

HISTORY (027)
CLASS-XII (Theory)

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Time: 3 hours

Maximum Marks: 80

General Instructions:

- a) Answer all the questions. Some questions have choice. Marks are indicated against each question.
- b) Answers to questions carrying 2 marks (Part-A, 1 to 3) should not be exceeds 30 words each.
- c) Answer to questions carrying 5 marks (Part-B, section-I to IV, question No. 4 - 11) should not exceed 100 words each. **Part B, section-IV is a value based question.**
- d) Answer to questions carrying **10 marks (Part C, Questions 12 and 13)** should not exceed 500 words each.
- e) Part D questions are based on three sources. (internal Choice)
(Part D, Questions 14,15,16)
- f) Attach the map with the answer scripts. (Part E questions 17.1 and 17.2)

Part – A

Answer all the questions given below:

2x3=6marks

1. Numismatics is an important source for the historians to reconstruct the past. Give two examples. 2marks
2. Bhakti and Sufi traditions came as a challenge to Brahmanical norms, support the statement with two arguments. 2marks
3. State any two difficulties faced by the Census Commissions appointed by the British in collecting and classifying census data. 2marks

Part – B

Section – I

Answer any “two” of the following questions.

5x2= 10marks

4. How do archaeologists trace socio-economic and cultural beliefs of the Harappan society? 5marks
5. Elaborate with examples from the Mahabharata as to how it reflects the norms of family and kinship of the ancient times. 5marks
6. *“Many people who turned to Buddhism enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices and ideas.”*
Explain by giving examples from the sculptures at Sanchi. 5marks

Section – II

Answer any “one” of the following questions.

5x1= 5mark

7. Temples played an important role in the life of the ‘Vijaynagar Kings’. Justify the statement with suitable arguments 5mark
8. Explain with illustrations that ‘Ain-i-Akbari’ is an extraordinary document of its time. 5mark

Section – III

Answer any “one” of the following questions.

5x1= 5 mark

9. Describe the life style of the Paharias. 5 mark
10. *“Rumours and prophecies played an important part in moving people into action.”*
Justify the statement in the context of the revolt of 1857. 5 mark

Section – IV

Value based question. (3+2=5 marks)

- 11.1 ‘The policies adopted by Akbar during his rule strengthened values of peaceful coexistence in the society’. Explain giving examples from his policies.
- 11.2 How far these values are relevant in contemporary India to resolve communalism.

Part – C **10x2=20marks**

Long Answer questions.

12. *Zamindars were central figures in medieval India.* Justify the statement. 10marks
- Or**
- Examine the distinguishing features of the Mughal Nobility.
Analyze their relationship with the Mughal Emperors. 6+4=10marks
13. Examine the strengths and limitations of oral history. How has it helped in understanding the Partition better ? 4+3+3=10marks
- Or**
- In what way did Mahatma Gandhi transform the nature of the national movement? 10marks

Part – D
Passage based questions **8x3=24 marks**

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

14. The anguish of the King

When the King Devanampiya Piyadassi had been ruling for eight years, the(country of the) Kalingas (present day coastal Orissa) was conquered by (him).One hundred and fifty thousand men were deported, a hundred thousand were killed and many more died. After that, now that (the country of) the Kalingas has been taken, Devanampiya (is devoted) to an intense study of Dhamma, and to instructing (the people) in Dhamma. This is the repentance of Devanampiya on account of his conquest of the (country of the) Kalingas. For this is considered very painful and deplorable by Devanampiya that, while one is conquering an unconquered (country) slaughter, death and deportation of the people (take place) there...

- i) Who was called Devanampiya Piyadassi? Give a brief description of his character. 2marks
- ii) Mention the limitations of inscriptions as a source to history 3marks
- iii) Explain the effects of the war of Kalinga on Ashoka. 2marks
- iv) Why did the King repent after the war of Kalinga? 1marks

Or

The wealthy Shudra

This story, based on a Buddhist text in Pali known as the Majjhima Nikaya, is part of a dialogue between a king named Avantiputta and a disciple of the Buddha named Kachchana. While it may not be literally true, it reveals Buddhist attitudes towards varna.

Avantiputta asked Kachchana what he thought about Brahmanas, who held that they were the best caste and that all other castes were low ; that Brahmanas were a fair caste while all other castes were dark; that only Brahmanas were pure, not non-Brahmanas; that Brahmanas were sons of Brahma, born of his mouth, born of Brahma, formed by Brahma, heirs to Brahma.

Kachchana replied: "What if a Shudra was wealthy ... would another Shudra ... or a Kshatriya or a Brahmana or a Vaishya ... speak politely to him?"

Avantiputta replied that if a Shudra had wealth or corn or gold or silver, he could have as his obedient servant another Shudra to get up earlier than he, to go to rest later, to carry out his orders, to speak politely; or he could even have a Kshatriya or a Brahmana or a Vaishya as his obedient servant.

Kachchana asked: "This being so, are not these four varnas exactly the same?"

Avantiputta conceded that there was no difference amongst the varnas on this count.

- (i) What did Avantiputta want to know from Kachchana' about Brahmanas ? 4 marks
- (ii) What was Kachchana's reply? Explain. 2 marks
- (iii) If a shudra had wealth, would Brahmanas and others speak to him politely? Give reasons. 2 marks

15. How tanks were built

About a tank constructed by Krishnadeva Raya, Paes wrote:

The king made a tank ... at the mouth of two hills so that all the water which comes from either one side or the other collects there; and besides this, water comes to it from more than three leagues (approximately 15 kilometres) by pipes which run along the lower parts of the range outside. This water is brought from a lake which itself overflows into a little river. The tank has three large pillars handsomely carved with figures; these connect above with certain pipes by which they get water when they have to irrigate their gardens and rice-fields. In order to make this tank the said king broke down a hill ... In the tank I saw so many people at work that there must have been fifteen or twenty thousand men, looking like ants ...

- (i) Where were the tanks being constructed by the king? 2 marks
- (ii) Explain briefly the sources of water for the tanks. 2 marks
- (iii) What were the advantages of constructing tanks? 4 marks

OR

Music in the market

Read Ibn Battuta's description of Daulatabad:

In Daulatabad there is a market place for male and female singers, which is known as Tarababad. It is one of the greatest and most beautiful bazaars. It has numerous shops and every shop has a door which leads into the house of the owner...The shops are decorated with carpets and at the centre of a shop there is a swing on which sits the female singer. She is decked with all kinds of finery and her female attendants swing her. In the middle of the market place there stands a large cupola, which is carpeted and decorated and in which the chief of the musicians takes his place every Thursday after the dawn prayers, accompanied by his servants and slaves. The female singers come in successive crowds, sing before him and dance until dusk after which he withdraws. In this bazaar there are mosques for offering prayers...One of the Hindu rulers...alighted at the cupola every time he passed by this market place, and the female singers would sing before him. Even some Muslim rulers did the same.

- a) What was Ibn Battuta's desire that made him leave his home? 2marks
b) How does this passage helps us to understand the market place of the times? 4marks
c) According to Ibn Battuta, Indian cities were prosperous. What made him believe that? 2marks

16. "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 forever, 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.

- (i) How will separate electorates prove suicidal to the minorities? Explain the views of Mr.G. B. Pant. 4marks
(ii) Will the creation of separate electorates solve the problem of the minorities? If so, how? 3marks
(iii) Suggest any one way to solve the problem of minorities. 1marks

Or

A ryot petition

This is an example of a petition from a ryot of the village of Mirajgaon, Taluka Karjat, to the Collector, Ahmednagar, Deccan Riots Commission:

The sowkars (sahukars)...have of late begun to oppress us. As we cannot earn enough to defray our household expenses, we are actually forced to beg of them to provide us with money, clothes and grain, which we obtain from them not without great difficulty, nor without their compelling us to enter into hard conditions in the bond. Moreover the necessary clothes and grains are not sold to us at cash rates. The prices asked from us are generally twenty-five or fifty per cent more than demanded from customers making ready money payments...The produce of our fields is also taken by the sowkars, who at the time of removing it assure us that it will be credited to our account, but they do not actually make any mention of it in the accounts. They also refuse to pass us any receipts for the produce so removed by them.

- (i) What are the complaints that the ryot is making in his petition. 3marks
- (ii) Why was the harvest taken by the moneylenders not credited to the peasants' accounts? Why were peasants not given any receipts? 2+1=3marks
- (iii) What helped the money lenders to adopt such practices? 2marks

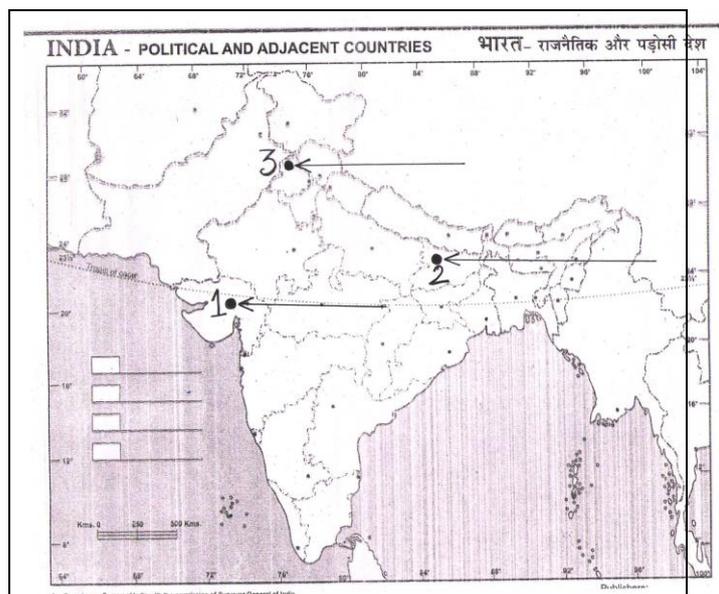
PART-E Map Question

5marks

17.1 On the given political outline map of India, **Locate and label** the following. (2marks)
a) Chauri –Chaura
b) Dandi

17.2 On the same map three places related to Indian National Movement have been marked as 1, 2 and 3. **Identify them** and write their names on the lines drawn near them.

(3marks)



Questions for Visually Impaired

In lieu of Question 17.1 and 17.2
17.1& 2

5marks

- 1) Write the name of the kingdom, which emerged as the most Powerful Mahajanapada. 1marks
- 2) Write the name of the place where Gandhi ji broke the salt law. 1marks
- 3) Write the name of the place of evidence of agriculture under the Harappans. 1marks
- 4) Write the name of the place where water reservoir has been found under Harappans. 1marks
- 5) Write the name of the capital city of Lodi dynasty. 1marks

**MARKING SCHEME
CLASS-XII(code-027)
History (Theory)**

Part A

(Any two value points can be taken)

Ans.1 Numismatics is an important source for the historians to reconstruct the past:

- a) Studying coins help to establish dynastic linkages.
- b) The discovery of coins in certain areas can be used to reconstruct commercial networks.
- c) The kind of metal used in minting throws valuable light on the economy of the particular period.
- d) The inscriptions on the coins sometimes mention the titles of the Kings and describe their military achievements.
- e) Any other relevant point.

2 marks

(Pg. – 43- 44, Book 1)

Ans. 2 Sufi and Bhakti traditions, a challenge to brahmanical norms:

- a) Both the traditions attacked orthodoxy in religion.
- b) Sufi and Bhakti saints both chose to preach in the language of the masses.
- c) Both stressed on devotion to God instead of following rituals.
- d) Both of these traditions advocated the equality of humanity, overriding all man-made distinctions.
- e) Any other relevant point.

2 marks

(Pg. – 143- 146, 153-160, Book 2)

Ans. 3 The census commissions appointed by the British faced a lot of difficulties while collecting and classifying census data :

- a) The categories framed to classify the various strata of the society failed to capture the diversity of the population, especially in occupational categories.
- b) People being doubtful of the census exercise, sometimes gave false information.
- c) They were hesitant of providing information about the female members of their family, especially the upper castes.
- d) The figures for births and deaths were difficult to gather as these were not always reported and recorded.
- e) Any other relevant point.

2 marks

(Pg. 320-321, Book 3)

Part B, Section I

Answers for 5 marks questions - 100 words.

(Value points given and these are to be explained by the candidates)

Ans.4 Historians trace the socio economic and religious beliefs of the Harappans by reconstructing the past through the relics available:

- a) The discovery of pots and querns in the Harappan sites and their burial sites provide enormous information.
- b) Traces of cotton, combined with the dresses depicted on seals and sculptures, give us an idea about the sartorial style of the Harappan people.
- c) The female figures on seals indicate towards the phenomenon of worship of mother goddess.
- d) Plant motifs seem to suggest the practice of nature worship.
- e) The discovery of conical stones indicate *linga* worship and recurrence of a figure surrounded by animals, points towards the existence of the cult of 'proto-Shiva'.
- f) The study of weights - measures and seals found in Harappan sites gives valuable information about their economic status
- g) Any other relevant points.

5 marks

Any 5 points

(Pg. 23, Book 1)

Ans.5 Mahabharata reflects the norms of family and kinship of the ancient times:

- a) The societal structure depicted in the Mahabharata is predominantly patrilineal as witnessed in the cases of succession among the Kauravas and Pandavas.
- b) It shows the prevalence of exogamy being practiced by the society as the women are shown to be married off to men not from their gotras.
- c) It throws light on the patriarchal control over property as can be witnessed in the case of Yudhishtira staking his wife Draupadi in a game of dice.
- d) It also gives two contrasting social norms in the relationship between the mother and son. The relationship between the Pandavas and their mother is different from that of the Kauravas and Gandhari.
- e) It also alludes to the practice of polyandry prevalent as Draupadi is shown to be married to five men.
- f) Any other relevant point.

5 marks

Any 5 points

(Pg. 55-57, Book 1)

Ans.6 "Many people who turned to Buddhism enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices and ideas." It can be shown by observing the sculptures on the stupa at Sanchi :

- a) The figure of Shalabhanjika, whose touch caused trees to bloom, has been taken from the Sanskrit tradition.
- b) The Jataka stories that have been engraved on the railing of the Stupa showing Buddha in various reincarnations are not all recorded in Buddhist texts indicating a derivation from other beliefs.
- c) The figure of a woman surrounded by elephants and lotuses can be taken to be

that of Gajalakshmi, again from the Brahmanical tradition.

- d) The serpent motif which recurs several times seems to be inspired from popular traditions.
 - e) The animal figures carved so frequently on the railings may have been created to attract the visitors.
- 5 marks
(Assess as a whole) **(Pg. 101-102, Book 1)**

Part B, Section II

Answers for 5 marks questions - 100 words.

(Value points given and these are to be explained by the candidates)

Ans.7 Temples played an important role in the life of the ‘Vijaynagar Kings’in the following ways:

- a) Vijaynagara was chosen as the site for the capital city due to its proximity to the temples of god Virupaksha and goddess Pampadevi. It shows the significance that temples held for Vijaynagar Kings.
 - b) The kings encouraged temple building as it conveyed a divine association between the deity and the ruler. The Vijaynagar kings claimed to rule on behalf of the god Virupaksha.
 - c) The Kings’ visit to the temples were big occasions, including a state procession of the kings’ nobles.
 - d) The Vijaynagar kings made big grants to the temples thus enabling the temples to become centres of thriving social and cultural activities.
 - e) The architecture of the temples with towering Gopuras symbolized the power of the Vijaynagar kings.
 - f) Any other relevant argument.
- 5 marks
(Pg. 184-187, Book 2)
- Any 5 argument

Ans. 8 ‘Ain-i-Akbari’ written by Abul Fazl is an extraordinary document of its time:

- a) It is an appendix to Akbarnama and was created as a gazetteer of the Mughal empire under Akbar.
 - b) It gives a detailed account of all the branches of the Mughal administration.
 - c) It is very insightful in throwing light on the culture of the times including arts and religion.
 - d) It started a new trend in history writing by not just focusing on dynastic chronicles but also mapped the economic, social, religious and cultural lives of the people who made the Mughal empire.
 - e) The information it provides on the above subjects including the agrarian relations have helped historians to reconstruct the story of the Mughal times.
- 5 marks
(Assess as a whole)

(Pg. 217-220, Book 2)

Part B, Section III

Ans. 9 Life style of the Paharias:

- a) The Paharias were people who resided in the areas around the Rajmahal hills and practiced shifting agriculture.
 - b) They grew a variety of pulses and millets for consumption and collected forest produce like mahua flowers, resin and silk cocoons for sale.
 - c) They resisted outside interference and their chiefs maintained unity amongst them and led them into battles with other hill tribes and people in the plain.
 - d) They also raided the plains in the times of scarcity.
 - e) The Zamindars and the traders paid them tribute money to pacify them.
 - f) Any other relevant point.
- (Asses as a whole) 5 marks
(Pg. 266-267, Book 3)

Ans. 10 “Rumours and prophecies played an important part in moving people into action during the Revolt of 1857:

- a) Foremost was the rumour of greased cartridges itself that infuriated the sepoy and became the final trigger of discontent.
 - b) The rumours about the British trying to pollute the religion of Indians by mixing the bone dust of cows and pigs into the flour led people to avoid touching the flour, and bred animosity towards the British.
 - c) The rumour about the British rule coming to an end on the centenary to the Battle of Plassey also reinforced the call for a revolt against the masters.
 - d) They people formed a connection between the recent British policies of introducing Western education and social reform that targeted cultural practices.
 - e) The annexations on the pretext of the Doctrine of Lapse also made the masses suspicious of British intentions.
 - f) The activities of the Christian missionaries also bred doubt and discomfort.
 - g) Any other relevant point.
- Any 5 points 5 marks
(Pg. 294, Book 3)

Part – B, Section – IV

Ans.11.1 Harmony underlined Akbar’s cultural policy. He wanted his subjects to live in communal harmony.

- a) He adopted the ideal of Sulh-i-kul(absolute peace) which meant that all religions had equal freedom of expression.
 - b) He himself set the example of harmonious existence by celebrating Holi and Nauroz and abolishing jiziya.
- 3 marks

11.2 Communal conflicts still cause dissension in contemporary India. For a smooth functioning of our democracy and upholding the principles of our Constitution, these issues should be resolved so that people co-exist peacefully.

- a) The state should come down heavily on communal elements without trying to appease any particular group and should rise above vote politics.

- b) Cultural integration programmes should be introduced in all schools and academic institutions in order to make the students understand and appreciate cultural diversity of our country, and inculcate respect for all religions and all people of India .

2 marks

(Assess as a whole)

(Pg. 233, Book 2)

Part C

(Value points given and these are to be explained by the candidates)

Ans. 12 Zamindars were central figures in medieval India :

- a) They enjoyed social and economic privileges on the basis of their superior status in the rural Indian society.
 - b) They performed duties towards the state called as khidmat.
 - c) They collected revenue for the state in lieu of payment.
 - d) To facilitate these duties and to maintain their supremacy, they kept military contingents and built fortresses called qilachas.
 - e) They had their own lands called milkiyat.
 - f) They controlled the rural economy by settling cultivators.
 - g) Established village markets leading to monetization of rural economy.
 - h) Colonization of new lands.
 - i) Sources show that sometimes they had paternal attitude towards the peasants. 5 marks
- (Assess as a whole)

(Pg. 211-213, Book 2)

Or

The distinguishing features of the Mughal nobility are:

- a) They were the main pillars of Mughal state.
 - b) The Mughal nobility was chosen from different groups, both religiously and ethnically so as to ensure a balance of power between the various groups.
 - c) They are described as guldasta or a bouquet of flowers in the official chronicles signifying their unity, held together by loyalty towards the Mughal emperor.
 - d) They can be divided into four major groups ethnically, viz Irani, Turani, Rajputs and Shaikhzadas or Indian Muslims.
 - e) All nobles were ranked or were allotted mansabs comprising of zat and sawar.
 - f) The nobles were also required to perform military service for the Emperor.
 - g) Any other relevant point.
- (Any 6 features)

6 marks

(Pg. 244-246, Book 2)

The relationship between the Mughal Emperor and the nobility:

- a) The Mughal emperor was the supreme power and all nobles owed allegiance to him. In court, the status of each noble was determined by his closeness in position to the emperor.
- b) The emperor acknowledged their services by bestowing upon them various titles and gifts.
- c) For the nobility, imperial service was the way to acquire wealth and fame.

4 marks (6+4=10)

(Assess as a whole)

(Pg. 245-246, Book 2)

Ans. 13 Strengths of oral history:

- a) Oral history helps us in understanding the trials and tribulations of common masses.
 - b) It helps us grasp experiences and memories in detail.
 - c) It helps to write richly textured vivid accounts.
 - d) It is impossible to extract this kind of information from government documents.
 - e) Any other relevant point. 4 marks
- (Pg. 400-402, Book 3)**

Limitations of oral history:

- a) Oral history may lack concreteness and the chronology may be imprecise.
 - b) As each experience is unique, it becomes difficult to generalize.
 - c) At times it becomes difficult to locate the people and thus it is hard to reconstruct the past on the basis of few testimonies.
 - d) Difficult to retrieve complete information.
 - e) Any other relevant point. 3 marks
- (Pg. 400-402, Book 3)**

Oral sources have helped us in understanding Partition in a better way:

- a) Oral sources have substantiated the official narrative of Partition by giving it a more personal edge.
 - b) These oral testimonies can be now used to corroborate written sources of the Indian holocaust and therefore can help remove internal contradictions.
 - c) This technique helps historians to broaden the boundaries of their discipline by rescuing from oblivion the lived experiences of the ordinary people.
 - d) Any other relevant point. 3 marks
- (Pg. 400-401, Book 3)**

Or

Gandhi ji changed the face of mass movement in India

- a) His emphasis on simple life style, use of Hindi for communication.
 - b) Upliftment of women and the down trodden as also their involvement in the national movement.
 - c) Emphasis on truth and non-violence and the new strategies of boycott in the national movement.
 - d) Swadeshi, which encouraged cottage industry (importance of charkha and khadi).
 - e) Hindu Muslim unity.
 - f) Abolition of untouchability, made a part of national movement
 - g) Any other relevant point. 10marks
- (Assess as a whole) (Pg. 367-373, Book 3)**

Part – D

Ans 14.

- (i) Devanampiya Piyadassi refers to Emperor Ashoka. He was a powerful, humble and industrious king. 1 mark
- (ii) Limitations of inscriptions are : 3 marks
 - a) Inscription are at times damaged or have missing letters
 - b) Deciphering at times is difficult.

- c) Letters are faintly engraved and thus reconstruction becomes a problem.
d) May lack politically or economically significant information.
(Any 3 points)
- (iii) After the war of Kalinga, Ashoka devoted himself to an intense study of Dhamma. He adopted Buddhism and gave up warfare. 2 marks
(Assess as a whole)
- (iv) Ashoka repented after the Kalinga war as he realized the futility of bloodshed and suffering. After seeing thousands of deaths and deportations, victory seemed meaningless to him. 2 marks
(Assess as a whole) **(Pg. 48, Book 1)**

Or

The Wealthy Shudra

- (i) Avantiputta wanted to know from Kachchana all about the social hierarchy that establishes the Brahmanas as the highest and purest of all varnas. He was perplexed to understand who created such a distinction-based system in which all were subordinate to the Brahmanas. 3 marks
(Assess as a whole)
- (ii) Kachchana's reply to Avantiputta was in the form of a question through which he asked Avantiputta that if a person from the lowest class was wealthy would the people from the higher castes speak to him politely. He wanted Avantiputta to reflect on the issue that caste was not so much important in the society as economic status was. 3 marks
(Assess as a whole)
- (iii) Through the above discourse it becomes apparent that the economic status of a person commands his/her social status so in such a situation, a wealthy Shudra would be spoken politely to by the upper castes. But if a society is conservative and rigid where social status was defined by virtue of birth, then Shudra would always be shunned and oppressed. 2 marks
(Assess as a whole) **(Pg. 70, Book 1)**

Ans. 15

- (i) The tank was constructed at the mouth of two hills so that all the water which comes from either one side or the other is collected there. 2 marks
- (ii) By pipes which run along the lower part of the range outside. This water was brought from a lake which itself overflowed into a little river. 2 marks
- (iii) 1. to irrigate the gardens and rice fields
2. for water supply to the cities
3. for water supply, through a channel to the "royal centre".
4. for providing large scale employment 4 marks
(Pg. 177, Book 2)

Or

Music in the Market

1. Ibn Battuta considered experience gained through travels to be a more important source of knowledge than books. He just loved travelling, and went to far-off places, exploring new worlds. 2 marks
(Assess as a whole)
2. The passage describes market place where not only goods were sold but there were also place for female singers,. The shops were decorated with carpets, and at the centre of a shop there was a swing on which a female singer sat decked with all kinds of finery with her female attendant. There was a cupola, in the middle of the market place, which was carpeted and decorated and in which the chief of the musicians took his place. Market place was not only a trading centre but also a cultural centre. 4 marks
(Assess as a whole)
3. The prosperity of Indian towns was because of the productive agriculture due to fertile soil. The subcontinent was well connected with inter-Asian networks of trade and commerce. Indian goods were in great demand in West Asia and Southeast Asia. 2 marks

Any two points

(Pg. 128, Book 2)

Ans. 16 Separate Electorates

- (i) According to Mr. G. B. Pant separate electorates will be suicidal because then the minorities will be isolated for ever, and they will never be able to convert themselves into a majority and a feeling of frustration will creep in. They will not be able to be a part of this great nation and will never be able to fulfil their aspirations. 4 marks
(Assess as a whole)
- (ii) No, creation of separate electorates can never solve the problems of the minorities because it shall force them to consider themselves minorities. It would lead to ghettoization of the minorities which only breeds contempt and suspicion. Instead a full scale assimilation into the national stream is the answer. 3 marks
(Assess as a whole)
- (iii) One way of solving the problem of minorities is effective education which will make them aware of their rights and difficulties and support by the government to the minorities. 1 mark

Any 1 point

(Pg. 418, Book 3)

Or

A Ryot Petitions

- (i) The ryot was complaining to the collector about the money lender, as they could not earn enough to meet their needs, they would turn to the money lender for help. The money lender charged them high rates for grain and cloth, which was about 25% to 50% more than the usual rate. He also cunningly usurped their produce by not crediting it their accounts. 3 marks
(Assess as a whole)
- (ii) The moneylender wanted to keep the poor peasantry in bondage, tying them

forever with his debt. It is for this reason that he did not credit their produce to their account nor did he give them any receipt. A receipt would be a proof of the payment, by not giving one, the moneylender oppressed the peasants through generations. 3 marks

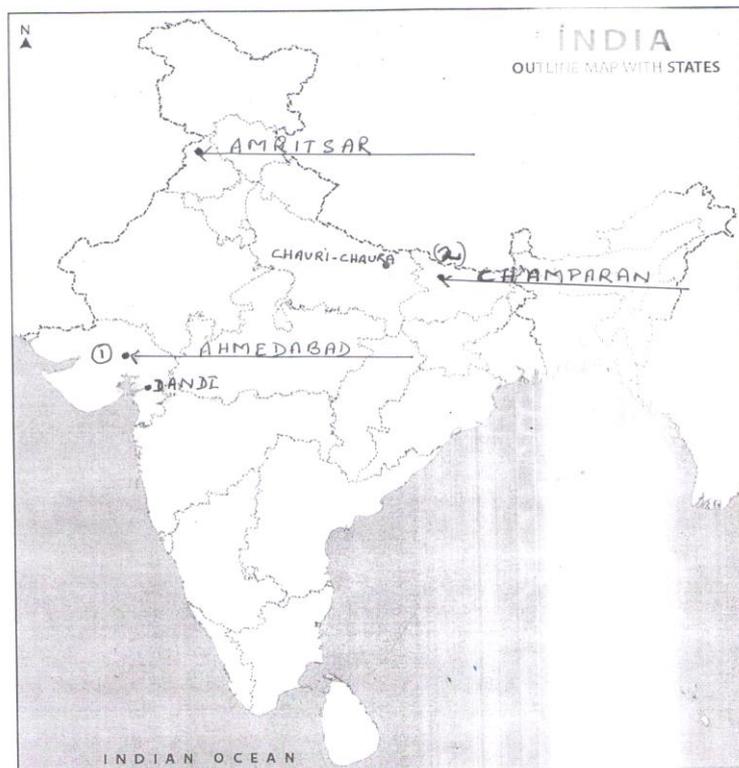
(Assess as a whole)

(iii) Peasants were illiterate lot who did not remember the amount of loan taken. As for the receipts, since an illiterate peasant could not read there was no need for a receipt and support given by the government to the money lender. 2 marks

Any 2 points

(Pg. 282, Book 3)

QUE No-17.1& 2



Questions for Visually Impaired

In lieu of Question 17.1 and 17.2

17.1& 2

- 1) Magadha
- 2) Dandi
- 3) Kalibangan
- 4) Dholavira
- 5) Agra