

**SET-1****Series BVM/3**कोड नं.  
Code No. **61/3/1**

रोल नं.

Roll No.

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परीक्षार्थी कोड को उत्तर-पुस्तिका के मुख-पृष्ठ पर अवश्य लिखें ।

Candidates must write the Code on the title page of the answer-book.

- कृपया जाँच कर लें कि इस प्रश्न-पत्र में मुद्रित पृष्ठ **10 + 1** मानचित्र हैं ।
- प्रश्न-पत्र में दाहिने हाथ की ओर दिए गए कोड नम्बर को छात्र उत्तर-पुस्तिका के मुख-पृष्ठ पर लिखें ।
- कृपया जाँच कर लें कि इस प्रश्न-पत्र में **16** प्रश्न हैं ।
- कृपया प्रश्न का उत्तर लिखना शुरू करने से पहले, प्रश्न का क्रमांक अवश्य लिखें ।
- इस प्रश्न-पत्र को पढ़ने के लिए 15 मिनट का समय दिया गया है । प्रश्न-पत्र का वितरण पूर्वाह्न में 10.15 बजे किया जाएगा । 10.15 बजे से 10.30 बजे तक छात्र केवल प्रश्न-पत्र को पढ़ेंगे और इस अवधि के दौरान वे उत्तर-पुस्तिका पर कोई उत्तर नहीं लिखेंगे ।
- Please check that this question paper contains **10** printed pages and **1** Map.
- Code number given on the right hand side of the question paper should be written on the title page of the answer-book by the candidate.
- Please check that this question paper contains **16** questions.
- **Please write down the Serial Number of the question before attempting it.**
- 15 minute time has been allotted to read this question paper. The question paper will be distributed at 10.15 a.m. From 10.15 a.m. to 10.30 a.m., the students will read the question paper only and will not write any answer on the answer-book during this period.

## इतिहास

## HISTORY

निर्धारित समय : 3 घण्टे

Time allowed : 3 hours

अधिकतम अंक : 80

Maximum Marks : 80



### सामान्य निर्देश :

- सभी** प्रश्नों के उत्तर दीजिए । कुछ प्रश्नों में आंतरिक विकल्प दिए गए हैं । प्रत्येक प्रश्न के अंक उसके सामने अंकित किए गए हैं ।
- प्रश्न संख्या **1** से **3** दो अंकों वाले हैं, प्रत्येक प्रश्न का उत्तर **30** शब्दों से अधिक नहीं होना चाहिए ।
- प्रश्न संख्या **4** से **9** चार अंकों वाले हैं, प्रत्येक प्रश्न का उत्तर **100** शब्दों से अधिक नहीं होना चाहिए ।
- प्रश्न संख्या **10** से **12** आठ अंकों वाले हैं, प्रत्येक प्रश्न का उत्तर **350** शब्दों से अधिक नहीं होना चाहिए ।
- प्रश्न संख्या **13** से **15** स्रोत आधारित प्रश्न हैं ।
- प्रश्न संख्या **16** मानचित्र सम्बन्धी प्रश्न है, जिसमें लक्षणों को पहचानना तथा महत्वपूर्ण परीक्षण मदों का स्थान दर्शाना शामिल है । मानचित्र को उत्तर-पुस्तिका के साथ नत्थी कीजिए ।

### General Instructions :

- Answer **all** the questions. Some questions have internal choice. Marks are indicated against each question.
- Answer to questions no. **1** to **3** carrying **2** marks should not exceed **30** words each.
- Answer to questions no. **4** to **9** carrying **4** marks should not exceed **100** words each.
- Answer to questions no. **10** to **12** carrying **8** marks should not exceed **350** words each.
- Questions no. **13** to **15** are source based questions.
- Question no. **16** is a Map question that includes identification and location of significant test items. Attach the map with the answer-book.

### खण्ड क

### PART A

### (अति लघु-उत्तरीय प्रश्न)

### (Very Short Answer Type Questions)

2×3=6

- महाभारत काल के दौरान वर्ण व्यवस्था का पालन करवाने के लिए ब्राह्मणों द्वारा अपनाई गई किन्हीं दो रणनीतियों की व्याख्या कीजिए ।

2

Explain any two strategies evolved by the Brahmins to enforce Varna order during the Mahabharata period.



2. अकबर के साम्राज्य में अबुल फज़ल की भूमिका का विश्लेषण कीजिए । 2  
Analyse the role of Abul Fazl in the empire of Akbar.
3. केबिनेट मिशन प्लान के किन्हीं दो परिणामों का उल्लेख कीजिए । 2  
अथवा

1946 में हुए प्रांतीय चुनावों के किन्हीं दो परिणामों का उल्लेख कीजिए । 2  
State any two outcomes of the Cabinet Mission Plan.

**OR**

State any two outcomes of the Provincial elections held in 1946.

**खण्ड ख**

**PART B**

**(लघु-उत्तरीय प्रश्न)**

**(Short Answer Type Questions)**

**4×6=24**

4. हड़प्पाई धार्मिक प्रथाओं के पुनर्निर्माण में पुरातत्त्वविदों द्वारा सामना की गई समस्याओं का विश्लेषण कीजिए । 4  
Analyse the problems being faced by the archaeologists to reconstruct the religious practices of Harappans.
5. अंग्रेजों ने बंगाल में अपने शासन के शुरू के वर्षों में ही नगर नियोजन का कार्यभार अपने हाथों में क्यों ले लिया था ? कारणों को स्पष्ट कीजिए । कलकत्ता को साफ़ करने के लिए इनके द्वारा उठाए गए किन्हीं दो कदमों का उल्लेख कीजिए । 2+2=4  
Explain the reasons why the British took upon themselves the task of town planning from the early years of their rule in Bengal. Mention any two steps taken by them to clean Calcutta.
6. भारतीय संचार प्रणाली के संदर्भ में इब्न बतूता के विवरण का वर्णन कीजिए । 4  
अथवा  
भारत में जाति व्यवस्था के संदर्भ में अल-बिरूनी के विवरण का वर्णन कीजिए । 4  
Describe Ibn Battuta's description of Indian system of communication.

**OR**

Describe Al-Biruni's description of the caste system in India.

7. “एक साम्राज्य की राजधानी – विजयनगर में जल-संपदा सुविकसित थी ।” इस कथन की उदाहरणों सहित पुष्टि कीजिए । 4  
“Water resources were well developed in an Imperial Capital – Vijayanagara.” Support the statement with examples.



8. “कला, साहित्य और चित्रों ने 1857 की स्मृति को जीवित रखने में योगदान दिया है।” कथन को भारतीय राष्ट्रवाद के संदर्भ में न्यायसंगत ठहराइए। 4

**अथवा**

“अवध में, 1857 का विद्रोह एक विदेशी शासन के खिलाफ लोक-प्रतिरोध की अभिव्यक्ति बन गया था।” कथन को ताल्लुकदारों और किसानों के संदर्भ में न्यायसंगत ठहराइए। 4

“Art, literature and imageries have helped in keeping alive the memory of 1857.” Justify the statement in the context of Indian nationalism.

**OR**

“In Awadh, the Revolt of 1857 became an expression of popular resistance to an alien order.” Justify the statement in the context of taluqdars and peasants.

9. मगध छठी से चौथी शताब्दी ई.पू. के मध्य सबसे शक्तिशाली जनपद कैसे बना ? व्याख्या कीजिए। 4

Explain how Magadha became the most powerful Janapada between the sixth and fourth centuries BCE.

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### **PART C**

**(दीर्घ-उत्तरीय प्रश्न)**

**(Long Answer Questions)**

**8×3=24**

10. “असहयोग आंदोलन ने एक लोकप्रिय कार्यवाही के बहाव को उन्मुक्त कर दिया था जो औपनिवेशिक भारत में बिल्कुल ही अभूतपूर्व थी।” इस कथन का विश्लेषण कीजिए। 8

**अथवा**

1927 – 1931 के दौरान भारत में गाँधीजी की गतिविधियों का विश्लेषण कीजिए। 8

“Non-Cooperation Movement unleashed a surge of popular action that was altogether unprecedented in colonial India.” Analyse the statement.

**OR**

Analyse Gandhiji’s activities in India during 1927 – 1931.

11. अलवार और नयनार के राज्य और समाज के साथ संबंधों का वर्णन कीजिए। इसके साथ ही अलवारों तथा नयनारों का जाति व्यवस्था के प्रति आचार-विचार का भी वर्णन कीजिए। 8

**अथवा**

ग्यारहवीं शताब्दी के बाद से भारत में सूफीमत के विकास का वर्णन कीजिए। 8

Describe the relationship between the Alvars and Nayanars with the state and society. Also, describe the attitude of Alvars and Nayanars towards caste system.

**OR**

Describe the growth of Sufism in India from the eleventh century onwards.



12. “इस्तमरारी बंदोबस्त के बाद, प्रारम्भ के दशकों में ज़मींदार राजस्व की माँग को अदा करने में बराबर असफल रहे ।” इस कथन के संदर्भ में कारणों की जाँच विस्तार में कीजिए । 8

अथवा

राजमहल की पहाड़ियों के पहाड़ी लोगों की जीविका के स्रोतों की परख कीजिए । संथालों के आने पर उन्होंने किस प्रकार प्रतिक्रिया की ? 4+4=8

“In the early decades after the Permanent Settlement, the zamindars regularly failed to pay the revenue demand.” In the light of this statement, examine its causes in detail.

OR

Examine the sources of livelihood of the Paharias (hillfolk) of Rajmahal hills. How did they respond to the coming of Santhals ?

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PART D

(स्रोत आधारित प्रश्न)

(Source Based Questions)

7×3=21

13. निम्नलिखित उद्धरण को ध्यानपूर्वक पढ़िए और उसके नीचे दिए गए प्रश्नों के उत्तर लिखिए :

व्यवहार में बौद्ध धर्म

सुत्त पिटक से लिए गए इस उद्धरण में बुद्ध सिगल नाम के एक अमीर गृहपति को सलाह दे रहे हैं :

मालिक को अपने नौकरों और कर्मचारियों की पाँच तरह से देखभाल करनी चाहिए... उनकी क्षमता के अनुसार उन्हें काम देकर, उन्हें भोजन और मज़दूरी देकर, बीमार पड़ने पर उनकी परिचर्या करके, उनके साथ सुस्वादु भोजन बाँटकर और समय-समय पर उन्हें छुट्टी देकर...

कुल के लोगों को पाँच तरह से श्रमणों (जिन्होंने सांसारिक जीवन को त्याग दिया है) और ब्राह्मणों की देखभाल करनी चाहिए... कर्म, वचन और मन से अनुराग द्वारा, उनके स्वागत में हमेशा घर खुले रखकर और उनकी दिन-प्रतिदिन की ज़रूरतों की पूर्ति करके ।

सिगल को माता-पिता, शिक्षक और पत्नी के साथ व्यवहार के लिए भी ऐसे ही उपदेश दिए गए हैं ।

- (13.1) बुद्ध ने आचरण और मूल्यों को किस प्रकार महत्त्व दिया है ? 3
- (13.2) व्यक्तिगत प्रयास से सामाजिक परिवेश (संबंधों) को कैसे बदला जा सकता है ? 2
- (13.3) सिगल को श्रमणों के लिए बुद्ध द्वारा दी गई सलाह का विश्लेषण कीजिए । 2



Read the following extract carefully and answer the questions that follow :

### 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 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.

- (13.1) How did Buddha give importance to conduct and values ?
- (13.2) How can individual effort transform social relations ?
- (13.3) Analyse the advice given by Buddha to Sigala for Samanas.

14. निम्नलिखित उद्धरण को ध्यानपूर्वक पढ़िए और उसके नीचे दिए गए प्रश्नों के उत्तर लिखिए :

#### नक़द या जीन्स ?

आइन से यह एक और अनुच्छेद है :

अमील-गुज़ार सिर्फ़ नक़द लेने की आदत न डाले बल्कि फ़सल भी लेने के लिए तैयार रहे । यह बाद वाला तरीक़ा कई तरह से काम में लाया जा सकता है । पहला, कणकुत: हिंदी जुबान में कण का मतलब है, अनाज, और कुत, अंदाज़ा ... अगर कोई शक हो, तो फ़सल को तीन अलग-अलग पुलिंदों में काटना चाहिए — अच्छा, मध्यम और बदतर, और इस तरह शक दूर करना चाहिए । अकसर अंदाज़ से किया गया ज़मीन का आकलन भी पर्याप्त रूप से सही नतीजा देता है । दूसरा, बटाई जिसे भाओली भी कहते हैं (में), फ़सल काट कर जमा कर लेते हैं, और फिर सभी पक्षों की मौजूदगी में व रज़ामंदी में बाँटवारा करते हैं । लेकिन इसमें कई समझदार निरीक्षकों की ज़रूरत पड़ती है; वरना दुष्ट-बुद्धि और मक्कार धोखेबाज़ी की नीयत रखते हैं । तीसरे, खेत-बटाई जब वे बीज बोने के बाद खेत बाँट लेते हैं । चौथे, लाँग बटाई, फ़सल काटने के बाद, वे उसका ढेर बना लेते हैं और फिर उसे अपने में बाँट लेते हैं, और हरेक (पक्ष) अपना हिस्सा घर ले जाता है और उससे मुनाफ़ा कमाता है ।



- (14.1) 'कणकुतः' शब्द की परख कीजिए । 2
- (14.2) 'खेत-बटाई' का राजस्व वसूली करने की प्रणाली के रूप में व्याख्या कीजिए । 2
- (14.3) अमील-गुजार की भूमिका की परख कीजिए । 3

Read the following extract carefully and answer the questions that follow :

### Cash or kind ?

The *Ain* on land revenue collection :

Let him (the *amil-guzar*) not make it a practice of taking only in cash but also in kind. The latter is affected in several ways. First, *kankut*: in the Hindi language *kan* signifies grain, and *kut*, estimates ... If any doubts arise, the crops should be cut and estimated in three lots, the good, the middling, and the inferior, and the hesitation removed. Often, too, the land taken by appraisement, gives a sufficiently accurate return. Secondly, *batai*, also called *bhaoli*, the crops are reaped and stacked and divided by agreement in the presence of the parties. But in this case several intelligent inspectors are required; otherwise, the evil-minded and false are given to deception. Thirdly, *khet-batai*, when they divide the fields after they are sown. Fourthly, *lang batai*, after cutting the grain, they form it in heaps and divide it among themselves, and each takes his share home and turns it to profit.

- (14.1) Examine the term 'kankut'.
- (14.2) Explain 'khet-batai' as the system of collecting revenue.
- (14.3) Examine the role of Amil-Guzar.

15. निम्नलिखित उद्धरण को ध्यानपूर्वक पढ़िए और उसके नीचे दिए गए प्रश्नों के उत्तर लिखिए :

### “खंडित निष्ठा के लिए कोई जगह नहीं”

गोविंद वल्लभ पंत ने कहा कि निष्ठावान नागरिक बनने के लिए लोगों को समुदाय और खुद को बीच में रख कर सोचने की आदत छोड़नी होगी :

लोकतंत्र की सफलता के लिए व्यक्ति को आत्मानुशासन की कला का प्रशिक्षण लेना होगा । लोकतंत्र में व्यक्ति को अपने लिए कम तथा औरों के लिए ज़्यादा फ़िक्र करनी चाहिए । यहाँ खंडित निष्ठा के लिए कोई जगह नहीं है । सारी निष्ठाएँ केवल राज्य पर केंद्रित होनी चाहिए । यदि किसी लोकतंत्र में आप प्रतिस्पर्धी निष्ठाएँ रख देते हैं या ऐसी व्यवस्था खड़ी कर देते हैं जिसमें कोई व्यक्ति या समूह अपने अपव्यय पर अंकुश लगाने की बजाय बृहत्तर या अन्य हितों की ज़रा भी परवाह नहीं करता, तो ऐसे लोकतंत्र का डूबना निश्चित है ।



- (15.1) निष्ठावान नागरिक के प्रमुख गुण क्या हैं ? 2
- (15.2) लोकतंत्र की सफलता के लिए नागरिकों को क्या करना चाहिए ? 2
- (15.3) यदि नागरिकों की निष्ठाएँ बँटी हों, तो राज्य अथवा लोकतंत्र का क्या हाल होगा ? 3

### अथवा

निम्नलिखित उद्धरण को ध्यानपूर्वक पढ़िए और उसके नीचे दिए गए प्रश्नों के उत्तर लिखिए :

**“मेरा मानना है कि पृथक् निर्वाचिका अल्पसंख्यकों के लिए आत्मघाती साबित होगी”**

27 अगस्त, 1947 को संविधान सभा की बहस में गोविंद वल्लभ पंत ने कहा था :

मेरा मानना है कि पृथक् निर्वाचिका अल्पसंख्यकों के लिए आत्मघाती साबित होगी और उन्हें बहुत भारी नुकसान पहुँचाएगी । अगर उन्हें हमेशा के लिए अलग-थलग कर दिया गया तो वे कभी भी खुद को बहुसंख्यकों में रूपांतरित नहीं कर पाएँगे । निराशा का भाव शुरू से उन्हें अपंग बना देगा । आप क्या चाहते हैं और हमारा अंतिम उद्देश्य क्या है ? क्या अल्पसंख्यक हमेशा अल्पसंख्यकों के रूप में ही रहना चाहते हैं या वे भी एक दिन एक महान् राष्ट्र का अभिन्न अंग बनने और उसकी नियति को निर्धारित व नियंत्रित करने का सपना देखते हैं ? मेरा विचार है कि अगर उन्हें शेष समुदाय से अलग रखा जाता है और ऐसे हवाबंद कमरे में काटकर रखा जाता है जहाँ उन्हें हवा के लिए भी औरों पर निर्भर रहना पड़ेगा तो यह उनके लिए भयानक रूप से खतरनाक होगा ... । अगर अल्पसंख्यक पृथक् निर्वाचिकाओं से जीतकर आते रहे तो कभी प्रभावी योगदान नहीं दे पाएँगे ।

- (15.1) कुछ नेताओं ने ऐसा क्यों सोचा कि अल्पसंख्यकों के लिए पृथक् निर्वाचिका होनी चाहिए ? 2
- (15.2) कुछ राष्ट्रवादी पृथक् निर्वाचिका की माँग के विरोध में क्यों थे ? 2
- (15.3) गोविंद वल्लभ पंत पृथक् निर्वाचिका को अल्पसंख्यकों के लिए हानिकारक क्यों मानते थे ? 3

Read the following extract carefully and answer the questions that follow :

**“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.

- (15.1) What are the major attributes of a loyal citizen ?
- (15.2) What should the citizens do for the success of democracy ?
- (15.3) What will happen to the State or democracy if the citizens have divided loyalties ?

**OR**

Read the following extract carefully and answer the questions that follow :

**“I believe separate electorates will be suicidal to the minorities”**

During the debate on 27 August, 1947, Govind Ballabh Pant said :

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

- (15.1) Why did some leaders think that there should be separate electorates for minorities ?
- (15.2) Why were some nationalists against the demand of separate electorates ?
- (15.3) Why did Govind Ballabh Pant consider separate electorates harmful for the minorities ?



खण्ड ड

PART E

( मानचित्र प्रश्न / Map Question )

2+3=5

16. (16.1) भारत के दिए गए राजनीतिक रेखा-मानचित्र (पृष्ठ 11 पर), में निम्नलिखित को उपयुक्त चिह्नों से दर्शाएँ और उनके नाम लिखिए : 1×2=2
- (क) कलकत्ता – 1857 के विद्रोह का एक केन्द्र ।

अथवा

सूरत – 1857 में ब्रिटिश के अधीन एक स्थान ।

(ख) पानीपत – मुगल साम्राज्य के अधीन क्षेत्र ।

अथवा

विजयनगर

- (16.2) भारत के दिए गए इसी राजनीतिक रेखा-मानचित्र में, अशोक के शिलालेखों से संबंधित तीन स्थानों को A, B और C से अंकित किया गया है । उन्हें पहचानिए और उनके सही नाम उनके पास खींची गई रेखाओं पर लिखिए । 1×3=3

- (16.1) On the given political outline map of **India** (on page 11), locate and label the following appropriately :

(a) Calcutta – a Centre of Revolt, 1857.

OR

Surat – a place under British control in 1857.

(b) Panipat – Territory under Mughal Empire.

OR

Vijayanagara

- (16.2) On the same political outline map of **India**, three places have been marked as A, B and C, which are related to Ashokan inscriptions. Identify them and write their correct names on the lines drawn near them.

**नोट :** निम्नलिखित प्रश्न केवल दृष्टिबाधित परीक्षार्थियों के लिए प्र. सं. 16 के स्थान पर हैं :

**Note :** The following questions are for the **Visually Impaired Candidates** only in lieu of Q. No. 16 :

- (16.1) मुगल साम्राज्य के अधीन किसी एक क्षेत्र का नाम लिखिए ।
- (16.2) 1857 के विद्रोह के किसी एक केन्द्र का उल्लेख कीजिए ।
- (16.3) अशोक के शिलालेखों से संबंधित किन्हीं तीन स्थानों के नाम लिखिए । 1+1+3=5

अथवा

किन्हीं तीन बौद्ध स्थलों के नाम लिखिए ।

1×3=3

- (16.1) Name any one territory under the Mughal Empire.
- (16.2) Mention any one Centre of Revolt of 1857.
- (16.3) Name any three places related to Ashokan inscriptions.

OR

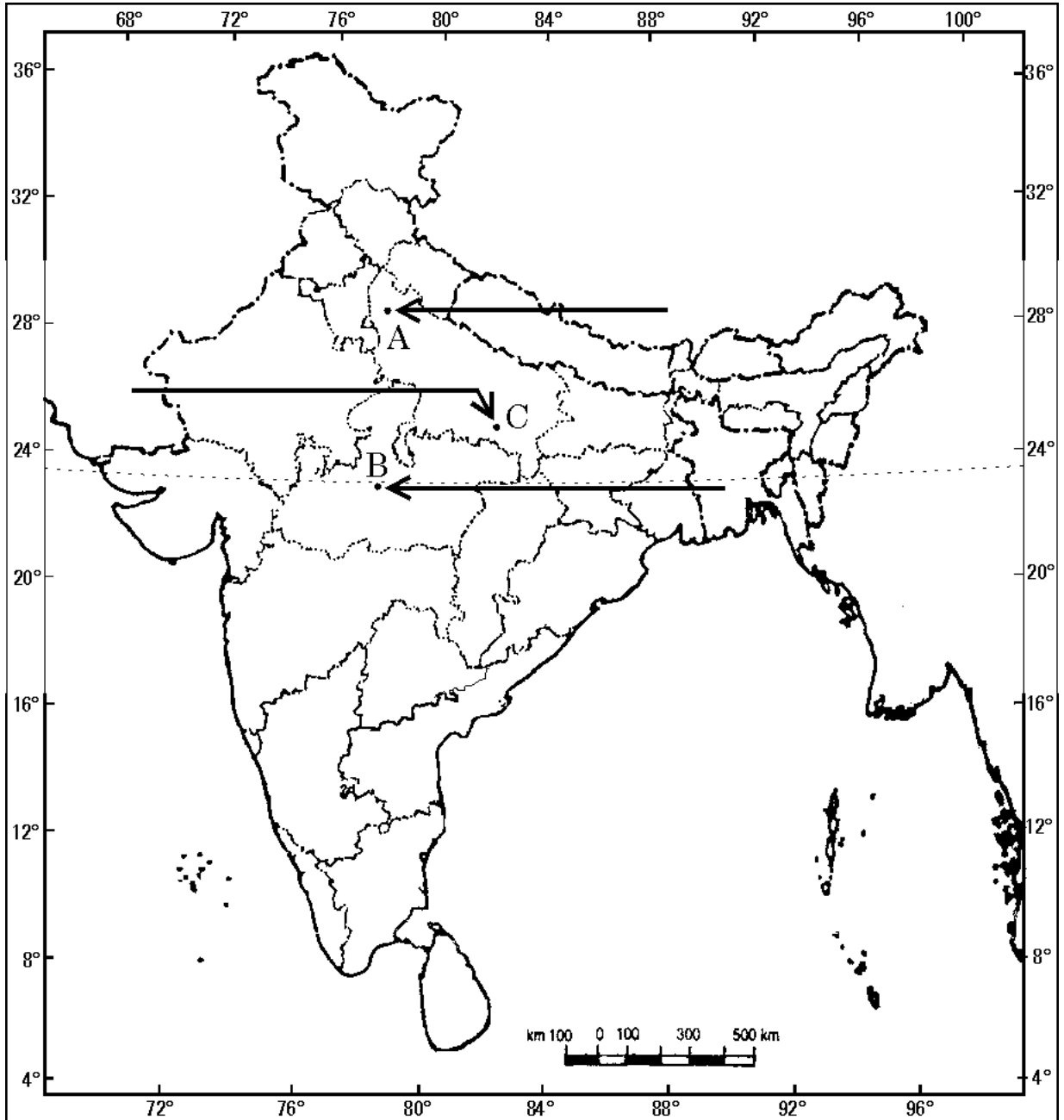
Name any three Buddhist sites.



प्रश्न सं. 16.1 और 16.2 के लिए

For question no. 16.1 and 16.2

**भारत का रेखा-मानचित्र (राजनीतिक)**  
**Outline Map of India (Political)**



**MARKING SCHEME**  
**HISTORY-027 CLASS XII**  
**A I S S C E-March 2019**  
**CODE NO. 61/3/1**

<b>Q.NO</b>	<b>EXPECTED ANSWERS/VALUE POINTS</b>	<b>Page No.</b>	<b>Marks</b>
1	<p><b>Two strategies evolved by the Brahmins to enforce Varna order</b></p> <ul style="list-style-type: none"> <li>i. Brahmins used to assert that the varna order was of divine origin.</li> <li>ii. They advised kings to ensure that the norms were followed within their kingdoms.</li> <li>iii. They attempted to persuade people that their status was determined by birth.</li> <li>iv. Any other relevant point.</li> </ul> <p>Any two points to be explained</p>	Page 61	2
2	<p><b>The role of Abul Fazl</b></p> <ul style="list-style-type: none"> <li>i. Abul Fazl was the adviser and spokesperson for Akbar's policies.</li> <li>ii. Abu'l Fazl shaped and articulated the ideas associated with the reign of Akbar.</li> <li>iii. He was the author of Akbar Nama and Ain –I-Akbari which was the historical and administrative project of Akbar's Empire.</li> <li>iv. He was widely read in Arabic, Persian, Greek philosophy and Sufism.</li> <li>v. He was a forceful debater and independent thinker who consistently opposed the views of the conservative ulama.</li> <li>vi. Any other relevant point.</li> </ul> <p>Any two points to be analyzed.</p>	Page 217, 230, 231	2

3	<p><b>The outcomes of the Cabinet Mission Plan</b></p> <ol style="list-style-type: none"> <li>The Cabinet Mission recommended a loose three-tier confederation.</li> <li>It was to have a weak central government controlling only foreign affairs, defence and communications.</li> <li>Provincial assemblies being grouped into three sections while electing the constituent assembly: Section A for the Hindu- majority provinces, and Sections B and C for the Muslim-majority provinces of the north-west and the north-east (including Assam) respectively.</li> <li>Regions were given the power to set up intermediate-level executives and legislatures of their own.</li> <li>Initially all the major parties accepted this plan.</li> <li>The agreement was short-lived because of mutual opposition.</li> <li>The League wanted the grouping to be compulsory, with Sections B and C developing into strong entities with the right to secede from the Union in the future.</li> <li>The Congress wanted that provinces be given the right to join a group.</li> <li>Provinces were given the right to opt out after the constitution had been finalized and new elections held in accordance with it.</li> <li>Neither the League nor the Congress agreed to the Cabinet Mission's proposal.</li> </ol> <p>To be assessed as a whole.</p> <p style="text-align: center;"><b>OR</b></p> <p><b>Outcomes of the Provincial Elections 1946</b></p> <ol style="list-style-type: none"> <li>The Congress swept the general constituencies, capturing 91.3 per cent of the non-Muslim vote.</li> <li>The Muslim League got success in the seats reserved for Muslims</li> <li>The League established itself as the dominant party among Muslim voters.</li> <li>The franchise was extremely limited.</li> <li>About 10 to 12 per cent of the population enjoyed the right to vote.</li> </ol> <p>Any two points to be explained.</p>	<p>Page 389</p> <p>Page 388</p>	<p>2</p> <p>2</p>
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4	<p><b>Problems faced by the archaeologists to reconstruct religious practices of Harappans</b></p> <p><i>Examination of unusual and unfamiliar objects</i></p> <ul style="list-style-type: none"> <li>i. Mother goddesses - terracotta figurines of women, heavily jewelled, some with elaborate head-dresses.</li> <li>ii. Priest King - Rare stone statuary of men in an almost standardized posture, seated with one hand on the knee</li> <li>iii. Structures of ritual significance - the Great Bath and fire altars found at Kalibangan and Lothal.</li> </ul> <p><i>Examination of seals</i></p> <ul style="list-style-type: none"> <li>iv. Plant motifs, are thought to indicate nature worship.</li> <li>v. Animals worship – such as the one-horned animal, often called the “unicorn” – depicted on seals seem to be mythical, composite creatures.</li> <li>vi. Proto-Shiva- a figure shown seated cross-legged in a “yogic” posture, sometimes surrounded by animals, has been regarded as a depiction of “proto-Shiva (Rudra)</li> <li>vii. Lingas - conical stone objects have been classified as lingas.</li> </ul> <p>Any four points to be analyzed</p>	Page 23	4
5	<p><b>Reason for the Town Planning in Bengal</b></p> <ul style="list-style-type: none"> <li>i. Defence - The East India Company decided to build a new fort, one that could not be easily attacked.</li> <li>ii. Concerned about the unhealthy conditions India – the crowding, the excessive vegetation, the dirty tanks, smells and poor drainage.</li> <li>iii. Diseases- poisonous gases from marshlands and pools of stagnant water were the cause of most diseases (cholera and plague).</li> <li>iv. The tropical climate itself was seen as unhealthy and enervating.</li> <li>v. Any other relevant points.</li> </ul> <p>Any two to be explained.</p>	Page 334- 337	2+2=4

	<p><b>Steps to clean Calcutta</b></p> <ul style="list-style-type: none"> <li>i. Many bazaars, ghats, burial grounds, and tanneries were cleared or removed.</li> <li>ii. The Lottery Committee by Wellesley - funds for town improvement were raised through public lotteries.</li> <li>iii. The Committee commissioned a new map of the city for getting a comprehensive picture of Calcutta.</li> <li>iv. Road building and clearing the river bank of “encroachments”.</li> <li>v. The committee removed many huts and displaced the labouring poor, who were now pushed to the outskirts of Calcutta.</li> <li>vi. Demolitions of huts and busties.</li> <li>vii. Reinforcement of black town and white town by the new divide of healthy and unhealthy.</li> </ul> <p>Any two to be explained.</p>		
6	<p><b>Iba Battuta’s description of Indian system of communication</b></p> <ul style="list-style-type: none"> <li>i. The state took special measures to encourage trade.</li> <li>ii. Almost all trade routes were well supplied with inns and guest houses.</li> <li>iii. The postal system which allowed merchants to send information and remit credit across long distances, and dispatch goods at short notice.</li> <li>iv. The postal system was of two kinds. The horse- post, called uluq, was run by royal horses stationed at a distance of every four miles. The foot-post had three stations per mile and was called dawa that was one-third of a mile.</li> <li>v. The foot-post was quicker than the horse-post.</li> <li>vi. Any other relevant point.</li> </ul> <p>Any four points to be explained</p> <p style="text-align: center;"><b>OR</b></p>	Page 129	4

	<p><b>Al-Biruni's description of the caste system</b></p> <ul style="list-style-type: none"> <li>i. The social divisions were not unique to India.</li> <li>ii. According to Hindus the highest caste were the Brahmanas, and were created from the head of Brahman and considered as the very best of mankind.</li> <li>iii. The next caste were the Kshatriya, were created from the shoulders and hands of Brahman.</li> <li>iv. After them, the Vaishya were created from the thigh of Brahman.</li> <li>v. The Shudra were created from his feet.</li> <li>vi. The conception of caste system according to him was contrary to the laws of nature.</li> <li>vii. The caste system was deeply influenced by his study of normative sanskrit texts laid down by the Brahmanas.</li> <li>viii. He considered the notion of caste system as social pollution.</li> <li>ix. Any other relevant point.</li> </ul> <p>Any four points to be explained</p>	Page 124- 125	4
7	<p><b>Water resources of Vijayanagara was well developed</b></p> <ul style="list-style-type: none"> <li>i. River Tungabhadra - The surrounding landscape is characterized by a number of streams flow down to the river from these rocky outcrops.</li> <li>ii. Embankments - Embankments were built along the streams to create reservoirs of varying sizes to store rainwater and conduct it to the city.</li> <li>iii. Kamalapuram Tank- Water from this tank not only irrigated fields nearby but was also conducted through a channel to the "royal centre".</li> <li>iv. Hiriya Canal- This canal drew water from a dam across the Tungabhadra and irrigated the cultivated valley that separated the "sacred centre" from the "urban core".</li> <li>v. Any other relevant point.</li> <li>vi. Any four points to be explained</li> </ul>	Page 177	4



8	<p><b>Indian art, literature and imageries have helped in keeping alive the memory of 1857.</b></p> <ol style="list-style-type: none"> <li>The leaders of the revolt were presented as heroic figures leading the country into battle, rousing the people to righteous indignation against oppressive imperial rule.</li> <li>Heroic poems were written about the valour of Rani of Jhansi with a sword in one hand and the reins of her horse in the other, fought for the freedom of her motherland.</li> <li>Rani of Jhansi was represented as a masculine figure chasing the enemy, slaying British soldiers and valiantly fighting till her last.</li> <li>Children in many parts of India grow up reading the lines of Subhadra Kumari Chauhan: “Khoob lari mardani woh to Jhansi wali rani thi”</li> <li>In popular prints Rani Lakshmi Bai is portrayed in battle armour, with a sword in hand and riding a horse – a symbol of the determination to resist injustice and alien rule.</li> <li>Nationalist imageries of the revolt helped shape the nationalist imagination.</li> <li>Any other relevant point.</li> </ol> <p>Any four points to be analyzed</p> <p style="text-align: center;"><b>OR</b></p> <p><b>In Awadh, the revolt became an expression of popular resistance to an alien order from the perspectives of taluqdars and peasants</b></p> <ol style="list-style-type: none"> <li>The annexation of Awadh dispossessed the taluqdars of the region.</li> <li>The British took up their land, power, army and forts.</li> <li>The Summary Settlement proceeded to remove the taluqdars.</li> <li>After annexation they resisted and joined Begum Hazrat Mahal in Lucknow to fight the British; some even remained with her in defeat.</li> <li>Revenue demands were increased on peasants.</li> <li>Their lands were over assessed.</li> <li>Inflexible methods of revenue collection troubled them.</li> </ol>	<p>Page 313</p>	<p>4</p>
		<p>Page 298-299</p>	<p>4</p>

	<p>viii. Corp failure became the issue of their hardship.</p> <p>ix. The grievances of the peasants were carried over into the sepoy lines and issues of racial discrimination became crucial.</p> <p>x. Any other relevant point.</p> <p>Any four points to be analyzed.</p>		
9	<p><b>Magadha became most powerful Janpada</b></p> <p>i. Magadha was a region where agriculture was especially productive.</p> <p>ii. Iron mines were accessible and provided resources for tools and weapons.</p> <p>iii. Elephants, an important component of the army, were found in forests in the region.</p> <p>iv. The Ganga and its tributaries provided a means of cheap and convenient communication.</p> <p>v. Magadha attributed its power to the policies of individual rulers.</p> <p>vi. Ruthless ambitious kings like Bimbisara, Ajatasattu and Mahapadma Nanda, and their ministers helped implement their policies.</p> <p>vii. Any other relevant point.</p> <p>Any four points to be explained.</p>	Page 31	4
10	<p><b>Non- Cooperation Movement unleashed a surge of popular action that was altogether unprecedented in colonial India</b></p> <p>(i) Gandhiji led the people to protest against the Rowlatt Act and the Jallianwala Bagh massacre.</p> <p>(ii) He took up the Khilafat issue in the Non –Cooperation Movement and demanded Swaraj.</p> <p>(iii) He also promoted the concept of self rule and popularised Satyagraha.</p> <p>(iv) Non-Cooperation-a much wider and popular Movement in terms of</p>	Page 351	8

	<p>participation from all sections, widespread over India, participation by both Hindus and Muslims-Khilafat &amp; Non Cooperation, a united challenge to British imperialism like never before under his leadership.</p> <p>(v) He popularized Ahimsa and gave emphasis on Swadeshi &amp; Boycott</p> <p>(vi) Students stopped going to schools and colleges run by the government.</p> <p>(vii) Lawyers refused to attend court.</p> <p>(viii) The working class went on strike in many towns and cities.</p> <p>(ix) Hill tribal in northern Andhra violated the forest laws.</p> <p>(x) Farmers in Awadh did not pay taxes.</p> <p>(xi) Peasants in Kumaon refused to carry loads for colonial officials.</p> <p>(xii) He emphasized decentralization through charkha.</p> <p>(xiii) Emergence of Gandhian Nationalism.</p> <p>(xiv) His language, dressing style and simplicity helped him connect with the masses.</p> <p>(xv) Stressed on Hindu Muslim unity, eradication of untouchability, revival of indigenous industries through the symbol of charkha and elevation of the status of women.</p> <p>(xvi) The simple practice of Swadeshi and boycott appealed to the people.</p> <p>(xvii) Empathised and identified with the common people in dress and lifestyle.</p> <p>(xviii) He carefully reorganized the Congress by setting up new branches in different parts of the country and Praja Mandals in the Princely States.</p> <p>(xix) A group of highly talented Indians attached themselves to Gandhiji-</p>	
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	<p>Mahadev Desai, Vallabh Bhai Patel, J. B. Kriplani, Jawaharlal Nehru and C. Rajgopalachari. All from different regions and religious traditions.</p> <p>(xx) Any other relevant point</p> <p>To be assessed as a whole</p> <p style="text-align: center;"><b>OR</b></p> <p><b>Gandhiji's activities during 1927-1931 in India</b></p> <ol style="list-style-type: none"> <li>i. Gandhiji worked on social reforms for several years after the Non-Cooperation Movement.</li> <li>ii. In 1928, Gandhiji opposed all White Simon Commission enquiring about condition of India.</li> <li>iii. Gandhiji issued precise instructions for Lahore Session 1929 in which the demand of Purna Swaraj was proclaimed and 26<sup>th</sup> January 1930 independence day was observed the hoisting of national flag.</li> <li>iv. He did constructive work like reunion Hindus and Muslims, service of untouchables, etc.</li> <li>v. He protested against the law salt monopoly of state and decided to launch salt satyagraha.</li> <li>vi. In 1930 he began to march from Sabarmati towards the ocean.</li> <li>vii. Other parallel marches were also started and people joined the march and satyagraha.</li> <li>viii. He appealed to Hindus Muslims Parsis and Sikhs to unite.</li> <li>ix. He encouraged Indians of all classes to join the struggle against colonial rule.</li> <li>x. Due to his campaign peasants breached the colonial forest laws.</li> <li>xi. Factory workers went on strike.</li> <li>xii. Lawyers boycotted courts.</li> <li>xiii. Students refused to attend British run schools.</li> <li>xiv. Local officials renounced govt. employment and join the freedom struggle.</li> <li>xv. Gandhiji gave many speeches for swaraj and against the colonial laws.</li> </ol>	<p>Page 355- 360</p>	<p>8</p>
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	<ul style="list-style-type: none"> <li>xvi. Many volunteers joined the satyagraha .</li> <li>xvii. Villagers, many castes people men, women joined the nationalist struggle for the cause.</li> <li>xviii. Salt march became significant and notable.</li> <li>xix. In 1931 Gandhiji signed agreement with Lord Irwin as ‘Gandhi- Irwin pact’ in which he decided to call off civil disobedience and all prisoners were to be released.</li> <li>xx. The pact was criticized by radical nationalist.</li> <li>xxi. In 1931 he participated in the conference as representative of Congress but conference was inconclusive.</li> <li>xxii. He resumed Civil Disobedience Movement .</li> <li>xxiii. Any other relevant point To be assessed a whole</li> </ul>		
11	<p><b>Relationship between Alvaars and Nayanars with the state and society</b></p> <ul style="list-style-type: none"> <li>i. The Alvars were the devotees of Vishnu and Nayanars were devotees of Shiva.</li> <li>ii. They travelled from place to place singing hymns in Tamil in praise of their Gods.</li> <li>iii. Chiefdoms in the Tamil region supported them including Pallavas and Pandyas</li> <li>iv. Most magnificent Shiva temples, including those at Chidambaram, Thanjavur and Gangaikondacholapuram, were constructed under the patronage of Chola rulers.</li> <li>v. Spectacular representations of Shiva in bronze sculpture were produced.</li> <li>vi. The Vellala peasants revered both Nayanars and Alvars.</li> <li>vii. Rulers tried to win the support of devotees.</li> <li>viii. The Chola kings attempted to claim divine support and proclaim their own power and status by buildings.</li> <li>ix. Kings also introduced the singing of Tamil Shaiva hymns in the</li> </ul>	Page 144- 146	8

	<p>temples under royal patronage and took the initiative to collect and organise them into a text (Tevaram).</p> <p>x. The Chola ruler had consecrated metal images of Appar, Sambandar and Sundarar in a Shiva temple.</p> <p>xi. Any other relevant point.</p> <p><b>Attitudes towards caste of Alvars and Nayanars</b></p> <p>i. The Alvars and Nayanars initiated a movement of protest against the caste system and the dominance of Brahmanas.</p> <p>ii. They attempted to reform the system.</p> <p>iii. The bhaktas hailed from diverse social backgrounds ranging from Brahmanas to artisans and cultivators and even from castes considered “untouchable”.</p> <p>iv. Any other relevant point.</p> <p style="text-align: center;">To be assessed as a whole</p> <p style="text-align: center;"><b>OR</b></p> <p><b>Growth of Sufism in India from eleventh century AD</b></p> <p>i. The sufis laid emphasis on seeking salvation through intense devotion and love for God.</p> <p>ii. Sufi turned to asceticism and mysticism to protest against materialism</p> <p>iii. They sought an interpretation of the Qur'an on the basis of their personal experience.</p> <p>iv. They were critical of the definitions and scholastic methods of interpreting the Qur'an adopted by theologians.</p> <p>v. By the eleventh century Sufism evolved into a well- developed movement with a body of literature on Quranic studies and sufi practices.</p> <p>vi. The sufis began to organize communities around the hospice or khanqah controlled by a teaching master known as sheikh, pir or</p>	<p>Page 153- 157</p>	<p>8</p>
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	<p>murshid.</p> <p>vii. One of the groups of Sufis, the Chishtis migrated to India in the late twelfth century were the most influential.</p> <p>viii. The prominent sufi teachers were Sheikh Moin-udd-in Sijzi, Sheikh Nizamuddin Auliya etc.</p> <p>ix. The sufi silsila was a kind of chain or link between master and disciple for seeking spiritual power and blessings.</p> <p>x. Special rituals of initiation were developed like wearing patched cloths, shaving their head, open kitchen run on charity.</p> <p>xi. The practice of Qawwali and Zikir.</p> <p>xii. Pilgrimage or ziyarat, particularly on death anniversary of shaikh or urs to tomb-shrine became the actions of devotion for his followers.</p> <p>xiii. People sought their blessings to attain material and spiritual benefits. Thus evolved the cult of the sheikh revered as wali.</p> <p>xiv. Any other relevant point.</p> <p>To be assessed as a whole.</p>		
12	<p><b>Zamindars regularly failed to pay the revenue demand after the Permanent settlement</b></p> <p>i. The initial demands of revenue were very high.</p> <p>ii. This high demand was imposed in the 1790s, a time when the prices of agricultural produce were depressed, making it difficult for the ryots to pay their dues to the zamindar.</p> <p>iii. The revenue was invariable, regardless of the harvest and had to be paid punctually.</p> <p>iv. According to the Sunset Law, if payment did not come in by sunset of the specified date, the zamindari was liable to be auctioned.</p> <p>v. The Permanent Settlement initially limited the power of the zamindar to collect rent from the ryot and manage his zamindari.</p> <p>vi. The Company wanted to control and regulate Zamindars, subdue their authority and restrict their autonomy.</p> <p>vii. The zamindars' troops were disbanded, customs duties abolished, and their "cutcheries" (courts) brought under the supervision of a Collector appointed by the Company.</p> <p>viii. Zamindars lost their power to organise local justice and the local</p>	Page 259- 260	8

	<p>police.</p> <ul style="list-style-type: none"> <li>ix. Over time the collectorate emerged as an alternative centre of authority, severely restricting what the zamindar could do.</li> <li>x. Rent collection was a perennial problem. Sometimes bad harvests and low prices made payment of dues difficult for the ryots.</li> <li>xi. At other times ryots deliberately delayed payment.</li> <li>xii. Rich ryots and village headmen – jotedars and mandals– were only too happy to see the zamindar in trouble.</li> <li>xiii. Any other relevant points.</li> </ul> <p>To be assessed as a whole</p> <p style="text-align: center;"><b>OR</b></p> <p><b>The Sources of livelihood of Paharias of Rajmahal hills</b></p> <ul style="list-style-type: none"> <li>i. They were hunters, shifting cultivators, food gatherers, charcoal producers, and silk worm rearers.</li> <li>ii. They lived in hutments within tamarind groves, and rested in the shade of mango trees.</li> <li>iii. They considered the entire region as their land, the basis of their identity as well as survival.</li> <li>iv. They regularly raided the plains for their survival</li> <li>v. Traders gave a small amount to the hill folk for permission to use the passes controlled by Paharias.</li> <li>vi. Any other relevant point.</li> </ul> <p><b>Response to the coming of Santhals</b></p> <ul style="list-style-type: none"> <li>i. British invited Santhals to control Paharias by giving Santhals Damin-e-Koh</li> <li>ii. Paharias resited but were forced to withdraw deeper into the hills.</li> <li>iii. Paharias were confined to the dry interiors and barren lands.</li> <li>iv. Fertile soil became inaccessible to Paharias, so they could not sustain cultivation.</li> <li>v. The battle between the hoe and the plough (Paharias and Santhals) was a long one</li> <li>vi. Any other relevant points.</li> </ul> <p style="text-align: center;">To be assessed as a whole</p>		
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Page  
267-  
271

4+4=8



13	<p style="text-align: center;"><b><i>Buddhism in practice</i></b></p> <p><b>13.1 How did Buddha give importance to conduct and values? 3 m</b></p> <ul style="list-style-type: none"> <li>i. Through righteous action.</li> <li>ii. By maintain harmonious relationship between masters and servants.</li> <li>iii. By taking care of sick.</li> <li>iv. By sharing food with all.</li> <li>v. By giving emphasis on fellow feeling.</li> <li>vi. Any other relevant points.</li> </ul> <p style="padding-left: 40px;">(any three)</p> <p><b>13.2 How can individual effort transform social relations? 2m</b></p> <ul style="list-style-type: none"> <li>i. By being ethical and humane</li> <li>ii. By having compassionate feeling for all</li> <li>iii. When masters look after his employees with great care</li> <li>iv. Any other relevant points.</li> </ul> <p style="padding-left: 40px;">(any two)</p> <p><b>13.3 Analyse the advice given by Budhha to Sigala for Samanas. 2 m</b></p> <ul style="list-style-type: none"> <li>i. Buddha advised having affection in act and speech and mind.</li> <li>ii. By keeping open house to them.</li> <li>iii. Supplying them their worldly needs.</li> </ul> <p style="padding-left: 40px;">(Any two)</p>	Page 91	3+2+2 =7
14	<p style="text-align: center;"><b><i>Cash or Kind</i></b></p> <p><b>14.1 Examine the term ‘kankut’ 2m</b></p> <ul style="list-style-type: none"> <li>i. The term kan signifies grain, and kut, estimates.</li> <li>ii. It refers the estimation of grain to be collected as revenue.</li> <li>iii. If any doubts arise, the crops should be cut and estimated.</li> </ul>	Page 215	2+2+3 = 7

	<p><b>14.2 Explain Khet batai as the system of revenue? 2m</b></p> <ul style="list-style-type: none"> <li>i. Batai refers as ,reaping and staking of crops and divided by agreement in the presence of the parties</li> <li>ii. Khet batai refers when the Amil-Guzar divided the fields after they were sown</li> </ul> <p><b>14.3 Examine the role of Amil-Guzar 3m</b></p> <ul style="list-style-type: none"> <li>i. Amil- Guzars were the revenue collectors.</li> <li>ii. They collected revenue in cash and kind.</li> <li>iii. They assessed and collected revenue on many ways, such as kankut, bhaoli, khet-batai, lang- batai. (Students may explain all ways.)</li> </ul>		
15	<p><b><i>“There cannot be any divided loyalty”</i></b></p> <p><b>15.1 What are the major attributes of a loyal citizen? 2m</b></p> <ul style="list-style-type: none"> <li>i. Govind Ballabh Pant argued that in order to become loyal citizens people had to stop focusing only on the community and the self.</li> <li>ii. When citizens are getting right, they need to offer loyalty also.</li> <li>iii. They have to act as equal members of one state.</li> <li>iv. They have to assimilate within the nation.</li> <li>v. Any other relevant points.</li> </ul> <p>(any two)</p> <p><b>15.2 What should the citizens do for the success of democracy? 2m</b></p> <ul style="list-style-type: none"> <li>i. For the success of democracy one must train him in the art of self-discipline.</li> <li>ii. In democracies one should care less for him and more for others.</li> <li>iii. All loyalties must exclusively be centered round the State.</li> <li>iv. 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 not for larger or other interests, then democracy is doomed.</li> </ul> <p>(any two)</p>	Page 419	2+2+3

	<p><b>15.3 What will happen to the state or democracy if the citizens have divided loyalties? 3m</b></p> <ul style="list-style-type: none"> <li>i. Divided loyalties would affect political unity of a country.</li> <li>ii. Strong nation and state would be difficult to forge.</li> <li>iii. Could lead to the division state, society and nation.</li> <li>iv. Could lead to violence, riots and civil war.</li> <li>v. Any other relevant point .</li> </ul> <p>(any three)</p> <p style="text-align: center;"><b>OR</b></p> <p><i>“I believe separate electorates will be suicidal to the minorities”</i></p> <p><b>15.1 Why did some leaders think that there should be separate electorates for minorities? 2m</b></p> <ul style="list-style-type: none"> <li>i. For representation of political system.</li> <li>ii. For their meaningful voice and the governance of the country.</li> <li>iii. To reduce differences in the political framework of the nation.</li> <li>iv. To protect them from exploitation.</li> </ul> <p>(any three)</p> <p><b>15.2 Why were some nationalities against the demand of separate electorates? 2m</b></p> <ul style="list-style-type: none"> <li>i. To control civil war and violence.</li> <li>ii. For political unity.</li> <li>iii. To maintain peace.</li> </ul> <p><b>15.3 Why did Govind Ballabh Pant consider separate electorates harmful for the minorities? 3m</b></p> <ul style="list-style-type: none"> <li>i. According to him separate electorates would be suicidal to the minorities and would do them tremendous harm.</li> <li>ii. If they were isolated forever, they could never convert themselves into a majority and the feeling of frustration would cripple them.</li> <li>iii. It would be extremely dangerous for them if they were segregated</li> </ul>	<b>Page 418</b>	
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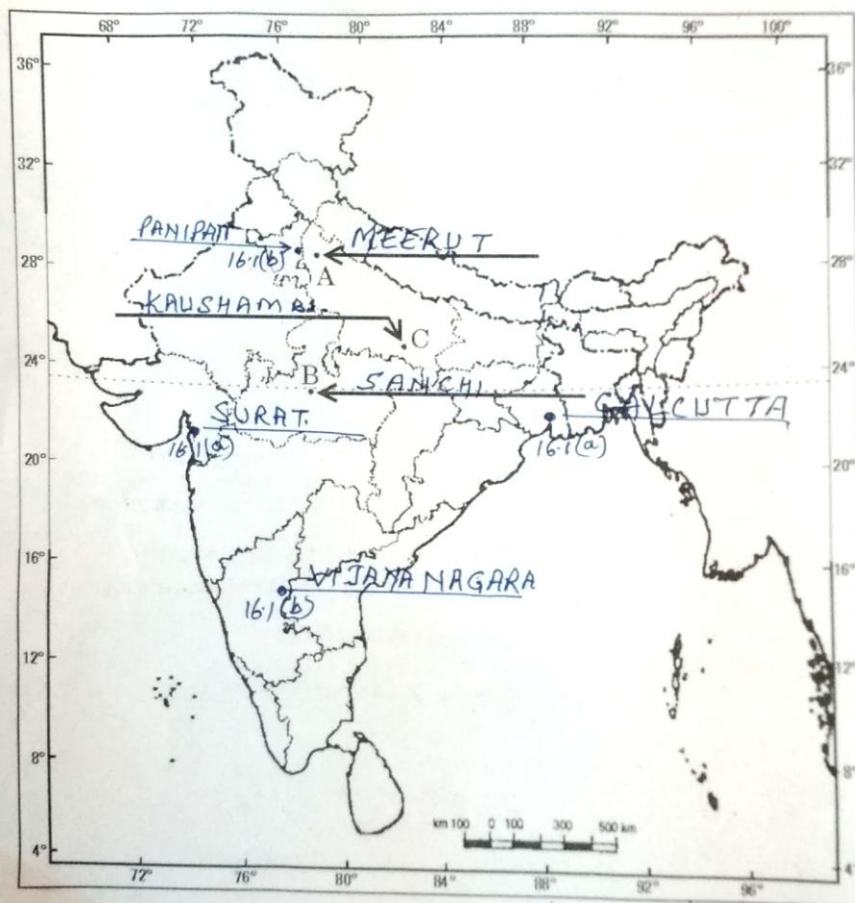




प्रश्न सं. 16.1 और 16.2 के लिए

For question no. 16.1 and 16.2

भारत का रेखा-मानचित्र (राजनीतिक)  
Outline Map of India (Political)



61/3/3

61/3/2

61/3/1