

CLASS-XII (2022-23)
SAMPLE QUESTION PAPER - 1
HISTORY (027)

Time Allowed:3hrs

Max. Marks: 80

General Instructions:

(i) Question paper comprises five Sections – A, B, C, D and E. There are 34 questions in the question paper. All questions are compulsory.

(ii) **Section A** – Question 1 to 21 are MCQs of 1 mark each.

(iii) **Section B** – Question no. 22 to 27 are Short Answer Type Questions, carrying 3 marks each. Answer to each question should not exceed 60-80 words.

(iv) **Section C** - Question no 28 to 30 are Long Answer Type Questions, carrying 8 marks each. Answer to each question should not exceed 300-350 words

(v) **Section D** – Question no.31 to 33 are Source based questions with three sub questions and are of 4 marks each

(vi) **Section-E** - Question no. 34 is Map based, carrying 5 marks that includes the identification and location of significant test items. Attach the map with the answer book.

(vii) There is no overall choice in the question paper. However, an internal choice has been provided in few questions. Only one of the choices in such questions have to be attempted.

(viii) In addition to this, separate instructions are given with each section and question, wherever necessary.

Section A

1. Match the following:

[1]

List I	List II
(a) The world is transient.	(i) Self-punishment
(b) The world is soulless.	(ii) Anatta
(c) The world is full of sorrow.	(iii) Anicca
(d) The path of moderation.	(iv) Dukkha

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

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

2. Who is the author of the book **The First War of Independence**?

[1]

a) S. N. Sen

b) Syed Ahmad Khan

c) R. C. Mazumdar

d) Veer Savarkdar

3. What is the meaning of the term Taluq?

[1]

a) Identity of Villagers

b) Measurement of revenue

c) Profit from Investment

d) A territorial unit

4. Identify the given image from the following options:

[1]



a) Bronze image depicting women playing music

b) Bronze image of Karaikkal Ammaiya

c) Bronze image Buddhist goddess, Marichi

d) Bronze image of Nataraja, the dancer

5. Identify the Greek historian with the help of the following information:

[1]

- o He was the Greek ambassador to the court of Chandragupta Maurya.
- o He had mentioned a committee with six subcommittees for coordinating military activity in Mauryan Empire.

a) Posidonius

b) Herodotus

c) Theopompus

d) Megasthenes

6. Which Indo-Persian term is used for denoting a peasant?

[1]

a) Muzarian

b) Ryot

c) Majur

d) Kasta

7. Which of these French travellers came to the subcontinent during 17th century?

[1]

a) Francois Bernier

b) Abul Fazl

c) Ibn-Battuta

d) Al-Biruni

8. Who established Vijayanagara Kingdom?

[1]

a) Krishadeva Raya

b) Hasan Gangu

c) Prantak I

d) Harihara and Bukka

9. **Assertion (A):** The chariot streets are a distinctive element of the temple complexes. [1]
Reason (R): Chariot streets extended from the temple gopuram at a right angle. These streets were bordered with pillared pavilions.

- 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. Complete the following with the correct option: [1]
 Ottoman : Turkey, Safavid : _____.

- a) Indonesia b) Iraq
 c) Iran d) India

11. Match the following: [1]

(i) Nirguna	(a) sound
(ii) Alakh	(b) with attributes
(iii) Shabda	(c) the unseen
(iv) Saguna	(d) without attributes

Choose the correct option.

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

12. **Assertion (A):** Bhima's marriage with Hidimba is considered a unique example of Polyandry. [1]
Reason(R): Hidimba belonged to the rakshasa class and Bhima belonged to the Kshatriya class.

- 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.

13. Consider the following statements regarding the importance of industries and the location of the Harappan site Lothal. [1]

- i. Metallurgical processes were done.
 ii. Famous for the making of beads and trade port.
 iii. Industries produced handlooms.
 iv. Ship-building industries were located.

Which of the above are correct reasons for the importance of the Lothal site?

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

14. Consider the following events. [1]
- Quit India movement.
 - Civil disobedience movement.
 - Second round table conference.
 - Simon commission.
- The correct chronological order of these events is.
- iii, ii, i, iv
 - i, iii, iv, ii
 - iv, ii, iii, i
 - iii, iv, i, ii
15. In which of the following schedule of the Indian Constitution have mentioned the scheduled languages of India? [1]
- Fourth
 - One
 - Eighth
 - Ninth
16. "Swastika" symbol is of [1]
- Tamilian origin
 - Sangam origin
 - Indus Valley origin
 - Hindu origin
17. Commissioner of Guntur (Andhra Pradesh) visited Amravati in [1]
- 1850 C.E
 - 1852 C.E
 - 1860 C.E
 - 1854 C.E
18. In which year was the system of sati abolished? [1]
- 1929
 - 1825**
 - 1833
 - 1826
19. Who among the following was the Constitutional Advisor of the Constituent Assembly? [1]
- Sir B.N. Rau
 - K.M. Munshi
 - Jawaharlal Nehru
 - Dr. B.R. Ambedkar
20. In which type of marriage does a woman have several husbands? [1]
- Exogamy
 - Polygyny
 - Endogamy
 - Polyandry
21. In which year the Manchester Cotton Company formed in Britain? [1]
- 1859
 - 1857

c) 1858

d) 1860

Section B

22. Why did women in Rajasthan, Gujarat and Maharashtra record petitions to the village panchayat seeking redress and justice? Explain. [3]

23. What were the duties of the Chandalas in the society having the Varna system? [3]

OR

Explain the meaning of the term Vajapeya.

24. Give any two drawbacks of the ryotwari system of revenue introduced in the Bombay Deccan in 1920. [3]

25. Give a brief description of Lotus Mahal, situated in the Royal Centre in the Vijayanagara empire. [3]

26. Explain the exclusive features of the craft production in Chanhudaro. [3]

OR

Describe briefly how seals of Harappan period help in reconstructing their religious beliefs.

27. Discuss the general causes for the Revolt of 1857. [3]

Section C

28. State the features of Mahajanapadas. How did Mugadha become the powerful Mahajanapada? Explain. [8]

OR

Discuss the development of new technologies in agriculture in the Indian sub-continent from the 6th century BCE to 400 A.D.

29. Describe Bernier's description of land ownership in India and also describe its influence on Western theorists from the 18th century onwards. [8]

OR

How was the Mughal Empire viewed by Francois Bernier? Do Mughal government documents justify it?

30. Discuss the programmes and objectives of the Non-Cooperation Movement. What is the importance of the movement? [8]

OR

What do private letters and autobiographies tell us about an individual? How are these sources different from official accounts?

Section D

31. Read the text carefully and answer the questions: [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) This excerpt has been taken from Sutta Pitaka. What is the significance of Sutta Pitaka?
- (ii) According to Buddha, how should a master look after his servants and employees in the five ways?
- (iii) How should the clansmen look after the needs of *Samanas* and the Brahmanas?

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

Shastras or devotion?

This is a verse composed by Appar, a saint: O rogues who quote the law books, Of what use are your gotra and kula? Just bow to Marperu's lord (Shiva who resides in Marperu, in Thanjavur, Tamil Nadu) as your sole refuge.

- (i) Appar was a follower of which bhakti tradition?
- (ii) Name the book in which his teachings were compiled.
- (iii) What are the similarities between Appar and Tondaradippodi towards Brahamans?

33. **Read the text carefully and answer the questions:** [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) What did Govind Ballabh Pant emphasize for the success of democracy?
- (ii) In what context was the above comment made?
- (iii) How does G.B. Pant define the attributes of a loyal citizen?

Section E

34. i. On the given political outline map of India, locate and label the following: [5]

- a. Topra, Pillar inscription
- b. Delhi, a Mughal territory
- c. Bardoli, a centre of National Movement.

OR

Magadha, a Mahajanapada

- ii. On the same outline map, two places have been marked as A and B which are Mature Harappan sites.

Identify them and write their correct names.



SOLUTION

Section A

1. **(d)** (a) - (iii), (b) - (ii), (c) - (iv), (d) - (i)
Explanation: (a) - (iii), (b) - (ii), (c) - (iv), (d) - (i)
2. **(d)** Veer Savarkdar
Explanation: Veer Savarkdar
3. **(d)** A territorial unit
Explanation: The territorial unit under the Mughals
4. **(b)** Bronze image of Karaikkal Ammaiyar
Explanation: Bronze image of Karaikkal Ammaiyar
5. **(d)** Megasthenes
Explanation: Megasthenes
6. **(a)** Muzarian
Explanation: This term was used in Indo Persian sources.
7. **(a)** Francois Bernier
Explanation: Francois Bernier
8. **(d)** Harihara and Bukka
Explanation: Harihara and Bukka
9. **(c)** A is true but R is false.
Explanation: A characteristic feature of the temple complexes is the **chariot streets** that extended from the temple *gopuram* in a **straight line**. These streets were paved with stone slabs and lined with pillared pavilions in which merchants set up their shops.
The assertion is correct but the reason is incorrect.
10. **(c)** Iran
Explanation: Iran
11. **(a)** i - d, ii - c, iii - a, iv - b
Explanation: i - d, ii - c, iii - a, iv - b
nirguna: without attributes
alakh: the unseen
shabda: sound
saguna: with attributes
12. **(d)** A is false but R is true.
Explanation: Polyandry is the practice of a woman having several husbands (e.g. Draupadi's marrying Pandavas) and **Exogamy** refers to marriage outside the unit. Here, Hidimba belonged to the rakshasa class and Bhima belonged to the Kshatriya class. Hence, their marriage and conjugal life is a unique example of **Exogamy**.
The assertion is incorrect but the reason is correct.
13. **(d)** i and ii
Explanation: Lothal had bead making and metallurgy industries.
14. **(c)** iv, ii, iii, i
Explanation: Simon commission - 1928
Civil disobedience movement - 1930

Second round table conference - 1931

Quit India movement - 1942

15. (c) Eighth

Explanation: Eighth

16. (c) Indus Valley origin

Explanation: "Swastika" symbol is of Indus Valley origin

17. (d) 1854 C.E

Explanation: 1854 C.E

18. (a) 1929

Explanation: 1929

19. (a) Sir B.N. Rau

Explanation: Sir B.N. Rau

20. (d) Polyandry

Explanation: **Polyandry** is the practice of a woman having several husbands. In the Mahabharata is Draupadi's marriage with the Pandavas is an instance of polyandry.

21. (a) 1859

Explanation: Manchester Cotton Company was formed in 1859.

Section B

22. Women in Rajasthan, Gujarat, and Maharashtra recorded petitions to the village panchayat seeking redress and justice. Wives protested against the infidelity of their husbands or the neglect of the wife and the children by the male head of the household, the "Grihasthi" while male infidelity was not always punished, the state and superior caste groups did intervene when it came to ensuring that the family was adequately provided for. In most of the cases, when women petitioned to the panchayat, their names were excluded from the records. The petitioner was referred to as the mother, sister or wife of the male head of the household.

23. We find the list enshrining duties of the Chandalas. In accordance with it:

i. The Chandalas had to live outside the village.

ii. They used the discarded utensils and wore clothes of the dead. They also wore ornaments of iron.

iii. They could not walk about in the village and cities at night.

iv. They had to dispose of the bodies of those who had no relatives. They also served as the executioners.

In fact, the Chandalas were treated like the untouchables. They performed degrading activities like handling corpses and dead animals. They were placed at the very bottom of the hierarchy. Their touch was considered as polluting by those who claimed themselves to be pure and at the top of the social order.

OR

Vajapeya was a type of yajna performed by the king. The yajna was related to the chariot race, in which the royal chariot was made to win the race against his kinsmen.

24. The revenue system that was introduced in the Bombay Deccan came to be known as the **ryotwari settlement**. Under this system the average income from different types of soil was estimated, the revenue-paying capacity of the ryot was assessed and a proportion of it fixed as the share of the state. The lands were resurveyed and so revenue demand was no longer permanent.

Its two drawbacks were:

- i. The revenue that was demanded was so high that in many places peasants deserted their villages and migrated to new regions.
- ii. In areas of poor soil and fluctuating rainfall, the problem was particularly acute. When rains failed and harvests were poor, peasants found it impossible to pay the revenue.
- iii. When someone failed to pay, his crops were seized and a fine was imposed on the whole village.

25. **Lotus Mahal of Hampi:** One of the most beautiful buildings in the Royal Centre is the Lotus Mahal, so named by British travellers in the nineteenth century. While the name is certainly romantic, historians are not quite sure what the building was used for. One suggestion found in a map drawn by Mackenzie is that it may have been a council chamber, a place where the king met his advisers. While most temples were located in the sacred centre, there were several in the Royal Centre as well.

26. Chanhudaro the area was exclusively devoted to craft production. Its features are as follows:

- i. The main craft productions included bead-making, shell-cutting, metal-working, seal-making, and weight-making.
- ii. Some beads were made of two or more stones. The shapes were of different types, e.g. dice cylindrical, spherical, barrel-shaped, etc.
- iii. Different techniques were applied in making beads. Steatite was a very soft stone and could be easily moulded. But how the steatite microbead was made remains a surprise for the archaeologists.
- iv. The red colour of carnelian was obtained by firing the raw material. Grinding, polishing and drilling completed the full process.
- v. Specialised drills have been found at Chanhudaro, Lothal and Dholavira.

OR

Giving archaeological interpretation to reconstruct religious practices of Harappan civilisation was not easy. The important facts to reconstruct the religious belief of the Harappan period are as follows:

- i. Archaeologists thought that certain objects which seemed unusual or unfamiliar may have had a religious significance.
- ii. These included terracotta figurines of women, heavily jewelled with elaborate head dresses. These were regarded as mother Goddesses.
- iii. Rare stone statuary of men seated with one hand on the knee was regarded as 'priest king'.
- iv. Other structures found in Harappan Civilisation, like the great bath and fire altars found at Kalibangan and Lothal also were taken as significant for ritual practices.
- v. Mythical creatures like unicorn, figure seated cross-legged in yogic posture, sometimes surrounded by animals, regarded as 'proto-shiva' were all examples of Hindu religion. Conical stone objects were classified as 'lingas'.
- vi. Thus, reconstructing religious practices was not easy for the archaeologists.

27. **The following were the main reasons for the Revolt of 1857:**

- i. Many Indians had turned against the British because of the policy of Lapse initiated by Lord Dalhousie.

- ii. The British considered India as a market for raw material to factories in England. So they made many efforts to destroy the Indian trade and industry. It increased poverty in the country and therefore people started despising British rule.
- iii. The Indian sepoys had a feeling of discontentment against the imperial rule. They got low salaries as compared to the British soldiers and were also maltreated. They could not bear this insult for long.
- iv. In 1856, the soldiers were given the new 'Enfield' Rifles. The cartridges of these rifles were coated with the fat of cows and pigs. So the Indian soldiers refused to accept and use these cartridges. Slowly and steadily this incident led to the emergence of the Revolt of 1857.

Section C

28. **The main features of the Mahajanapadas are as follows:**

- i. Most of the Mahajanapadas were ruled by a king. But a group of people ruled those states which were known as Republics. Every person in this group was called a king. Lord Mahavira and Lord Buddha had a relation with this Republics. Like the Republics of Vajji, in some other states, the king and the people had a collective control over the economic resources.
- ii. Every Mahajanapada had its own capital and was often surrounded by a fort. The fortification of the capital was needed for the maintenance of its border forces and economic resources for the officials.
- iii. Approximately in the 6th century B.C.E. the Brahmans started composing a religious book in Sanskrit called Dharmashastras. In it, the rules were determined for all social sections including the king. It was also expected that all the rulers should be Kshatriyas.
- iv. The main job of the rulers was to collect tax from the farmers, merchants, and craftsmen. They also accepted offerings.
 - v. It was legitimate to attack the neighbouring countries to raise money from them.
- vi. Slowly and steadily, some states started keeping their regular armed forces and other officials whereas other states were still dependent on assistant armies. The soldiers were often recruited from the farmers.

Magadha becomes a powerful Mahajanpada because Magadha had fertile lands which led to an increase in agricultural activities. It also had deposits of iron ore which helped in making weapons and agricultural implements. The Ganga and its tributaries provided a means of cheap and convenient communication. The earliest rulers of Magadha such as Bimbisara and Ajatsatru were ambitious and greatly expanded the territories of their kingdoms.

OR

Following are the development of new technologies in agriculture in the Indian sub-continent from the 6th century BCE to 400 A.D:

- i. Agriculture in the subcontinent has a long and richly diverse history, evident in the archaeological record. From the sixth century BCE, we can trace certain developments that had a long-term significance in some parts of the subcontinent. One was the growing spread of plough agriculture in fertile alluvial river valleys such as those of the Ganga and the Kaveri.
- ii. The iron-tipped ploughshare, in particular, led to a growth in productivity as it allowed the farmer to turn the soil very effectively.

- iii. The production of paddy was dramatically increased by the introduction of transplantation in some parts of the Ganga Valley. Transplantation is a process used for paddy cultivation in areas where water is plentifully available. Here, seeds are the first broadcast; when the saplings have grown they are transplanted in waterlogged fields. This ensures the survival of many more plants and higher yields.
 - iv. During the first millennium, CE plough agriculture spread to other parts of the subcontinent as well. It is, however, important to remember that plough agriculture was not uniformly or automatically beneficial. It was not suited to hilly terrains and was most effective in alluvial soils.
 - v. Another strategy adopted to increase agricultural production was the use of irrigation, using wells and tanks, and less commonly, canals. Construction was organised by communities as well as by individuals. The latter, usually powerful men including kings often recorded such activities in inscriptions.
 - vi. Historians had tried to find out some new aspects of agricultural technology through tools and texts. For instance, in some cases, archaeologists find iron agricultural tools in an excavations-an obvious indication that new technologies were being adopted. But what about transplantation? Here historians depend on vivid descriptions of agricultural activities in Buddhist texts.
29. 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.
- 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.

Its Influence on Western theorists from 18th century onwards:

- i. The French philosopher Montesquieu 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 the private property was non-existent.
- ii. This idea was further developed as the concept of the Asiatic mode of Production by Karl- Marx in the nineteenth century.
- iii. He argued that in India and other Asian countries before colonialism surplus was appropriated by the state.
- iv. This led to the emergence of a society that was composed of a large number of autonomous and internally egalitarian village communities.

The imperial court presided over these village communities respecting their autonomy as long as the flow of surplus was unimpeded. This was regarded as a stagnant system.

- v. Then Rural society was characterized by considerable social and economic differentiation. At one end there were big landlords, who enjoyed ample of a right relating to ownership of land and others were landless labourers. And between these two sections was bog peasant who used to hire these labourers and engaged in commodity production.

OR

Francois Bernier had written a book entitled "Travels In the Mughal Empire." He considered the Mughal rule as inferior to that of Europe. During the Mughal rule, the Indian society had masses of impoverished people. The rich and powerful people were in a minority. There were the poorest of the poor and the richest of the rich. There was no middle class in India. This is how Bernier described India during the Mughal rule. The Mughal king was the king of beggars and barbarians. All the cities and towns were in shambles. The towns were ruined and contaminated. All the fields were full of bushes and marishes.

However, there was a Mughal official document to show that the state was the sole owner of the land. For example, Abul Fazl, the official chronicler of Akbar in the 16th century, describes the land revenue as "remunerations of sovereignty". Many European travelers believed that the king claimed revenue as he provided protection to his subjects. He did not take any rent on land as many scholars believe. In reality, it was neither rent nor a land tax. It was, in fact, a tax on the crop.

30. The Non-cooperation movement was started in 1920. It was a mass-movement led by Mahatama Gandhi in which lakhs of people, belonging to all section of society, took part. According to Louis Fischer, "It entailed, denial, renunciation and self-discipline. It was training for self-rule".

Programme and objectives of the movement

The main objectives included were:

- i. It boycotted the foreign goods.
- ii. It emphasised on the goods and things manufactured in the country.
- iii. Titles and honours conferred by the British government were returned.
- iv. Resignation by Indian members nominated in the local institutions, resigned from their post.
- v. Schools and colleges run by the British Government were boycotted.
- vi. Lawyers boycotted the civil courts.
- vii. The soldiers, clerks, and workers refused to render any service abroad.

Importance of the Non-cooperation Movement

- i. Due to the Non-cooperation movement Congress came in direct clash with the British Government.
- ii. It was for the first time in the history of India a mass movement all across the Country against the British empire.
- iii. The movement gave an opportunity to Indian industries to grow and establish firmly.
- iv. It speeded up Indian struggle to achieve freedom from British empire.

OR

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.

Section D

31. Read the text carefully and answer the questions:

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) The compilation of Buddhist texts were known as Tipitaka. One of three Tipitaka is the Sutta Pitaka which includes the teachings of Buddha.
- (ii) According to Buddha, a master should look after his servants and employees in the following five manners:
 - i. By assigning them to work according to their capacity and strength
 - ii. By supplying them with food and wages
 - iii. By serving them during their sickness
 - iv. By sharing delicacies with them
 - v. By granting leave at times (any one)
- (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:
 - i. By showing love in acts
 - ii. By showing affection in speech
 - iii. By showing regard in mind
 - iv. By keeping the doors open for them
 - v. By fulfilling their worldly needs (any two)

32. Read the text carefully and answer the questions:

Shastras or devotion?

This is a verse composed by Appar, a saint: O rogues who quote the law books, Of what use are your gotra and kula? Just bow to Marperu's lord (Shiva who resides in Marperu, in Thanjavur, Tamil Nadu) as your sole refuge.

- (i) Appar was a Nayanar saint. Nayanars were the leaders who were devotees of Shiva.
- (ii) The teachings of Appar are compiled in a book named Tevaram.
- (iii) Although Appar and Tondaradippodi were from different bhakti traditions, they agreed on the following points:
 - Both opposed the domination of Brahmins in society.
 - They were against the prevalent caste system of that time.
 - According to them, all are equal and should be treated equally. (any two)

33. Read the text carefully and answer the questions:

"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) Govind Ballabh Pant lay more stress on the art of self-discipline for a successful democracy.
- (ii) Pant made this comment in the context of the importance of community rights vis-a-vis a unified nation-state.
- (iii) According to G.B. Pant, a loyal citizen must have the following attributes:

- His/Her loyalty must be exclusively centred around the State.
- S/he should care less for himself and more for others.
- S/he should ace the art of self-discipline.
- S/he should care for larger interests.

Section E

34. i.



ii. A - Lothal
B - Nageshwar