collected from all the provinces.

b) It was sponsored and commissioned by Akbar.

c) It was written by Abul Fazl.

d) It was a gazetteer of the empire.

18. Choose the correct site related to agricultural practices in the Harappan civilization: [1]
Archaeologists have found evidence of a ploughed field with two sets of furrows at right angles to each other at _____.

a) Cholistan (Haryana)

b) Banawali (Haryana)

c) Kalibangan (Rajasthan)

d) Shortughai (Afghanistan)

19. Where did the revolt started in Deccan? [1]

a) Hyderabad

b) Mumbai

c) Boriwalli

d) Supa

20. Identify the person with the help of following information: [1]

- He was a famous engineer, surveyor and cartographer.
- He was appointed the first Surveyor General of India in 1815.

a) R.E.M. Wheeler

b) John Marshall

c) Colin Mackenzie

d) Alexander Greenlaw

21. Shakas who came from Central Asia were regarded by the Brahmanas as: [1]

a) Untouchables

b) Mlechchhas

c) Dasas

d) Aryans

Section B

22. In what ways was the Buddhist theory of a social contract different from the Brahmanical view of the society derived from the Purusha Sukta? [3]

OR

Why do historians analyse familial values & kinship of Mahabharata? Explain.

23. Describe the condition of an average peasant of north India during the seventeenth century. [3]
24. Analyse the impact of the **policy of pacification** on the Paharias, proposed by Augustus Cleveland in 1780. [3]
25. Discuss the religious causes for the Mutiny of 1857. [3]
26. Why were the agricultural tracts incorporated within the fortified area of Vijayanagara? Mention two reasons. [3]
27. How are the burials found from the sites of Harappan Culture different from the Pyramids of Egypt? [3]

OR

Explain why the seals and sealings were used by the Harappans.

Section C

28. From the descriptions of Ibn-Battuta, what glimpse we find about the agricultural economy of the village and trade and commerce of the sub-continent? [8]

OR

Ibn Battuta found Delhi as a city full of exciting opportunities. Support your answer with evidence given by him.

29. Discuss the significance of the Mauryan Empire. [8]

OR

How were the inscriptions of Maurya period deciphered? Explain the limitations of epigraphy.

30. Analyze Gandhi's activities in India during 1930-34. [8]

OR

Explain the ideas expressed by Gandhiji in his address at the time of opening of Banaras Hindu University in February 1916. Did he put his precepts into practice? Give examples.

Section D

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

Buddhism in Practice

This is an excerpt from the Sutta Pitaka, and contains the advice given by the Buddha to a wealthy householder named Sigala:

In five ways should a master look after his servants and employees...by assigning them to work according to their strength, by supplying them with food and wages, by tending them in sickness; by sharing delicacies with them and by granting leave at times...

In five ways should the clansmen look after the needs of samanas (those who have renounced the world) and Brahmanas: by affection in act and speech and mind, by keeping open house to them and supplying their worldly needs.

There are similar instructions to Sigala about how to behave with his parents, teacher, and wife.

- i. From where has this excerpt been taken? In it, who is being advised by the Buddha? (1)
- ii. According to Buddha, how should a master look after his servants and employees in the five ways? (1)
- iii. How should the clansmen look after the needs of Samanas and the Brahmanas? (2)

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

The Chaturvedins (Brahmana versed in the four Vedas) and the outcaste

This is an excerpt from a composition of an Alvar named Tondaradippodi, who was a Brahmana: You (Vishnu) manifestly like those **servants** who express their love for your feet, though they may be born outcastes, more than the Chaturvedins who are strangers and without allegiance to your service.

- i. What do you know about Chaturvedin? (1)
- ii. Who were considered as outsiders? (1)
- iii. What were the main functions of the outcaste? (2)

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

That is very good, Sir - bold words, noble words-

Somnath Lahiri said:

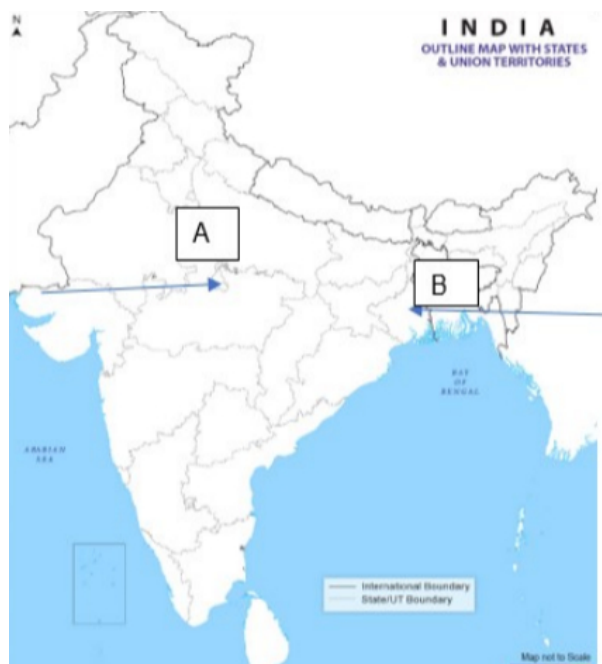
Well, Sir, I must congratulate Pandit Nehru for the fine expression he gave to the spirit of the Indian people when he said that no imposition from the British will be accepted by the Indian people. Imposition would be resented and objected to, he said, and he added that if need be we will walk the valley of struggle. That is very good, Sir - bold words, noble words. But the point is to see when and how are you

going to apply that challenge. Well, Sir, the point is that the imposition is here right now. Not only has the British Plan made any future Constitution.... dependent on a treaty satisfactory to the Britisher but it suggests that for every little difference you will have to run to the Federal Court or dance attendance there in England or to call on the British Prime Minister Clement Attlee or someone else. Not only is it a fact that this Constituent Assembly, whatever plans we may be hatching, but we are also under the shadow of British guns, the British Army, their economic and financial stranglehold-which means that the final power is still in the British hands and the question of power has not yet been finally decided, which means the future is not yet completely in our hands. Not only that, but the statements made by Attlee and others recently have made it clear that if need be, they will even threaten you with division entirely. This means, Sir, there is no freedom in this country. As Sardar Vallabh Bhai Patel put it some days ago, we have freedom only to fight among ourselves. That is the only freedom we have got.... Therefore, our humble suggestion is that is it not a question of getting something by working out this Plan but to declare independence here and now and call upon the Interim Government, call upon the people of India, to stop fratricidal warfare and lookout against its enemy which still has the whip hand, the British Imperialism and go together to fight it and then resolve our claims afterwards when we will be free.

- i. Why did Somnath Lahiri congratulate Pandit Nehru? Explain. (1)
- ii. Explain the intentions of the British in not framing the Constitution beforehand. What did they want? (1)
- iii. Explain the views of Sardar Vallabhbhai Patel on the issue. (2)

Section E

34. i. On the given political map of India, locate and label the following with appropriate symbols: [5]
- a. Amravati - A Stupa
 - b. Rakhigarhi- Indus Valley Site
 - c. Agra-Territory Under the Control of Mughals
- OR
- Vijayanagar- Capital of Vijayanagar empire
- ii. On the same outline map, two places have been marked as A and B as the centers of the Revolt of 1857 Identify them and write their correct names.



Solution
SAMPLE QUESTION PAPER - 2
History (027)
Class XII (2024-25)
Section A

1.
(d) Awadh
Explanation:
Awadh
2.
(c) 30 years
Explanation:
30 years
3.
(c) Meditation of Buddha
Explanation:
Meditation of Buddha
4.
(b) A Yaudheya coin
Explanation:
A Yaudheya coin
5.
(b) Sadgops and Kaivartas
Explanation:
In the eastern regions, intermediate pastoral and fishing castes like the Sadgops and Kaivartas acquired the status of peasants.
6.
(c) only ii
Explanation:
Located on one of the highest points in the city, the “*mahanavami dibba*” is a massive platform rising from a base of about 11,000 sq. ft to a height of 40 ft.
7.
(b) Both A and R are true but R is not the correct explanation of A.
Explanation:
According to Kabir, there is only one lord of the world. The people call him by various names such as Allah, Ram, Karim, Keshava, Hari, and Hazrat. All these names have been given by the man. According to Kabir, neither Hindus nor Muslims can find god as they

are mistaken because if the Hindus kill the goats, the Muslims kill the cows. They waste their lives in disputation.

Both the reason and the assertion are correct and the reason rightly explains the assertion.

8.

(c) Baba Guru Nanak

Explanation:

Baba Guru Nanak (1469-1539) was born in a Hindu merchant family in a village called Nankana Sahib near the river Ravi in the predominantly Muslim Punjab. The message of Baba Guru Nanak is spelt out in his hymns and teachings. These suggest that he advocated a form of nirguna bhakti. He firmly repudiated the external practices of the religions he saw around him.

9. **(a)** Sepoys

Explanation:

Sepoys

10.

(d) Kamalapuram tank's water was conducted through a channel to the Royal Centre.

Explanation:

Kamalapuram tank's water was conducted through a channel to the Royal Centre.

11.

(c) Hagiography

Explanation:

Hagiography is a biography of a saint or religious leader. Hagiographies often praise the saint's achievements, and may not always be literally accurate. They are important because they tell us about the beliefs of the followers of that particular tradition.

12.

(d) Canada

Explanation:

Canada

13.

(b) 2, 1, 4, 3

Explanation:

a. Kula - 2. Families

b. Jnati - 1. Larger network of kinfolk

c. Vamsha - 4. Lineage

d. Matriliney - 3. Descent traced through the mother

14.

(c) Alexander Cunningham

Explanation:

Alexander Cunningham

15.

(b) 1922

Explanation:

By 1922, Gandhiji had transformed Indian nationalism and emerged as people's leader. Many of them venerated Gandhiji and referred him as "Mahatma".

16.

(d) B R Ambedkar

Explanation:

B R Ambedkar

17. **(a)** Its data was uniformly collected from all the provinces.

Explanation:

Another limitation of the Ain is the somewhat skewed nature of the quantitative data. Data were **not collected uniformly** from all provinces.

18.

(c) Kalibangan (Rajasthan)

Explanation:

Archaeologists have also found evidence of a ploughed field at Kalibangan (Rajasthan), associated with Early Harappan levels. The field had two sets of furrows at right angles to each other, suggesting that two different crops were grown together.

19.

(d) Supa

Explanation:

Supa

20.

(c) Colin Mackenzie

Explanation:

Colin Mackenzie

21.

(b) Mlechchhas

Explanation:

Rulers such as the Shakas who came from Central Asia were regarded as **mlechchhas** barbarians or outsiders by the Brahmanas.

Section B

22. i. According to the Brahmins, society was based on the four-fold caste system. The Brahmins ranked at the top of the social order and the Sudras and untouchables at the

bottom. They followed texts like Manusmriti etc.

- ii. This division was divinely ordained as the four social categories were supposed to have come from the body of Purusha. brahmanas from the head, kshatriya from arms, vaishyas from thigh and Sudras from the foot. This division could not be changed nor the position of the Brahmins or Kshatriyas challenged.
- iii. . According to Sutta Pitaka, humans initially lived in a state of contentment, happy with their lot and taking from nature only what they needed.
- iv. Sutta Pitaka suggested that originally human beings did not have fully evolved bodily forms nor were the world of plants fully developed .all things lived in an idyllic state of peace.

OR

Historians analyze the familial values and kinship in the Mahabharata for several reasons:

- The Mahabharata provides detailed accounts of elite families, such as the Kuru dynasty. This helps historians understand the lifestyles, values, and power dynamics within these influential families.
- By examining the relationships and interactions among characters, historians can infer the familial structures and values of ordinary people in ancient society.
- The epic explores various attitudes towards family and kinship, such as loyalty, duty, and conflict.
- The Mahabharata reflects the thoughts and beliefs of its characters, providing historians with insights into the mindset and values of ancient Indian society.
- The actions of characters in the Mahabharata are often driven by their values and beliefs. Understanding these motivations helps historians see how values influence behaviour and decision-making.
- The epic shows how certain actions and events lead to changes in attitudes and relationships. This helps historians trace the evolution of social norms and values over time.
- The Mahabharata depicts various social relationships and hierarchies, offering a window into the social structure and interactions within ancient Indian society.
- The epic emphasizes the importance of patrilineal succession, where inheritance and lineage are traced through the male line.
- The Mahabharata provides insights into the roles and statuses of men and women, highlighting gender dynamics and societal expectations.

23. Following were the conditions of an average peasant of north India during the 17th century:

- i. The average peasant hardly had more than a pair of bullocks and two ploughs however most of the peasants had even less. In Gujarat peasants possessing about six acres of

land were considered as affluent.

- ii. Lands of peasants were bought and sold in the same way as the lands of other property owners.
- iii. They were victims in the hands of powerful Mandals. The corrupt Mandals also made their life hard by defrauding the accounts which increased the burden on the small cultivators.

According to the sources of the 17th century, there were two kinds of peasants:

- a. **Khud-Kashta:** The khud-Kashta were residents of the village in which they had their own plots of land.
- b. **Pahi-Kashta:** The pahi-Kashta were non-resident cultivators who belonged to some other village but cultivated lands elsewhere on a contractual basis. People became pahi-Kashta either out of choice or out of compulsion.

The overall condition of an average peasant of north India during the 17th century was very ordinary. They had to face economic distress after a famine.

24. The policies adopted by the British towards the Paharias were:

- i. The British embarked on the brutal policy of extermination in the 1770s, hunting the Paharias down and slaughtering them.
- ii. The Collector of Bhagalpur, Augustus Cleveland, proposed a pacification policy in the 1780s.
- iii. Paharia chiefs received an annual allowance and were held responsible for their men's behaviour.
- iv. They were responsible for maintaining order in their localities and discipline among their own people.
- v. Several Paharia chiefs refused the allowances and those who accepted lost authority within the community.
- vi. Being in the pay of the colonial government they were considered stipendiary Chiefs.
- vii. The Paharias hid deep within the mountains.

25. India with a diverse religion has a very complex system. People thought that it was systematically destroyed by the British to cement their position. There are various religious causes present for the revolt of 1857. The religious causes for the Revolt are as follows:

- 1. Immediate cause: It was rumoured that the new cartridge used contains pig and cow fat which put both the Hindus and Muslims sepoys in jeopardy of religious loss.
- 2. Reforms by Company: Many Indians believed that the reforms made by British was a blow to the Indian beliefs and rituals. Important of such reforms were prevention of sati system, widow remarriage, etc.

3. Activities of Christian Missionaries: The spread of Christian missionaries and their working culture were suspicious to the Indians. They thought missionaries try to convert them into Christian.

Thus, the people plunged in rebellion against the foreign rule.

26. Reasons for the fortification of agricultural tracts of Vijayanagara:

- i. In the medieval period, sieges were laid to starve the defending armies into submission. These sieges lasted for many months or many years. So the rulers of Vijayanagara adopted an elaborate strategy to protect the agricultural belt and large granaries.
 - ii. This fortification also saved crops from animals etc.
27. The pyramids of Egypt were the royal burials, while the burials of Harappan are concerned with the common people. Harappan did not bury precious things with the dead, but the Egyptian did so.

OR

- i. **Purpose of Seals and Sealings:** They were used to facilitate long distance communication.
- ii. **Securing Goods:** On the mouth of a bag of goods, which is tied with a rope, and on the knot was affixed some wet clay on which one or more seals were pressed, leaving an impression.
- iii. **Tamper Evidence:** If the bag reaches with sealing intact, it means, it has not been tampered with.
- iv. **Sender's Identity:** The sealing conveyed the identity of the sender.

Section C

28. Ibn-Battuta had no interest in describing the prosperity of the cities. But historians have used his description to argue that the prosperity of the cities depended on the agricultural economy of the villages. According to Ibn-Battuta, Indian agriculture was quite productive. Its reason was the fertility of the land. It was easy for the farmers to grow two crops in a year. Ibn-Battuta also saw that the sub-continent was part of a global network of communication. The Indian goods were in great demand in Central and South-East Asia. It was profitable to both artisans and merchants. There was a great demand in India for cotton cloths, soft muslin, silk brocade, and satin. Ibn-Battuta tells us that some kinds of muslin were so costly that only the rich could afford to buy them.
- In other words, the cities of the sub-continent provided exciting opportunities to those who had the necessary drive, skill, and resources. All the cities had colourful markets having a wide variety of goods. The bazaars were the main places of economic transactions. They were also the hub of social and cultural activities. In fact, the sub-continent was well-integrated with inter-Asian networks at trade and commerce.

OR

Ibn Battuta arrived at Delhi in the 14th century. His description regarding Indian cities was very informative and helpful to understand the lifestyle of Indians.

He described Indian cities in the following ways:

- i. Indian cities were densely populated and prosperous although sometimes these were affected by the wars.
 - ii. Most cities had crowded streets and bright colourful markets with a wide variety of commodities. Bazars were decorated colourfully with different commodities which people brought for their day to day use. There were several religious places within the periphery of Bazaars especially in the middle which were played not only the religious role but also the cultural hub.spaces were especially marked for the performances of the artists on special occasions like dances, music, singing etc.
 - iii. Delhi with its vast population became the largest city in India. Daulatabad was no less, easily rivalled Delhi in size. After Delhi, Daulatabad was one of the biggest and crowded cities established by Tuglaqs.
 - iv. The rampart around the city was widely expanded. Inside the rampart, there were houses for the night sentry, gatekeepers and storehouses.
 - v. The lower part of the rampart was built of stone and the upper part was of bricks. It had many towers.
 - vi. There were twenty-eight gates in Delhi, which were called as 'Darwaza'. Of these gates, Budaun Darwaza, Mandi Darwaza, Gul Darwaza were very famous.
 - vii. The markets and bazaars of Indian cities were the places of economic transactions and social and cultural activities. Most of the bazaars had a masjid and a temple. These places also had fixed spaces for public performances by dancers, musicians and singers.
 - viii. Ibn Battuta found that many towns derived their wealth and prosperity through the appropriation of surplus from villages.
29. When historians began reconstructing early Indian history in the nineteenth century, the emergence of the Mauryan Empire was regarded as a major landmark. The significance of the Mauryan empire was:
- i. India was then under colonial rule and was the part of the British empire. Nineteenth and early twentieth-century Indian historians found the possibility that there was an empire in early India both challenging and exciting.
 - ii. Some of the archaeological finds associated with the Mauryas, including stone sculpture, were considered to be examples of the spectacular art typical of empires. Many of these historians found the message on Asokan inscriptions very different from that of most other rulers, suggesting that Asoka was more powerful and industrious, as also more humble than later rulers who adopted grandiose titles.
 - iii. Nationalist leaders in the twentieth century regarded him as an inspiring figure.

- iv. Ashoka also tried to hold his empire together by propagating dhamma, the principles of which, as we have seen, were simple and virtually universally applicable. This includes respect towards elders, generosity towards Brahmanas and those who renounced world life, treating slaves and servants kindly and respect for religions and traditions other than one's own.
- v. The Mauryan Empire lasted for about 150 years, which is not a very long time in the vast span of the history of the subcontinent. The empire did not encompass the entire subcontinent. And even within the frontiers of the empire, control was not uniform. By the second century BCE, new chiefdoms and kingdoms emerged in several parts of the subcontinent.

OR

The Mauryan Empire's history can be understood in part through literature and inscriptions. James Prinsep cracked the Ashokan Rock Edicts in 1837. The writings that were carved into rocks and pillars are known as "rock edicts" or "pillar edicts." These edicts were posted in all the most prominent locations, including busy thoroughfares, regions close to towns, and holy sites, in order to draw attention.

These orders were frequently written in the Prakrit script and language. Kharosthi was the preferred writing system in the northwest, while Greek and Aramaic were used in the far west.

The limitations of Inscriptional Evidence:

- i. **Faint Engravings:** Occasionally, engravings are very faint, making the text difficult to read.
- ii. **Damaged Writings:** Some inscriptions are damaged, leading to missing or broken words and hindering understanding.
- iii. **Contextual Meaning:** The true meaning is difficult to interpret as inscriptions may refer to specific situations or periods.
- iv. **Numerous Inscriptions:** Thousands of inscriptions have been found, but not all can be understood or translated.
- v. **Undiscovered Inscriptions:** More inscriptions might exist and have yet to be found.
- vi. **Limited Topics:** Inscriptions often omit contemporary political and economic issues, such as agriculture or daily life, focusing instead on noteworthy events.
- vii. **Different views:** The inscriptions reflect the views of those who ordered them, necessitating careful examination to uncover the ultimate truth.

30. 1930: The Salt March and Civil Disobedience

- o **March 12, 1930: Salt March:** Gandhi's strategic choice to target the salt monopoly highlighted British oppression and mobilized widespread discontent among Indians.

- **1930-1934: Non-Cooperation:** Besides the Salt March, various forms of protest erupted across India, including breaches of colonial forest laws, strikes by factory workers, boycotts by lawyers, and student demonstrations.
- **March-May 1930: Police Reports:** Secret police reports documented Gandhi's progress during the Salt March, noting his speeches urging officials to join the freedom struggle and the growing support from villagers of all castes.

1930-31: Negotiations and the Gandhi-Irwin Pact

- **November 1930: Round Table Conferences:** The British government convened conferences in London to address Indian demands, but Gandhi's absence from the first meeting and challenges to Congress's representation complicated proceedings.
- **January-February 1931: Gandhi-Irwin Pact:** Gandhi's negotiations with Viceroy Lord Irwin led to the pact, calling off civil disobedience, releasing prisoners, and allowing salt manufacture along the coast. However, it fell short of securing a commitment to Indian independence.

1931-34: Resumption of Civil Disobedience and Challenges

- **Later part of 1931: Second Round Table Conference:** Gandhi's representation at the conference faced challenges from the Muslim League, Princes, and B.R. Ambedkar, questioning Congress's claim to represent all of India.
- **1931-1934: Resumption of Civil Disobedience:** Inconclusive outcomes led Gandhi to resume civil disobedience upon returning to India, despite the new Viceroy Lord Willingdon's unsympathetic stance.
- **1931-1934: Challenges and Criticism:** Willingdon's private correspondence revealed skepticism towards Gandhi's motivations and criticism from various quarters, including the American press.

Overall Impact and Legacy

- **1930: Global Attention:** The Salt March brought Gandhi to international prominence, drawing attention to India's struggle for independence.
- **1930: Women's Participation:** The march saw significant participation from women, challenging traditional gender roles in nationalist movements.
- **1931-1934: Shift in British Attitudes:** The Salt March forced the British to recognize the inevitability of Indian self-governance, leading to attempts at negotiation and accommodation.

OR

As per the advice of Gopal Krishna Gokhale, Gandhiji spent about a year travelling around the various parts of India in order to know about the India masses. The first major public appearance of Gandhiji was at the opening of the Banaras Hindu University in February 1916. Gandhiji felt that it was very bad that there was no mention of poor

labourers in the speeches of the dignitaries. Therefore, while speaking on the occasion, he criticised the elite for it. While expressing his views he said that the opening of Banaras Hindu University was 'certainly a most gorgeous show' but the ever increasing economic rift between the richly bedecked noblemen present there and the 'millions of the poor Indians' who were not present was really a matter of worry for him. Gandhiji said, "there is no salvation for India unless you strip yourself of this jewellery and hold it in trust for your countrymen in India." He further said, "there can be no spirit of self-government about us, if we take away or allow others to take away from the peasants almost the whole of the results of their labour. Our salvation can only come through the farmer. Neither the lawyers nor the doctors, nor the rich landlords are going to secure it." It is worth mentioning that the opening of the Banaras Hindu University was an occasion for celebration because this nationalist university was founded by Indian money and Indian efforts. But Gandhiji in place of adopting a tone of self congratulation, wanted to remind those present of peasants and workers who thought of forming the majority of Indian population and were not present there as audience. Thus, the speech of Gandhiji at Banaras in February 1916 was an indicative of the fact that the Indian nationalism was a creation of elite such as lawyers, doctors and landlords. Besides it was also the first public announcement of the desire of Gandhiji that he wanted to make Indian nationalism more properly representative of the Indian people as a whole.

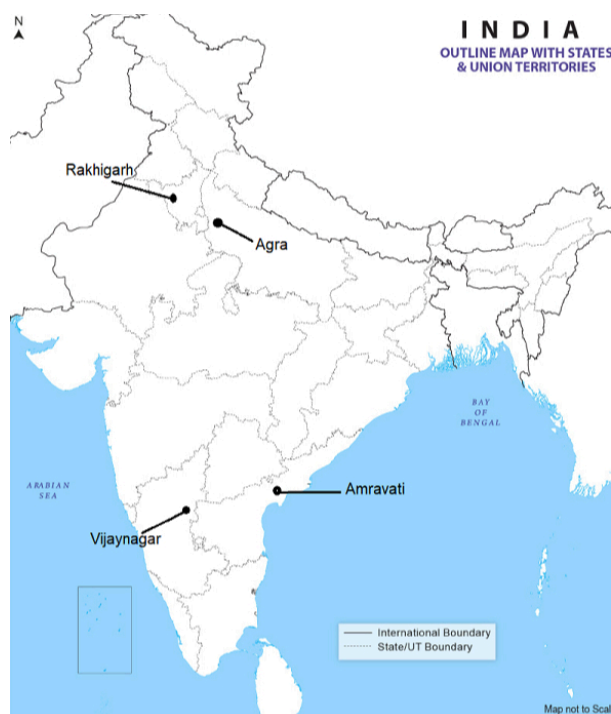
Section D

31. i. This excerpt has been taken from 'Sutta Pitaka\ Herein the Buddha is giving advice to Sigala, a wealthy householder.
- ii. According to Buddha, a master should look after his servants and employees in the following five manners:
- a. By assigning them to work according to their capacity and strength
 - b. By supplying them with food and wages
 - c. By serving them during their sickness
 - d. By sharing delicacies with them
 - e. By granting leave at times
- iii. The clansmen should look after the needs of Samanas (those who have renounced the world i.e. tyagis) and Brahmanas in the following manner:
- a. By showing love in acts
 - b. By showing affection in speech
 - c. By showing regard in mind
 - d. By keeping the doors open for them
 - e. By fulfilling their worldly needs

32. i. The Chaturvedins were the Brahmanas who had a good knowledge of four Vedas. They interpret and preached the knowledge and told people to follow Hinduism.
- ii. Those who were engaged in low or polluted work were known as outcastes. These people do all the dirty works and not entitled to enter society.
- iii. The main functions of the outcastes were the dirty works like sweeping or disposed of dead bodies after a funeral. They lived outside the society and others saw them as unfit for civilization.
33. i. Jawaharlal Nehru said that no imposition from the British will be accepted by the Indian people. Any imposition would be resented and objected to. If any need arises then we will walk the valley of struggle. That is why Somnath Lahiri congratulated Pandit Nehru.
- ii. British wanted to divide the country by dividing the people. They wanted to keep India as its slave indirectly even after independence and it should remain under their shadow. That is why the British were not framing the Constitution in hand. If they could have done then the country's constitutional problem could have solved earlier which they did not want to do so.
- iii. Sardar Patel said that we have freedom only to fight among ourselves. That is the only freedom we have got. Therefore, our humble suggestion is that it is not a question of getting something by working out this plan but to declare independence here and now and call upon the interim government and Indian people to stop fratricidal warfare and lookout against its enemy which still has the whip in hand, the British imperialism and go together to fight it and then resolve our claim afterwards when we will be free.

Section E

34. i.



- ii. A - Jhansi
B - Calcutta