

कन्दीय भाष्यमिक शिक्षा बोर्ड दिल्ली
मोनियर स्कूल सार्टिफिकेट परीक्षा (कक्षा बारहवीं)
परीक्षार्थी प्रवेश—पत्र के अनुसार भरें

Subject: HISTORY

Subject Code: 027

परीक्षा का दिन एवं तिथि

Date & Date of the Examination: 23rd March 2017, Thurs-

उत्तर दिन का मात्राम्

Medium of answering the paper: English -day

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Write code No. as written on

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अतिरिक्त उत्तर—पुस्तिका (ओ) को संख्या

No. of supplementary answer -book(s) used

NIL

विकलांग व्यक्ति :

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Person with Disabilities :

Yes / No

No

किसी शारीरिक अक्षमता से प्रभावित हो तो संबंधित वर्ग में का निशान लगाएं।
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PART A

Ans 1 -

IMPORTANCE OF GENDER DIFFERENCES IN SOCIETIES FROM C. 600 BCE TO C. 600 CE:

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- (i) Men were expected to claim the throne of their father. After the death of the latter, the resources and property were equally divided amongst the sons with a special share for the eldest son. Women should not have any claim on these resources.
- (ii) Women were supposed to be married at the right time to the right person. Thus the concept of 'stridhana' and 'kanyadan' (gift of daughter in marriage emerged.) Women could not have independent access to property or other resources. However, exceptions like Prabhavati Gupta were there. She was a queen and also granted land.

Ans 2 -

THE SIGNIFICANCE OF ENCLOSING AGRICULTURAL LAND WITHIN THE FORTIFIED AREA OF THE CITY OF VIJAYNAGARA:

- (i) Often the aim of medieval sieges was to starve the defenders into submission.

(ii) However, the rulers of Vijaynagara adopted a more complex and expensive technique. Instead of building large granaries, they fortified the forests, agricultural belts and hinterlands.

Ans 3 - THE RELATIONSHIP BETWEEN INDIA AND PAKISTAN HAS BEEN PROFOUNDLY SHAPED BY THE LEGACY OF PARTITION:

- (i) The Partition of 1947 created identities, hatred, memories and stereotypes. Communal clashes have indeed kept these memories alive in the minds of people.
- (ii) The constant aim to strengthen religious identities and claiming that Hindus, Sikhs and Muslims are very different from each other have hardened and deepened the communal identities among people.

PART B

SECTION I

Ans 4 - DIFFERENT ARGUMENTS MADE IN FAVOUR OF PROTECTION OF DEPRESSED CLASSES
IN THE CONSTITUENT ASSEMBLY:

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- (i) N.G. Ranga wanted that the word 'minority' should be interpreted in economic terms. According to him, the minorities were the poor and down-trodden. They needed safeguards and protection to enjoy the constitutionally enshrined rights.
- (ii) Jaisal Singh spoke eloquently for the rights of tribes. He said though the tribes were not a numerical minority they needed an opportunity to represent themselves. Hence he emphasised on separate electorates and reservation of seats in legislature for them.
- (iii) J. Nagappa from Maohas said "we are prepared to suffer no more." He said that the depressed classes needed special rights to come upto the level of general population. He accepted that the depressed classes were not a ^{numerical} minority as they made upto twenty - twenty five percent of the total population. Their present condition was not because of numerical insignificance but because their systematic marginalisation. They had no

say in government and administration.

(iv) Initially even B.R. Abedkar argued for separate electorates. But after partition violence, he with other constituent assembly members wanted safeguards for Depressed Castes.

Finally, untouchability was abolished, Hindu temples though open to all castes and seats were reserved for the Depressed Castes in the legislative and government jobs.

Ans - BERNIER'S DESCRIPTION OF THE MUGHAL TOWNS AS 'CAMP TOWNS':

(i) Francois Bernier, who travelled during the Mughal period, described the Mughal cities as "camp towns". By this he meant that the Mughal towns depended on the imperial patronage for their survival.

(ii) According to him, these towns came up when the Mughal capital came in the city and rapidly declined as this imperial capital moved out. The camp towns did not have an viable social and economic foundations.

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(iii) As in the case of crown-ownership of land, Bernier was drawing on oversimplified picture. There were all kinds of towns in the Mughal period: trading towns, port towns, pilgrimage centres etc. Also, at this time about 15 percent of the Indian population lived in cities, which was on an average higher than the proportion of population living in European towns at the same time.

(iv) At the same time, Bernier considered to the fact that the Indian merchants were well integrated in inter-network of trades. The manufactures were exported to Southeast Asia, Central Asia and overseas to Europe as well. Thus he stated that a vast amount of precious metals flowed into India.

Ans 7

CONNECTION BETWEEN THE MUGHALS OF INDIA AND SAFAVIDS OF IRAN:

- (i) The Mughals maintained contact with distant lands like the Safavid of Iran and Ottoman of Turkey. This was done to maintain control on the frontiers and ensure safe passage of merchants and pilgrims.
- (ii) The Mughal emperors wanted to ensure the safety of their frontiers. Thus a constant aim of the Mughals was to guard the Hindukush mountains.
- (iii) Any invader had to cross the Hindukush mountains to have access to land east of Indus. So the Mughals tried to control the strategic outposts of Kabul and Gandhar.
- (iv) Thus the relationship of the Mughals and Safavids hinged on the frontiers of these two outposts that separated Iran and Turan from the lands of Central Asia.
However, the Mughal lost the outposts in 1665.

Ans 8 - DISTINCTIVE FEATURES OF THE DOMESTIC ARCHITECTURE OF MOHENJODARO:

- (i) The houses found in Mohenjodaro indicate the most houses had a courtyard in the centre and there were rooms on all four sides. The courtyard was the centre of all activities such as cooking and weaving particularly during summer months.
- (ii) THE CONCERN FOR PRIVACY -
 - There are no windows along the level of the house.
 - The main entrance of the house does not give direct view into the interiors of the courtyard.
- (iii) There are remains of staircases in the house. These staircases may have been used to reach a second storey or the roof. Also, wells have been found in the houses. These could be reached from outside and were perhaps used by passersby. In total, 700 wells have been found in Harappan Mohenjodaro.

(iv) BATHROOMS:

The houses have their own separate bathrooms. Each bathroom has a drain going through the wall and getting connected to the street drains.

Ans 9 - EVENTS THAT CONSOLIDATED THE COMMUNAL IDENTITIES DURING THE 1920S AND 1930S :

(i) Though the concept of separate electorates had entered the politics of India by the acts of 1909, 1916 (Lucknow) and 1919, the communal identities were consolidated further by a number of factors in 1920s and 1930s. Muslims were angered by music-before-mosque, the cow protection act and the efforts of Arya Samaj to bring back to Hinduism who had recently converted to Islam.

[NOTE: Music-before-mosque: The playing of drums by a religious procession outside the mosque during namaz could lead to Hindu-Muslim conflict and the Muslim leaders saw this as an inf. interference in their peaceful communion with god].

- (ii) The Hindus were angered by tabligh (propaganda) and tanzim (organisation). The members of both the communities tried to inbuild deeper solidarity within communities and generate feelings of hostility with for other community.
- (iii) Also, the members of the Congress were not allowed to join the league. But Maulana Azad pointed out that some members of Congress had become a part of Hindu Mahasabha in 1937 (particularly in Madhya Pradesh). Hindu Mahasabha wanted define the Hindu identity in opposition to the Muslim Identity. It was only in December 1938, that the Congress Working Committee declared that they could be a part of Hindu Mahasabha.
- (iv) Also, the Rashtriya Swayamsevak Sangh (RSS) had highly trained and disciplined cadres who pledged to the ideology that India was a land of Hindus.

SECTION II

Anslog: (i) In February 1922, a police station in Chauri Chaura (United Provinces) was torched by the peasants of Non-Cooperation Movement. Several constables perished. Due to this act of violence, Gandhiji withdrew his support from the Non-Cooperation Movement.

(ii) Thereafter, he laid emphasis on Hindu-Muslim harmony, need for social reforms (like abolition of untouchability and child marriage) and self-reliance. He said in order to be worthy of freedom, India should do away with these social evils.

(iii) He also said that India could be fully free from the British Raj if the people put an end to such practices.

(iv) Values:

- Non-Violence: he withdrew his support from Non-Cooperation Movement because of an act of violence.

- Communal Harmony: Hindus and Muslims should live together

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- peacefully equality and social Justice: Abolition of untouchability and child marriage
- United we stand, divided we fall: Independence or swaraj could only be attained when the two major religious communities, the Hindus and Muslims, joined hands.

PART C

Ans II - THE MAURYAN ADMINISTRATION:

Chandragupta Maurya had founded the Mauryan Dynasty (c. 321 BCE). During his rule the Mauryan Empire stretched intended till Afghanistan.

Ashoka extended the boundaries of the empire to Kalinga, present day Orissa.

- (i) The capital and provincial centres of the Mauryan Empire were located on important trade routes. Example: Taxila and Ujjayini were located on important long distance trade routes and Swarnagiri (literally the mountain of gold) was located in such a way to tap the gold mines of Karnataka.
- (ii) The ruler was the highest source of authority. He was advised by a council of ministers known as Mantri Parishad.
- (iii) The empire was divided into districts and sub-districts. The districts were controlled by sthankoi and the sub-districts/villages by gramika.
- (iv) The committee which controlled the empire had thirty members with six sub-committees (each sub-committee had five members). This has been documented in Magestheni's Indicus (a Greek ambassador to the court of Chandragupta). The six sub committees were:
- Navy
 - Transport and Provisions

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- (c) Horses
- (d) Foot soldiers
- (e) Chariots
- (f) Elephants

(v) The activities of the second sub-committee was rather varied. It included the following:

- (a) arranging for transport and bullock carts
- (b) collecting food for soldiers and fodder for animals
- (c) recruiting servants and artisans to look after the soldiers during the journey

(vi) The rulers used the following two books to administer justice:

- (a) Dhamashashtras (by Brahmanas)
- (b) Karthakashashthama (by ministers)

(vii) There was another sub committee with thirty members. It also had six subcommittees with five members each controlling the following:

- (a) Care and comfort of foreigners

- (b) Collection of Taxes and Octroi
- (c) Regulation of trade and commerce including weights and measures
- (d) Registration of births and deaths
- (e) Collection of municipal taxes
- (f) Systematic controlling of manufactures
They looked in the activities of the welfare of people under Mauryan administration.

(viii) Asoka inscribed his message on polished pillars and natural surfaces such as rocks (c. 272/268 - 231 BCE). This message was known as Dhamma which said: to respect religion of others than one's own, respect of Brahmanas and those of renounced worldly life, respecting elders and treating slaves and servants kindly. Since the message was universally applicable, he appointed special officers known as Dhamma Mahamatras to spread the message. This would ensure the well-being of the ^{people of} next generation and the sanctity of animals.

Ans 12 - THE RELATIONSHIP BETWEEN THE SUFIS AND THE STATE FROM THE EIGHTH TO THE EIGHTEENTH CENTURY:

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- (i) Sufis were groups of people who opposed to the growing mysticism and materialism of the Caliphate. They wanted to follow the traditions of the Prophet, whom they regarded as the perfect human being. Thus the Sufis wanted the interpretation of the Quran on personal basis.
- (ii) The Sufis organised themselves into silsila. Each silsila had a teaching master known as shaykh (in Arabic) and pir or murshid (in Persian). He controlled a body of disciples called mujtahid (Persian) and appointed a teaching master (known as khalifa).
- (iii) The Sufis made attempt to assimilate local traditions of the state such as bowing before the shaykh, offering water to visitors and taking oath of allegiance. This was in marked contrast to the be-sharia (Qalandars, Molangs, Kalandars) who ignored these state rituals.

- (iv) (a) The sufis accepted unsolicited grants and donations from the state. In effect, the rulers set up charitable trusts (awqaf) and endowments. The sufis also accepted certain positions.
- (b) The money that the Sufi-saints received was immediately put into use rather than accumulating it. The sufis used the money for the maintenance of their hospice or khangah.
- (v) The state rulers need not only demonstrate their association with sufis, they also required legitimisation from them. Hence, when the Turks settled in Delhi they did not agree to impose the Sharia law on its people, majority of whom were non-muslims: They ignored the advice of the conservative ulamas and turned to the Sufi saints to who derived their power directly from god.
- (vi) Another reason for this association was that the Sufi saints had an unbroken spiritual genealogy with the God. Thus the rulers of the state wanted their tombs to be in the vicinity of the Sufi-shrines to attain the material and spiritual benefits.

(vii) These relationships are best exemplified when we take the example of Ghariq Nawaz. Muhammad Bin Tughlaq visited the shrine and the earliest attempt to house the shrine was made by Sultan Ghiyasuddin of Malwa. The Mughal Emperor Akbar also visited this shrine fourteen times to seek blessings for fulfillment of vows, birth of sons and to win battles.

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(viii) Sometimes the relationships between the sufis and the state were strained. Each wanted to exert their own authority. They wanted that each of them should bow before them and make submissions. This again can be corroborated from the fact that the sufis took high sounding titles such as, Sultan-ul-mashaikh (Sultan amongst all shaykhs).

Aus 13 - VISUAL REPRESENTATIONS OF THE REVOLT OF 1857 :

(A) CELEBRATING THE SAVIOURS:

- (i) The painting 'Relief of Lucknow' was painted by Thomas Jones Roe in 1859. This celebrates the entry of Colin Campbell, Henry Havelock and James Outram.
- (ii) They stand in the centre and the shadows we can see the damaged residency. It is seen as a testimony to the suffering of people during the Revolt of 1857. Nonetheless, these British heroes portray the superiority and the victory of the British over Indians.

(B) IN MEMORIAM:

- (i) This painting was made by in 1859 by Henry Beaufort. This does not show gory violence but only suggests it.
- (ii) Joseph Noel Paton
The women and children huddle in the centre, seemingly waiting for their death, dishonor and destruction. We can see the British rescue forces arriving from the back.

(c) MISS WHEELER:

This painting again portrays the Indian rebels as demons. In this four burly looking males are seen attacking a woman. The woman single handedly shoots the attackers who carrying swords with a gun. The painting however has a deeper meaning, she is not only saving the honour of herself but also the Bible (the book on the floor is the Bible).

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(D) THE JUSTICE P JUSTICE PUNCH:

This shows an allegorical female figure with a sword in one hand and a shield in other. Her face expresses rage and a desire for revenge. She is trampling serpents under her feet and we see women and children (Indians) cower with fear in a corner.

(E) THE ANIMALS:

In yet another painting a lion is shown attacking a tiger. The lion represents the British the tiger stands for Bengal.

(F) THE CLEMENCY OF CANNING:

The Tattoo newspapers in England mocked Canning when he said that

the British would forgive the sepoys. The painting represent Canning as a father to an Indian sepoys who still carries an uncoveted sword and a dagger dripping with blood.

- (G) The Indian artists also celebrated the rebels of 1857. The Rani of Jhansi has been depicted in many paintings, poems and movies. She carried a sword in one hand and the reins of her horse in other.
- (H) Art and literature, as much as writing of history, has kept alive the emotions and reactions of people of both England and India during that period.

PART-D

Ans 4-

- (14.1)(i) The better European residences were built in the mild of compounds which almost attain the dignity of parks and rice fields frequently wind in and out between these in almost rural fashion in Madras.

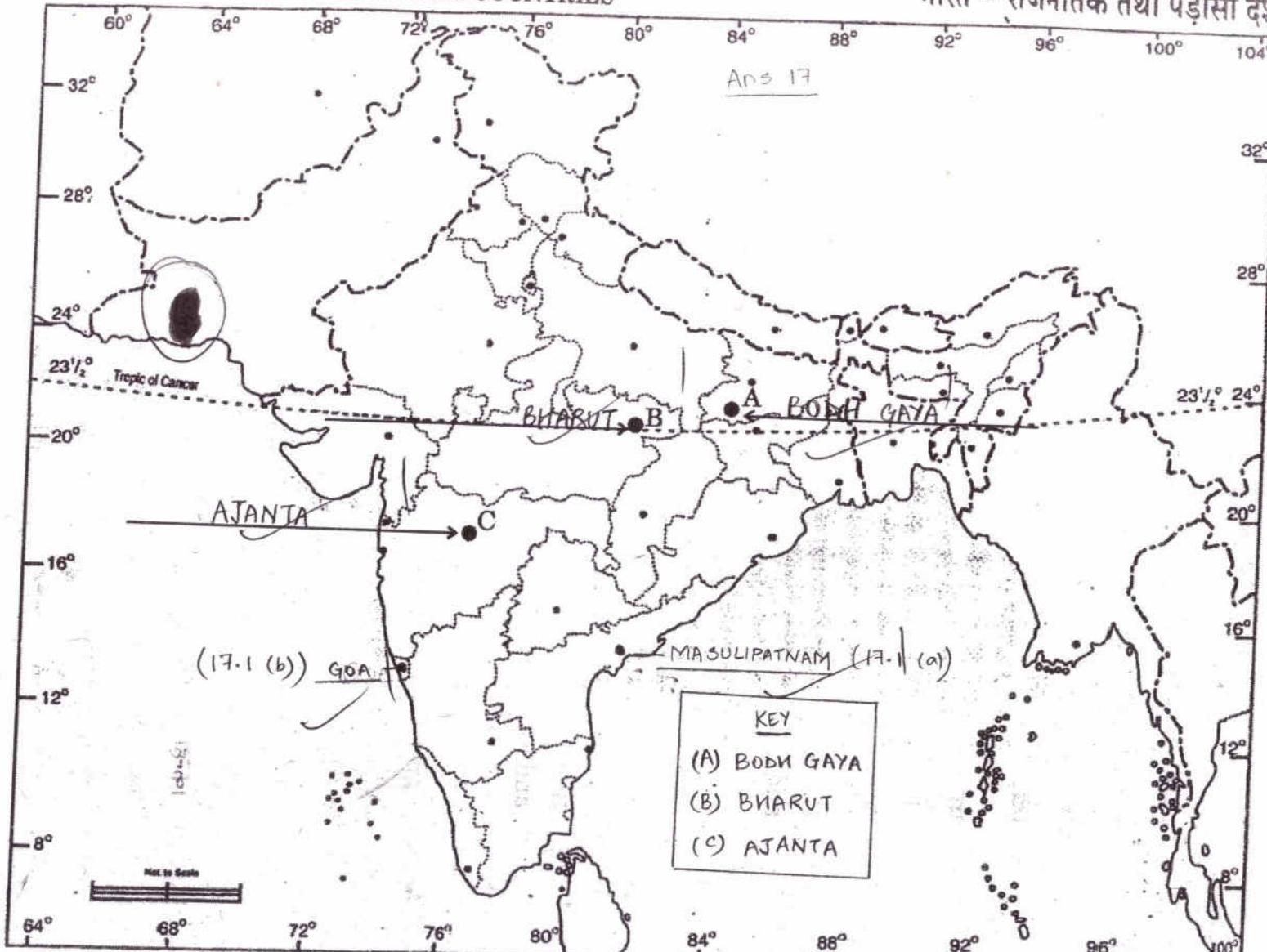
प्रश्न सं. 17.1 और 17.2 के लिए

For question no. 17.1 and 17.2

61/3

INDIA - POLITICAL AND ADJACENT COUNTRIES

भारत - राजनीतिक तथा पड़ोसी देश



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banks, Pariyars and Vaniyars, the nearby Triplicane and the efforts of the colonial rulers urbanised the city of Madras.

Ans 15 -

(15.1) The master should look after his servants and employees in the following five ways:

- (a) by assigning them work according to their strength
- (b) by supplying them with food and wages
- (c) by tending them in sickness
- (d) by sharing delicacies with them
- (e) by granting leave at times

(15.2) The clammer should look after the needs of samanas in the following five ways:

- (a) by affection in act
- (b) by affection in speech

- (c) by affection in mind
- (d) by keeping house open to them
- (e) supplying their worldly needs

(15.5) MAIN ASPECTS OF BUDDHIST PHILOSOPHY:

- (a) According to Buddha, the world is transient (anicca) and constantly changing. It is also soulless (anatta). Within this transient world sorrow (dukkha) is intrinsic to human nature. It is only by following a path of moderation between extreme asceticism and self indulgence can one rise above all the worldly desires and attain Nibbana (the extinguishing of ego and desire).
- (b) He stressed on four noble truths and eight fold path of right action, right determination, right energy, right meditation, right memory, right means of livelihood, the right speech and right observation.
- (c) He said that individual effort can transform social relations, hence

he advised people to be humane and ethical. His last words to his followers were: "Be lamps unto yourselves, as you must work out your own liberation"

Ans
(16)

(16.1) KANKUT SYSTEM OF LAND REVENUE:

- (i) Kankut in the Hindi language han signifies grain and hut means estimates.
- (ii) If any doubt arises, the crop should be cut and estimated in three lots: the good, the middling and the inferior and the hesitation should be removed. Often, too, the land taken by appraisement, gives a sufficiently accurate return.

(16.2) THE LAND REVENUE ASSESSED IN THE CASE OF BATAI OR BHADOLI:

- (i) In Batai or bhadoli, the crops are reaped and stacked and divided by agreement in the presence of parties.
- (ii) But in this case, such several intelligent inspectors are required.

otherwise the evil-minded and false are given to deception.

(16.3) (i) Land revenue was the economic mainstay of the Mughal Empire. The Mughal emperor controlled this system by setting up a dastar (office) of diwan who was responsible for collecting the revenue.

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(ii) The entire land was measured and the revenue paying capacity of the syst was assessed. The measured amount of revenue was called 'basil' as opposed to the actual amount collected called 'jama'.

(iii) In his list of duties of amil-gwār (the revenue collector), the Akbar told him to collect revenue in cash or kind. Though he also said that he should strive to collect revenue in cash. Thus, the land revenue system of the Mughal Empire was flexible. We need to keep in mind that the major portion of silver flowed into India during the sixteenth and seventeenth centuries.

as the Mughal Empire became politically stable. This amount of silver lead to monetisation in the empire (unprecedented minting of coins) and thus revenue could be collected in cash.

