

**CBSE Class 12 History**  
**Sample Paper 04 (2020-21)**

**Maximum Marks: 80**

**Time Allowed: 3 hours**

**General Instructions:**

- i. Answer all the questions. Some questions have an internal choice. Marks are indicated against each question. This question paper comprises of six sections.
- ii. **Section A:** Question numbers 1 to 16 are objective type questions carrying 1 mark and should be answered in one word or one sentence each (Attempt any 15)
- iii. **Section B:** Question numbers 17 to 19 are Case Based/ Source Based having Multiple Choice questions. Each question has 4 sub-parts. Attempt any three sub-parts from each question.
- iv. **Section C:** Answer to questions carrying 3 marks (Question 20 to 23) should not exceed 100 words each.
- v. **Section D:** Answer to questions carrying 8 marks (Question 24 to 26) should not exceed 350 words each.
- vi. **Section E:** Question number 27 to 29 are Source-based questions carrying 5 marks each.
- vii. **Section F:** Question number 30 is a Map question that includes the identification and location of significant test items. Attach the map with the answer book.

**Section-A (Attempt any 15 Questions)**

1. write features of Harappan writing.
2. Where did the Satavahanas Rule?
3. What was Jati? How are they related to Varnas?
4. Consider the following statements regarding the life of Santhals.
  - i. They began to come to Bengal around 1790.
  - ii. Zamindari hired them to reclaim land and expand cultivation.
  - iii. By 1832 a large area of land was considered as Damin-I-Koh.
  - iv. The land grant to them stipulated that at least one-tenth of the area was to be cleared and cultivated within the first ten years.

Which of the above statement(s) is/are correct about the life of Santhals.

- a. ii, iii and iv
- b. iii and iv
- c. ii And iii
- d. i only

5. Find out from the following pairs which one is correctly matched.

- i. Babur: 1526-32
- ii. Akbar: 1559-1605
- iii. Shah Jahan: 1628-58
- iv. Aurangzeb: 1658-1708
- a. Shah Jahan: 1628-58
- b. Babur: 1526-32
- c. Akbar: 1559-1605
- d. Aurangzeb: 1658-1708

6. Correct the following statement and rewrite it:

The sepoy had the fear about bullets coated with the fats of goats and chicken, and biting those bullets would corrupt their caste and religion.

7. Kabir did not write in one of the following languages?

- a. Khariboli
- b. Rajasthani
- c. Awadhi
- d. Bhojpuri

8. How do Archaeologists define culture?

9. Identify the given image and write its name.



10. Assertion (A): The second round table conference was held in London in 1931.  
Conference proved inconclusive and Gandhiji returned to India.  
Reason(R): In the round table conference Mahatma Gandhi stated his argument against the separate electorate for the depressed classes.
- Both A and R are true and R is the correct explanation of A.
  - Both A and R are true but R is not the correct explanation of A.
  - A is true but R is false.
  - A is false but R is true.
11. Name the poet famous for his upside-down sayings named *ulatbansi*.
- Kalidas
  - Kabir
  - Babar
  - Guru Nanak
12. Fill in the blanks:
- Many Kushana rulers also adopted the title \_\_\_\_\_.
13. What is the Bhagavad Gita?
14. According to Shastras only \_\_\_\_\_ could rule the country.
- Brahmins
  - Kshatriyas
  - Vaishyas
  - Shudras
15. Grains like wheat, barley, lentil, chickpea, and sesame were found in \_\_\_\_\_ sites.
- Vedic
  - Buddhist
  - Harappan
  - Sumerian
16. The word Mughal is derived from which word.
- Magadhi
  - Mongol
  - Magh
  - Massai

### Section B



17. Study the given picture carefully and answer any three of the following questions by choosing the correct option:



- i. The given picture depicts:
  - a. Layout of Mohenjodaro
  - b. Plan of the Citadel
  - c. Isometric drawing of a large house in Mohenjodaro
  - d. A drain in Mohenjodaro
- ii. The \_\_\_\_\_ and the \_\_\_\_\_ were the main structures in the fortress.
  - a. Temples, Drainage

- b. Stupa, Great courtyard
- c. Warehouse, Great Bath
- d. Forts, Warehouse

iii. Find the relation between A and B in each group and fill in the blank accordingly.

Stupa: Originated as a simple semi-circular mound of earth.

Great Bath: (?)

- a. Large oval tank in a courtyard surrounded by a courtyard on all four sides
- b. Large square shape tank in a courtyard surrounded by mandaps on all four sides
- c. Large rectangular tank in a courtyard surrounded by a corridor on all four sides
- d. None of these

iv. Which of the following is incorrect with respect to Great Bath?

- a. To get into the pond there are steps on the eastern and western sides.
- b. The bottom of the pond is made watertight using bricks and lime paste.
- c. There were rooms on three sides, in one of which was a large well.
- d. Water from the tank flowed into a huge drain.

18. **Read the following excerpt carefully and answer any three questions:**

Some of the earliest bhakti movements (c. sixth century) were led by the Alvars (literally, those who are “immersed” in devotion to Vishnu) and Nayanars (literally, leaders who were devotees of Shiva). They travelled from place to place singing hymns in Tamil in praise of their gods. During their travels the Alvars and Nayanars identified certain shrines as abodes of their chosen deities. Very often large temples were later built at these sacred places. These developed as centres of pilgrimage. Singing compositions of these poet-saints became part of temple rituals in these shrines, as did worship of the saints’ images. Some historians suggest that the Alvars and Nayanars initiated a movement of protest against the caste system and the dominance of Brahmanas or at least attempted to reform the system. To some extent this is corroborated by the fact that bhaktas hailed from diverse social backgrounds ranging from Brahmanas to artisans and cultivators and even from castes considered “untouchable”. The importance of the traditions of the Alvars and Nayanars was sometimes indicated by the claim that their compositions were as important as the Vedas.

i. Choose the correct option:

**Assertion (A):** The Alvars and Nayanars initiated a movement of protest against the caste system.



**Reason (R):** The major anthologies of compositions by the Alvars, the Nalayira Divyaprabandham, was frequently described as the Rig Veda, thus claiming that the text was as significant as the four Vedas in Sanskrit that was cherished by the Brahmanas.

- a. Both A and R are correct and R is the correct explanation of A.
  - b. Both A and R are correct but R is not the correct explanation of A.
  - c. A is correct but R is wrong.
  - d. R is correct but A is wrong.
- ii. Which of the following was not a part of Alvars?
- a. Men
  - b. Women
  - c. Pir
  - d. Brahmanas
- iii. Which of the following deities were worship by Alvars and Nayanars?
- a. Lord Vishnu
  - b. Lord Shiva
  - c. Both (i) and (ii)
  - d. None of the above
- iv. Which of the following is a Historians classification of Bhakti Traditions?
- a. Saguna
  - b. Nirguna
  - c. Khanqahs
  - d. Both (i) and (ii)
19. Read the passage carefully and answer any three questions that follow:

**"British element is gone but they have left the mischief behind"**

Sardar Vallabh Bhai Patel said:

It is no use saying that we ask for separate electorates because it is good for us. We have heard it long enough. We have heard it for years, and as a result of this agitation we are now a separate nation ... Can you show me One free country where there are separate electorates? If so, I shall be prepared to accept it. But in this unfortunate country, if this separate electorate is going to be persisted in, even after the division of the country, woe betide the country; it is not worth living in. Therefore, I say, it is not for my good alone, it

is for your own good that I say it, forget the past. One day, we may be united ... The British element is gone, but they have left the mischief behind. We do not want to perpetuate that mischief. (Hear, hear). When the British introduced this element they had not expected that they will have to go so soon. They wanted it for their easy administration. That is all right. But they have left the legacy behind. Are we to get out of it or not?

- i. "The philosophy of separate electorates results in a separate nation." Which of the following option is not justifying the given statement?
  - a. It divided the nation and caused bloodshed
  - b. It led to the tragic partition of the country
  - c. It turned one community against another
  - d. This positive concept was the British legacy.
- ii. Find the relation between A and B in each group and fill in the blank accordingly.  
Sardar Vallabh Bhai Patel: Spoke against the separate electorate.  
\_\_\_\_\_: Spoke in favour of separate electorate.
  - a. Baldev Singh
  - b. Gopal Krishna Gokhale
  - c. B. Pocker Bahadur
  - d. C Rajagopalachari
- iii. The philosophy of separate electorates was based on \_\_\_\_\_.
  - a. Religious tolerance
  - b. Religious bigotry
  - c. Religious impartiality
  - d. None of these
- iv. Consider the following statements regarding the arguments against the separate electorates:
  - A. In India, if a separate electorate is going to be in practice, even after the division of the country, then this country is not worth living in.
  - B. British made it for the convenience of their own administration and separate electorate is against the feeling of unity.Choose the correct option:
  - a. Both (A) and (B) are correct.
  - b. Only (B) is correct



### **Section C**

20. How did the ties of loyalty and patronage between peasant and taluqdar break?
21. Write in brief about the Religious Policy of Akbar.
22. Mention any two universal architectural features of Mosque.
23. Art and literature and not just history kept the memory of the Mutiny of 1857 alive, comment.

### **Section D**

24. Describe the salient features of Mahajanapadas.

OR

Discuss the economic condition of the people during the Gupta period.

25. Describe the various efforts made by the scholars to Vijayanagara after Mackenzie time.

OR

What does the architecture of buildings like the Lotus Mahal and elephant stables tell us about the rulers who commissioned them?

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

OR

Examine the causes and contribution of Non-Cooperation Movement to India's freedom struggle. Why did Gandhiji couple Non-Cooperation Movement with Khilafat Movement.

### **Section E**

27. **Read the passage given below and answer the questions that follow:**

#### **Why were Stupas Built?**

This is an excerpt from the Mahaparinibbana Sutta, part of the Sutta Pitaka. As the Buddha lay, dying Ananda asked him "What are we to do Lord, with the remains of the Tathagata (another name for the Buddha)?" The Buddha replied, "Hinder not yourselves Ananda by honouring the remains of the Tathagata. Be zealous, be intent on your own good." But when pressed further, the Buddha said, "At the four crossroads, they should



erect a Thupa (Pali for stupa) to the Tathagata. And whosoever shall there place garlands or perfume.... or make a salutation there, or become in its presence calm of heart, that shall long be to them for a profit and joy.”

- i. Why were the stupas built?
- ii. What Asoka did with the relics of Buddha?
- iii. Describe the structure of the Stupas.

28. **Read the passage given below and answer the questions that follow:**

### **The Accessible Emperor**

**In the account of his experiences, Monserrate, who was a member of the first Jesuit mission, says:**

It is hard to exaggerate how accessible he (Akbar) makes himself to all who wish the audience of him. For he creates an opportunity almost every day for any of the common people or of the nobles to see him and to converse with him, and he endeavours to show himself pleasant-spoken and affable rather than severe towards all who come to speak with him. It is very remarkable that how great an effect this courtesy and affability has in attaching him to the minds of his subjects.

Questions:

- i. Who were Jesuits? How did they establish their network in India?
- ii. How did Monserrate accord his experience about the Akbar?
- iii. How had Akbar's courtesy brought affability for his subjects? Explain.

29. **“British element is gone but they have left the mischief behind”**

**Sardar Vallabh Bhai Patel said**

It is no use saying that we ask for separate electorates because it is good for us. We have heard it long enough. We have heard it for years, and as a result of this agitation, we are now a separate nation... Can you show me one free country where there are separate electorates? If so, I shall be prepared to accept it. But in this unfortunate country, if this separate electorate is going to be persisted in, even after the division of the country, woe betide the country; it is not worth living in. Therefore, I say, it is not for my good alone, it is for your own good that I say it, forget the past.

One day, we may be united... The British element is gone, but they have left the mischief

behind. We do not want to perpetuate that mischief. (Hear, hear).

When the British introduced this element they had not expected that they have to go so soon. They wanted it for their easy administration. That is all right. But they have left the legacy behind. Are we to get out of it or not?

- i. Why are separate electorates considered as mischief?
- ii. State the arguments given by Sardar Vallabh Bhai Patel for building political unity and forging a nation.
- iii. How did the philosophy of separate electorates result in a separate nation?

#### **Section F**

30. i. On the given political outline map of India, locate and label the following with appropriate symbols:
- a. Taxila, Mahajanpad
  - b. Berar, British Control in 1857.
  - c. Kolar
- ii. On the same outline map three place have been marked as ABC which are Harappan Sites.

Identify them and write their correct names on the lines marked near them.





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**Solution**

**Section-A (Attempt any 15 Questions)**

1. Harappan seals usually have a line of writing, which remains undeciphered still today. Its features are:
  - i. It is not alphabetical and has too many signs, somewhere between 375 and 400.
  - ii. The script is written from right to left. It was found to be inscribed on seals, terracotta tablets, etc.
  - iii. Harappan seals were pictographic in nature as the script consisted of designs of animals, fishes and various forms of human figure too.
2. Satavahanas ruled over parts of Western India and the Deccan.
3. In Brahmanical theory, jati was considered as a bunch of people doing the same type of works and follow the same culture. In Brahmanical theory, jati, like varna, was based on birth. However, the number of varnas was fixed at four, there was no restriction on the number of jatis. In fact, whenever Brahmanical authorities encountered new groups – for instance, people living in forests such as the nishadas – or wanted to assign a name to occupational categories such as the goldsmith or Suvarnakara, which did not easily fit into the fourfold varna system, they classified them as a jati. Jatis which shared a common occupation or profession were sometimes organised into shrenis or guilds.
4. (a) ii, iii and iv

**Explanation:** The Santhals had begun to come into Bengal around the 1780s

5. (a) Shah Jahan: 1628-58

**Explanation:** He ruled from 1628 to 1658.

6. The sepoy had the fear about bullets coated with the fats of cows and pigs, and biting those bullets would corrupt their caste and religion.

7. (b) Rajasthani

**Explanation:** Kabir's writings are not found in Rajasthani. We can see that Kabir's ideas probably crystallised through dialogue and debate (explicit or implicit) with the traditions of Sufis and yogis in the region of Awadh (part of present-day Uttar Pradesh). He preferred simple and colloquial languages to convey his idea.



8. Archaeologists use the term “culture” for a group of objects, distinctive in style, that are usually found together within a specific geographical area and period of time. In the case of the Harappan culture, these distinctive objects include seals, beads, weights, stone blades and even baked bricks.
9. An elephant at Sanchi.
10. (b) Both A and R are true but R is not the correct explanation of A.  
**Explanation:** Gandhiji attended the 2nd round table conference but separate electorate was not the only issue discussed there. It was one of the issue.
11. (b) Kabir  
**Explanation:** Kabir is known for his upside-down sayings known as *ulatbansi*. These are written in a form in which everyday meanings are inverted. These hint at the difficulties of capturing the nature of the Ultimate Reality in words
12. Devaputra
13. The Bhagavad Gita is perhaps the most important didactic section of the Mahabharata. It contains the advice offered by Lord Krishna to Arjuna on the battlefield of Kurukshetra.
14. (b) Kshatriyas  
**Explanation:** Kshatriyas
15. (c) Harappan  
**Explanation:** Grains like wheat, barley, lentil, chickpea, and sesame were found at Harappan sites. Millets are found from sites in Gujarat. The finds of rice are relatively rare.
16. (b) Mongol  
**Explanation:** The name Mughal is derived from Mongol.

### Section B

17. i. (b) Plan of the Citadel  
ii. (c) Warehouse, Great Bath  
iii. (c) Large rectangular tank in a courtyard surrounded by a corridor on all four sides  
iv. (a) To get into the pond there are steps on the eastern and western sides.  
[Explanation: To get into the pond there are steps on the northern and southern sides.]
18. i. (c) A is correct but R is wrong.  
ii. (c) Pir  
iii. (c) Both (a) and (b)

- iv. (d) Both (a) and (b)
19. i. (d) This positive concept was the British legacy. [Explanation: Separate electorates were the legacy of the British who aimed at dividing the nation. Hence it was a negative concept.]
- ii. (c) B. Pocker Bahadur
- iii. (b) Religious bigotry [Explanation: The philosophy of separate electorates was based on religious bigotry. Seats were reserved for people belonging to various religions in constitutional bodies. This created a divide among the people on religious lines which led to the partitioning of the nation.]
- iv. (a) Both (A) and (B) are correct

### **Section C**

20. The peasants broke the loyalty to the taluqdars due to breakdown in social order. The British policies dispossessed the taluqdars from their lands which create the problems of earnings with the peasants.
21. The most important pillar of the Mughal state was its nobility. Owing to several factors, the Mughal nobility was a heterogeneous body composed of diverse ethnic and religious groups.
- This ensured that no faction became large or powerful enough to challenge the authority of the state. The nobility has been aptly described as a bouquet of flowers held together by loyalty to the emperor.
- In theory, the nobility was not hereditary but purely official in character. A noble had only a life interest in his jagir which reverted to the crown on his death. As a result, the nobles led extravagant lives and squandered away their money. It also prevented the development of an independent hereditary peerage independent of the whims and fancy of the king. During the 18th century, the character of the nobility deteriorated and they ceased to discharge any useful functions.
22. Mosque is regarded as the basis of Islamic religious life. It has an open compound and pillars on all sides. The roof stands on all these pillars. In the middle of the compound, there is a pond, which is artificially made. Here, devotees can take bath or wash before offering Namaz.

#### **Some special architectural features of Mosque are:**

- i. Mosque has an orientation towards Mecca. It makes evident in the placement of the mihrab (prayer niche) and the minbar (pulpit).



- ii. The minarets are the most visible aspect of mosques, a tower adjacent or attached to a mosque from which the call to prayers is announced
- 23.
- i. Art and literature and the writing of history have helped to keep alive memories of 1857. The leaders of the revolt have been depicted as heroes who succeeded in arousing the people against the oppressive rule of the British.
  - ii. Films and posters have helped create the image of Rani Lakshmi Bai as a masculine warrior. She is usually portrayed in battle armour, with a sword in hand and riding a horse—a symbol of the determination to resist injustice and foreign rule.
  - iii. The pictorial images produced by the British and Indians - paintings, pencil drawings, posters, cartoons, etc., form an important record of the mutiny. In particular, British pictures offering a variety of images have provoked a range of different emotions and reactions.
  - iv. Some of them commemorate the British heroes who saved the English and repressed the rebels. An example of this type was 'Relief of Lucknow' painted by Thomas Jones Barker in 1859. It depicts the efforts of James Outram, Henry Havelock and Colin Campbell in rescuing the besieged British garrison in Lucknow. The siege of Lucknow according to British accounts became a story of survival, heroic resistance and the triumph of British power.

#### **Section D**

24. Mahajanapadas were states that existed between the 6th and 4th BC centuries. Buddhist and Jain texts mention sixteen Mahajanapadas. The name of all these are not uniform in all texts but some names are common and uniform which means they were the powerful ones. These Mahajanapadas are Vajji, Kasi, Magadhas Kaushal, Kuru, Panchal, and Gandhar. The important features of the Mahajanapadas are as follows.
- i. Most Mahajanapada was ruled by Kings though some ruled by people called republic. In some cases, the king and people collectively ran the states in order to maintain peace and security.
  - ii. Every Mahajanapadas has its own capital which was a fortified city. The fortification was done to protect the city, people and its economic resources.
  - iii. It was around 6th Century BC, Brahmins began to compile scripture called "Dharmashastra". According to that the king had to be a kshatriya and had to maintain all the rules of Dharmasastras.
  - iv. The main job of the king was to rule the people and collection of taxes from farmers,



traders, craftsmen. They also received gifts and other awards.

- v. It was found fair to attack the neighbours for resources. It was also one way to become rich.
- vi. Gradually Mahajanapadas began to have full-time army and officials. Soldiers were from the ranks of farmers.
- vii. The battle for supremacy was continued between them for many years. Magadha became the most powerful one among them.

OR

India had developed an advanced system of agriculture, industry, and trade long before the rise of the imperial Guptas. The economic stability and prosperity facilitate all-round cultural progress made during this period. Following are the economic conditions of the people during the Gupta period:

- i. As regards the economic condition of the people in the Gupta period, a lot of progress was made in agriculture, industry, trade, business, and banking.
  - ii. From the inscriptions of the Gupta period dealing with land, it is clear that it was not easy to secure any fallow, uncultivated or un-settled land for charitable purposes.
  - iii. It appears that there were separate guilds or shrines or Nigamas for industry, trade and banking.
  - iv. There are references of guilds to shares of bankers, Kulikas or artisans, Sarthavahas or traders.
  - v. Banking was an important function of the guilds.
  - vi. The latter accepted donations that were permanent and irrevocable.
  - vii. Out of this money, the guilds made payment to the beneficiaries named by the donors.
  - viii. The Gupta rulers issued currency of different designs, types and denominations.
  - ix. Coins were also of different metals viz; gold, silver and copper.
  - x. Works of public utility were constructed in many places.
  - xi. In the Gandhara inscription, there is a reference to the amenities of a city such as wells, tanks, temples with halls, storage of drinking water, parks, lakes, causeways, etc.
  - xii. The Sudarsana reservoir was constructed by damming the flow of river down the hills near Girnar in Saurashtra.
25. Colonel Mackenzie the first Surveyor General of India first of all made efforts to collect

more information about the Vijayanagara Empire. After him, the initial surveys and information were pieced together from travellers' accounts and inscriptions. From 1856, photographers began to record the monuments which enabled scholars to study them. As early as 1836 epigraphists began collecting several dozens of inscriptions. In an effort to reconstruct the history of the city, historians collated information from these sources with accounts of foreign travellers and other literature written in Telugu, Kannada, Tamil and Sanskrit. Archaeological Survey of India and Archaeology and Museum's department of Karnataka have preserved many sites of Vijayanagara throughout the 20th century. One of the sites of Vijayanagara came into limelight and in 1976, Hampi was declared as a site of national importance. In 1986, UNESCO declared it as a World Heritage site. Then, in early 1980s, an important project was launched to document the material remains at the Vijayanagara in detail, through extensive and intensive survey, using a variety of recording techniques. Over nearly, twenty years, dozens of scholars from all over the world worked to compile and preserve this information. The first step in this regard for preparing a survey map or preparing an outline map of the area was an integral part of this project. The entire area is divided into a set of 25 squares. Each square is marked by an alphabet. Each square is then further subdivided into a set of even smaller square parts. Preparing a survey is a very painstaking effort. It led to the study of thousands of structures from devotional places (Places of worship) and residence. The available information about them was noted down. It then further led to the recovery of traces of bazaars, roads and paths, etc. The location of the finds has been determined through pillars bases and platform.

OR

The architecture of buildings like the Lotus Mahal and elephant stables tell us that the rulers had adopted Indian traditional symbol, signs and totems. They were Hindu by faith but they were liberal by nature.

- i. **Lotus Mahal:** Lotus Mahal was so named by the British travellers in the 19th century. Historians have different opinions regarding the use of this building. According to some historians, this building was used as a council of the chamber where the king met his advisers. In this regard, they gave the evidence of a map drawn by Colonel Colin Mackenzie. This building was constructed in the Indo-Islamic style of architecture. The pillars and arch were built in Muslim style while the wall and roof



were constructed in Indian style, wood and stone figures were engraved on the walls and roof to give them a decorative appearance. With the passage of time the most parts of this building got destroyed, hence it is difficult to guess its grandeur.

- ii. **Elephant stables:** The Rayas (rulers) of the Vijayanagara maintained a very large army and troops. There had a large number of elephants in the army. To kept these elephants, stables were constructed near the Lotus Mahal in which a number of rooms were lined.

Different types of architectural styles adopted and used by the rulers to constructed these monuments. The styles which were used by the rulers also signify the policy of tolerance towards other cultures. They had smooth relations with the rulers of other kingdoms and they mutually exchanged the artists and ideas to knew about the cultures and to strengthen the bond of friendship.

- 26. As per the advice of Gopal Krishna Gokhale, Gandhiji spent about a year travelling around the various parts of India in order to know about the India masses. The first major public appearance of Gandhiji was at the opening of the Banaras Hindu University in February 1916.

Gandhiji felt that it was very bad that there was no mention of poor labourers in the speeches of the dignitaries. Therefore, while speaking on the occasion, he criticised the elite for it.

While expressing his views he said that the opening of Banaras Hindu University was 'certainly a most gorgeous show' but the ever increasing economic rift between the richly bedecked noblemen present there and the 'millions of the poor Indians' who were not present was really a matter of worry for him.

Gandhiji said, "there is no salvation for India unless you strip yourself of this jewellery and hold it in trust for your countrymen in India." He further said, "there can be no spirit of self-government about us, if we take away or allow others to take away from the peasants almost the whole of the results of their labour. Our salvation can only come through the farmer. Neither the lawyers nor the doctors, nor the rich landlords are going to secure it."

It is worth mentioning that the opening of the Banaras Hindu University was an occasion for celebration because this nationalist university was founded by Indian money and Indian efforts. But Gandhiji in place of adopting a tone of self congratulation, wanted to remind those present of peasants and workers who thought of forming the majority of



Indian population and were not present there as audience.

Thus, the speech of Gandhiji at Banaras in February 1916 was an indicative of the fact that the Indian nationalism was a creation of elite such as lawyers, doctors and landlords. Besides it was also the first public announcement of the desire of Gandhiji that he wanted to make Indian nationalism more properly representative of the Indian people as a whole.

OR

Undoubtedly, the Non-Cooperation Movement was a form of protest. It was a popular form of the expression of public resentment and protest against the Rowlatt Act. Its main objective was not to extend any cooperation to the administration, thus, rendering it completely crippled.

The Non-Cooperation Movement was a form of protest and by it national leaders wanted to express their protest against the abominable events such as the Jallianwala Bagh Massacre. By launching this movement they wanted to severely punish those British who were responsible for killing hundreds of innocent people by firing on the peaceful meeting.

The Non-Cooperation Movement was a form of protest on another account also because it aimed at boycotting government jobs, titles, honorary offices, law courts and educational institutions, etc. The Indians wanted to display their protest against the British rule by boycotting foreign goods and government elections by non-payment of taxes to government and by peaceful disobedience of government laws. Law courts were boycotted, renowned advocates like Deshbandhu, Chittaranjan Das, Motilal Nehru, Jawaharlal Nehru, Vallabh Bhai Patel, Rajgopalachari, Babu Rajendra Prasad and Asaf Ali left their lucrative legal practices.

Thousands of students boycotted the government and semi-government educational institutes. Many Vidyapeeths such as the Kashi Vidyapeeth, Bihar Vidyapeeth and Aligarh Muslim University, etc were set up in various parts of the country to impart national education.

A strong wave of the movement swept the country side as well in Northern Andhra. The hill tribes refused to obey the colonial forest laws. Farmers in Awadh refused to pay taxes and the peasants in Kumaun refused to carry loads for colonial officials. In Assam, the labourers on tea plantations went on strike and the farmers of Midnapore refused to pay

taxes to Union Board.

Gandhiji couple this movement with Khilafat Movement to foster the feeling of unity between two dominant religious communities and gave a movement an all India outlook. Indian Muslim were angered with the removal of Khalifa and they wanted English to restore the Khalifa so they also participated against British in this movement.

### Section E

27.
  - i. Stupas were built because it reflects the teachings of Buddha. Also, the places were considered holy. It represents the Buddhist religion like a temple for Hindus. It was also built to conserve Buddha's relics.
  - ii. Asoka distributed portions of Buddha's relics to every important place related to Buddhism. He ordered to build stupa in those regions to commemorate Buddha.
  - iii. Structure of stupas is as follows:
    - a. **Anda** It is a semi-circular mound of Earth called Anda.
    - b. **Harmika**: Above Anda was the harmika, a balcony-like structure that represented the abode of the Gods.
    - c. **Yashti**: Arising from harmika was a mast called Yashti. It was surmounted by a chhatra or umbrella.
    - d. **Railing**: Around the mound was a railing that separated the sacred place from the rest of the world.
28.
  - i. Jesuits were the missionaries of a society of Jesus who were interested in the propagation of Christianity. Akbar had an interest in this matter and showed utmost courtesy towards the missionaries. They were royal guests and perplexed by the courtesy of Mughal emperor.
  - ii. According to Monserrate, a member of the first Jesuit mission, Akbar was accessible to all who wished the audience of him. Akbar created an everyday opportunity for any of the common people or for the nobles to see him and to converse with him.
  - iii. **Akbar's courtesy brought affability for his subjects in the following ways:**
    - a. Mughal emperor Akbar was compassionate towards all religions. During his reign his tolerance and gesture towards other religions were unmatched.
    - b. Akbar tried to show himself pleasant-spoken and affable towards all his native and foreigner subjects.
29.
  - i. Separate electorate was considered as mischief because, in the name of giving representation to minorities and making the administration easy, Britishers divided



two major communities of India politically. Later, this issue of separate electorate played an important role in the partition of the country.

- ii. Patel said in an assembly that there was no provision of the separate electorate in any free country. He further said that separate electorate could not deliver any good, so it was better to forget it. For political unity he said, this electorate had to go. British introduced the policy of divide and rule. After the British, we should reject it for the sake of the unity of our nation.
- iii. Philosophy of separate electorate saw Hindus and Muslims as a separate political identity. It believed that interest of Hindus and Muslims were not common, so to represent Muslims there should be a Muslim only similarly for Hindu only Hindu should represent. This policy separated the people on the basis of religion and started to keep one community isolated from another politically. It was there to divide Indians on the basis of religion.

#### Section F

30. i.



- ii. A - Chanhudaro  
B - Banawali  
C - Lothal