

CBSE 12th 2024 Compartment History Set-1 (61/S/1) Solutions

SECTION A (Multiple Choice Type Questions)

Q.1 On which of the following kinds of land were most of the Harappan sites located?

- (A) Arid land
- (B) Semi-arid land
- (C) Wetland
- (D) Desert land

Solution. (B) **Semi-arid land**, Most of the Harappan sites were located on semi-arid land. This type of land provided a balance of resources and space suitable for the development of their advanced urban centers. So, the correct answer is (B) Semi-arid land.

Q.2. Which one of the following was the capital of Magadha ?

- (A) Rajagaha
- (B) Vaishali
- (C) Ujjain
- (D) Taxila

Solution. (A) **Rajagaha**, The capital of Magadha was Rajagaha. It was an important city during the early period of Magadhan history. So, the correct answer is:(A) Rajagaha

Q.3. Who among the following was the Vakataka queen ?

- (A) Prabhavati Gupta
- (B) Gautami
- (C) Subhadra
- (D) Dithya

Solution.(A) Prabhavati Gupta, The Vakataka queen among the options is Prabhavati Gupta. She was a prominent queen of the Vakataka dynasty and played a significant role in the administration and culture of her time. So, the correct answer is (A) Prabhavati Gupta.

Q.4. Identify the given image from the following options.



- (A) Lion Capital
- (C) Sanchi Sculpture
- (B) Sculpture of Kushans
- (D) Prayaga Prashasti

Solution. (A) Lion Capital.

Q.5. Fill in the blank with the appropriate option out of those given below :

Scholars have estimated that the total number of wells in Mohenjo Daro was about

- (A) 600
- (B) 500
- (C) 400
- (D) 700

Solution. (D) 700, Scholars have estimated that the total number of wells in Mohenjo Daro was about 700. These wells were a crucial part of the

city's sophisticated water management system. So, the correct answer is 700

Q.6. Read the following statements regarding the followers of the Buddha and choose the correct option:

I. Mahapajapati Gotami was the first woman to be ordained as a Bhikkhuni.

II. Many women who entered the Sangha became the teachers of Dhamma.

III. The Buddha's followers came from many social groups, including kings and slaves.

IV. Once within the Sangha, all were regarded as Dhamma Mahamatya.

Options:

(A) I and II

(B) I, II and IV

(C) I and III

(D) I, II and III

Solution. I. Mahapajapati Gotami was indeed the first woman to be ordained as a Bhikkhuni, the female monk.

II. Many women who entered the Sangha did become teachers of Dhamma, and Buddha's followers did come from various social backgrounds.

III. The term "Dhamma Mahamatya" isn't typically used in this context, so this statement might be incorrect.

IV. The Buddha's followers were indeed from diverse social groups, and the idea of equal status within the Sangha was emphasised.

The correct option based on these points would be (A) I and II

Q.7 Two statements labelled as Assertion (A) and Reason (R) are given below. Read them carefully and select the correct option:

Assertion (A): The ruins of Hampi were brought to light in 1800 AD by an engineer and antiquarian named Colonel Colin Mackenzie.

Reason (R): Dozens of inscriptions were found from the Virupaksha temple and other temples at Hampi.

Options:

(A) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of the Assertion (A).

(B) Both Assertion (A) and Reason (R) are true, but Reason (R) is not the correct explanation of the Assertion (A).

Assertion (A) is true, but Reason (R) is false.

(D) Assertion (A) is false, but Reason (R) is true.

Solution. Both the assertion and the reason are true, but the reason is not necessarily explaining why the ruins were brought to light by Mackenzie, the correct option is:

(B) Both Assertion (A) and Reason (R) are true, but Reason (R) is not the correct explanation of the Assertion (A).

Q.8. Identify the foreign traveller who wrote about the ill-effects of the Mughal crown's ownership of land in his book :

(A) Al-Biruni

(B) François Bernier

(C) Ibn Battuta

(D) Domingo Paes

Solution. (B) François Bernier, The foreign traveller who wrote about the ill-effects of the Mughal crown's ownership of land in his book was François Bernier. His observations on Mughal administration and land ownership were critical and insightful. So, the correct answer is (B) François Bernier

Q.9. Which one of the following was the land revenue system of the Mughals ?

(A) Ijaradari System

(B) Iqta System

(C) Mansabdari System

(D) Mahanayak System

Solution .(C) Mansabdari System, The land revenue system of the Mughals was known as the Mansabdari System. This system was used to manage and organise the administration and military structure of the empire, including the collection of land revenue. So, the correct answer is (C) Mansabdari System

Q.10. Which one of the following countries did Marco Polo belong to?

- (A) Russia
- (B) Italy
- (C) France
- (D) Portugal

Solution. (B) Italy, Marco Polo was from Italy. He was a Venetian merchant and explorer whose travels to Asia were famously recorded in "The Travels of Marco Polo. So, the correct answer is (B) Italy

Q.11. Who among the following was the author of Amuktamalyada?

- (A) Krishnadeva Raya
- (B) Rama Raya
- (C) Harihara
- (D) Bukka

Solution.(A) Krishnadeva Raya, The author of Amuktamalyada was Krishnadeva Raya. He was the ruler of the Vijayanagara Empire and a notable patron of literature and the arts So, the correct answer is (A) Krishnadeva Raya

Q.12. Which one of the following distinct styles did Al-Biruni adopt in each chapter of his book 'Kitab-ul-Hind'?

- (A) Beginning with a question
- (B) Beginning with a poem
- (C) Beginning with a picture
- (D) Beginning with a quote

Solution.(D) Beginning with a quote, In his book Kitab-ul-Hind, Al-Biruni often began each chapter with a quote. This method helped frame the discussion and provided context for the subjects he covered, So, the correct answer is (D) Beginning with a quote

Q.13. Read the following statements regarding Kabir and choose the correct option:

I. Verses ascribed to Kabir have been compiled in four distinct traditions.

II. Kabir's poems are available only in the Urdu language.

III. Kabir used many traditions to describe the ultimate reality.

IV. Kabir called ultimate reality as Allah, Atma, Hazrat and Nirakar.

Options:

(A) I and II

(C) II and III

(B) III and IV

(D) I and IV

Solution.(D) I and IV, I. True. Kabir's verses have been compiled in several traditions, including the Sikh, Sant, and various Hindu and Sufi compilations.

II. False. Kabir's poems are available in multiple languages, including Hindi, Punjabi, and Urdu, among others.

III. True. Kabir used various traditions and terms to describe the ultimate reality, drawing from both Hindu and Islamic concepts.

IV. True. Kabir referred to the ultimate reality using different terms such as Allah, Atma, Hazrat, and Nirakar, reflecting his syncretic approach.

Based on this, the correct option is (D) I and IV

Q.14. Identify the Sufi saint with the help of following information :

His dargah is in Delhi.

Amir Khusrau was his disciple.

- (A) Shaikh Muinuddin Chishti
- (B) Khwaja Qutbuddin Bakhtiyar Kaki
- (C) Shaikh Fariduddin Ganj-i Shakar
- (D) Shaikh Nizamuddin Auliya

Solution. The Sufi saint whose dargah is in Delhi and who was a mentor to Amir Khusrau is Shaikh Nizamuddin Auliya. His teachings and presence had a significant influence on the development of Sufism in the region. So, the correct answer is (D) Shaikh Nizamuddin Auliya

Q.15. Why is the Santhal rebellion considered significant in Indian history? Choose the most suitable option from the following:

- (A) It marked the beginning of the National Freedom Movement.
- (B) It led to the immediate abolition of Permanent Settlement.
- (C) It directly sparked the Revolt of 1857 through sepoys.
- (D) It highlighted the exploitative nature of the British towards the people of Damin-e-Koh.

Solution. The Santhal rebellion, which took place in 1855-1856, is considered significant in Indian history because it highlighted the exploitative nature of British policies and their impact on local communities, particularly in the region of Damin-e-Koh. The rebellion was a response to oppressive revenue policies and economic exploitation.

So, the most suitable option is:

- (D) It highlighted the exploitative nature of the British towards the people of Damin-e-Koh.

Q.16. From which one of the following regions did Bahadur Shah Zafar II represent the Revolt of 1857?

- (A) Delhi
- (B) Lucknow
- (C) Awadh
- (D) Barrackpore

Solution.(A) Delhi Bahadur Shah Zafar II was the last Mughal emperor and he represented the Revolt of 1857 from Delhi. His position as the symbolic leader of the revolt was central to the uprising in that region. So, the correct answer is (A) Delhi.

Q.17. Who among the following was the President of the Constituent Assembly of India ?

- (A) Sardar Patel
- (B) Mahatma Gandhi
- (C) Rajendra Prasad
- (D) B.R. Ambedkar

Solution. (C) Rajendra Prasad, The President of the Constituent Assembly of India was Rajendra Prasad. He played a crucial role in the drafting of the Indian Constitution and was later elected as the first President of India.

So, the correct answer is (C) Rajendra Prasad.

Q.18. Fill in the blank with the appropriate option out of those given below :

On the advice of Gandhiji spent a year travelling around British India, getting to know the land and its peoples.

- (A) Bal Gangadhar Tilak
- (B) Bipin Chandra Pal
- (C) Lala Lajpat Rai
- (D) Gopal Krishna Gokhale

Solution. (D) Gopal Krishna Gokhale, The correct option to fill in the blank is Gopal Krishna Gokhale. Gokhale, on Gandhi's advice, spent time travelling around British India to understand the country better.

So, the correct answer is (D) Gopal Krishna Gokhale

Q.19. Why was the Charkha chosen as a national symbol by Gandhiji? Choose the most suitable option from the following:

- (A) Gandhiji saw the Charkha as a symbol of truth.

- (B) Gandhiji saw the Charkha as a symbol of the poor.**
- (C) Gandhiji saw the Charkha as a symbol of human society.**
- (D) Gandhiji saw the Charkha as a symbol of self-reliance.**

Solution. (D) Gandhiji saw the Charkha as a symbol of self-reliance.

Gandhi chose the Charkha (spinning wheel) as a national symbol because he saw it as a representation of self-reliance and economic independence. He believed that spinning one's own cloth was a way to promote self-sufficiency and reduce dependence on British-made goods. So, the most suitable option is (D) Gandhiji saw the Charkha as a symbol of self-reliance.

Q.20. Who among the following was the leader of the 1857 Revolt from Arrah, Bihar?

- (A) Shah Mal**
- © Danka Shah**
- (B) Birjis Qadr**
- (D) Kunwar Singh**

Solution. The leader of the 1857 Revolt from Arrah, Bihar, was Kunwar Singh. He was a prominent figure in the rebellion and played a significant role in the struggle against British rule in that region. So, the correct answer is (D) Kunwar Singh

Q.21. Who of the following introduced the 'Objectives Resolution' in the Constituent Assembly ?

- (A) W.C. Bannerjee**
- (B) G.B. Pant**
- (C) K.M. Munshi**
- (D) Jawaharlal Nehru**

Solution. The 'Objectives Resolution' was introduced in the Constituent Assembly by Jawaharlal Nehru. This resolution outlined the aims and goals of the Indian Constitution and set the framework for the drafting of the Constitution.

So, the correct answer is (D) Jawaharlal Nehru

SECTION B
(Short-Answer Type Questions)

Q.22 (a) Describe any three features of the Mahajanapadas.

Solution. The Mahajanapadas were ancient Indian republics or kingdoms that existed from around the 6th to 4th centuries BCE. Here are three notable features:

1. Republics and Monarchies: The Mahajanapadas were a mix of republics (like the Vriji and Malla) and monarchies (such as Magadha and Kosala). The republics were often governed by assemblies of elders or elected representatives, while monarchies had kings ruling over their territories.

2. Urban Centers and Fortifications: Many Mahajanapadas developed significant urban centres with well-planned cities. These cities were often fortified to protect against invasions and internal strife. For example, cities like Pataliputra (Magadha) and Varanasi (Koshala) became important political and cultural hubs.

3. Economic and Political Power: The Mahajanapadas were economically prosperous and played a crucial role in trade and agriculture. Their strategic locations and agricultural productivity contributed to their political influence and economic strength. This prosperity often led to conflicts and expansionist policies, shaping the political landscape of ancient India.

These features highlight the diversity and complexity of political and economic organisation in early historical India.

OR

(b) Describe any three causes of the growth of Magadha as a powerful Mahajanapada.

Solution. The growth of Magadha as a powerful Mahajanapada can be attributed to several factors:

1. **Strategic Location:** Magadha was strategically located in the fertile plains of the Ganges and the Yamuna rivers. This region had rich soil, which was ideal for agriculture, ensuring a surplus of crops and resources. The fertile land supported a large population and provided the economic base for political and military expansion.

2. **Effective Leadership and Administration:** Magadha was ruled by a series of strong and ambitious leaders who effectively centralised power. Kings like Bimbisara and Ajatashatru implemented efficient administrative reforms and military strategies. Bimbisara's alliances through marriage and Ajatashatru's conquests expanded Magadha's influence and territory.

3. **Military Strength and Conquests:** The rulers of Magadha built a powerful military to assert dominance over neighbouring regions. The construction of fortified cities and strong defensive systems also played a crucial role. Magadha's military strength allowed it to successfully conquer other Mahajanapadas, such as Koshala and Vriji, further consolidating its power.

These factors combined to make Magadha a dominant power among the Mahajanapadas, setting the stage for its prominence in later Indian history.

Q.23. Describe the teachings of Buddhism.

Solution. Buddhism, founded by Siddhartha Gautama (the Buddha) in the 5th-4th century BCE, encompasses a range of teachings aimed at overcoming suffering and achieving enlightenment. Here are the core teachings:

1. **The Four Noble Truths:**

Dukkha (Suffering): Life involves suffering and dissatisfaction. This suffering can be physical or mental and is an inherent part of existence.

Samudaya (Origin of Suffering): Suffering arises from desire and attachment. The craving for pleasure, material goods, and even existence itself leads to continued dissatisfaction.

Nirodha (Cessation of Suffering): It is possible to end suffering by overcoming desire and attachment. This state of liberation and freedom from suffering is called Nirvana.

Magga (Path to Cessation): The way to end suffering is through following the Eightfold Path.

2. The Eightfold Path:

Right Understanding: Comprehending the nature of reality and the Four Noble Truths.

Right Intent: Cultivating the right intentions, such as compassion and non-attachment.

Right Speech: Speaking truthfully and avoiding harmful speech like gossip and lying.

Right Action: Engaging in ethical behaviour and refraining from actions that cause harm to others.

Right Livelihood: Earning a living in a way that does not harm others or involve unethical practices.

Right Effort: Making a persistent effort to develop good qualities and eliminate harmful ones.

Right Mindfulness: Practising awareness and attention to one's thoughts, feelings, and actions.

Right Concentration: Developing deep mental focus and meditation to attain higher states of consciousness.

3. The Concept of Anatta (Non-Self):

Buddhism teaches that there is no permanent, unchanging self or soul. Instead, what we consider the "self" is a collection of changing physical and mental components. Understanding the impermanent and interconnected nature of existence helps in overcoming attachment and suffering.

4. The Doctrine of Impermanence (Anicca):

Everything is in a constant state of flux. Nothing is permanent, and recognizing this helps in reducing attachment and suffering. By understanding impermanence, one can achieve a sense of peace and detachment.

5. Compassion and Loving-Kindness (Metta):

Buddhism emphasises the cultivation of compassion and loving-kindness towards all beings. Practising empathy and kindness is seen as essential for personal growth and the alleviation of suffering.

These teachings form the foundation of Buddhist practice and philosophy, aiming to lead individuals towards enlightenment and liberation from the cycle of rebirth and suffering.

Q.24. Examine the features of Vitthala Temple of Vijayanagara empire.

Solution. The Vitthala Temple, located in Hampi (part of the Vijayanagara Empire), is renowned for its architectural and artistic features. Built during the reign of King Krishnadeva Raya in the 16th century, it stands out for several reasons:

1. Architectural Splendor:

Complex Layout: The Vitthala Temple complex is expansive, featuring multiple courtyards and a central shrine dedicated to Vitthala, a form of the god Vishnu. The layout reflects the grandeur of Vijayanagara architecture.

Raya Gopuram: The temple is known for its large, intricately carved gopurams (gateway towers). The main gopuram is highly decorated with sculptural details, showcasing the temple's grandeur.

2. Iconic Stone Chariot:

Design and Purpose: One of the most famous features of the Vitthala Temple is its stone chariot, located in the outer courtyard. This chariot, which resembles a traditional processional vehicle, is intricately carved and serves as a monument to the artistry of the Vijayanagara sculptors.

Symbolic Significance: The chariot represents the temple's importance and its connection to religious processions. Although it no longer moves, it stands as a symbol of the empire's artistic and cultural achievements.

3. Musical Pillars:

Acoustic Marvel:The temple is famous for its "musical pillars," which, when struck, produce musical notes. These pillars are a testament to the sophisticated acoustic engineering of the time.

Sculptural Detail:The pillars are intricately carved with scenes from Hindu mythology and daily life, adding to the temple's aesthetic appeal.

4. Ornate Carvings:

Sculptural Art: The temple features elaborate carvings and sculptures that depict various deities, mythological scenes, and intricate floral patterns. The craftsmanship reflects the high level of skill and artistry during the Vijayanagara period.

Decorative Elements: The carvings on the walls, ceilings, and pillars of the temple are detailed and finely executed, illustrating the rich cultural and religious life of the time.

5. Sacred and Functional Spaces:

Inner Sanctum: The main shrine houses the deity Vitthala, and the inner sanctum is surrounded by beautifully carved halls and courtyards.

Water Tanks and Pillared Halls: The complex includes water tanks and pillared halls that were used for various religious and public activities, including processions and rituals.

The Vitthala Temple is a remarkable example of Vijayanagara architecture and art, representing the cultural and religious significance of the period. Its design elements, such as the stone chariot and musical pillars, highlight the sophistication and grandeur of the Vijayanagara Empire.

Q.25.(a) Analyse the growth of the Mughal Empire in managing their economic resources.

Solution. The growth of the Mughal Empire was significantly influenced by its management of economic resources. Here's an analysis of how the Mughals effectively handled their economic assets to consolidate and expand their empire:

1. Revenue System:

Land Revenue (Zabt System): The Mughal administration, especially under Emperor Akbar, implemented a well-organised land revenue system. The Zabt system involved the collection of revenue based on the land's productivity. Land was surveyed, and taxes were fixed according to the fertility and yield of the land. This system ensured a steady income and allowed for efficient revenue collection.

Abolition of the Jagirdari System: Akbar also reformed the jagirdari system, which had previously caused issues due to its unpredictable revenues and administrative inefficiencies. By instituting a more centralised system, the Mughal rulers were able to stabilise and enhance their revenue collection.

2. Economic Infrastructure:

Development of Trade Routes: The Mughals invested in the development and maintenance of trade routes, both overland and maritime. This facilitated internal and external trade, boosting the empire's economy. Major trade routes like the Grand Trunk Road were improved, which enhanced connectivity and commerce across the empire.

Market Regulation: The Mughal administration regulated markets and imposed standards for weights and measures. This ensured fair trade practices and contributed to economic stability. The presence of well-organised markets in cities like Delhi and Agra fostered commercial activity.

3. Agricultural Productivity:

Promotion of Agriculture: The Mughals encouraged agricultural productivity through the introduction of new crops and irrigation techniques. The fertile plains of the Ganges and Yamuna rivers were utilised effectively, leading to surplus production. This surplus not only supported the local population but also contributed to the empire's treasury.

Revenue from Agriculture: Since the bulk of the Mughal revenue came from agriculture, managing and increasing agricultural output was crucial. The Mughals' emphasis on irrigation and land management ensured a steady flow of revenue from this sector.

4. Administrative Efficiency:

Bureaucratic Organisation: The Mughals established a complex administrative system with various departments handling different aspects of governance and revenue collection. This bureaucratic setup ensured efficient management of resources and minimised corruption.

Role of Mansabdars: The Mansabdari system, where military and administrative officials were assigned ranks (mansabs) and responsibilities, played a crucial role in resource management. Mansabdars were responsible for maintaining order, collecting revenue, and providing military support, which contributed to the empire's stability and growth.

5. Currency and Trade:

Monetary Reforms: The Mughals issued a range of coins that facilitated trade and commerce within the empire. The stability of the currency system under rulers like Akbar and Jahangir contributed to economic prosperity.

Encouragement of Trade: The Mughal emperors actively encouraged trade with foreign nations, including the European powers. This not only brought wealth into the empire but also established it as a major trading hub.

By effectively managing their economic resources, the Mughals were able to build and maintain one of the largest and most prosperous empires in Indian history. Their focus on efficient revenue collection, agricultural productivity, trade, and administrative organisation played a key role in their success.

OR

(b) Analyse the role of women as a resource in the agrarian society of the Mughal Empire.

Solution. In the agrarian society of the Mughal Empire, women played a crucial role, contributing significantly to both the economic and social fabric of the empire. Here's an analysis of their role as a resource:

1. Agricultural Labour:

Work in the Fields: Women were actively involved in various agricultural activities, such as planting, weeding, harvesting, and processing crops.

Their labour was essential for maintaining and increasing agricultural productivity. Women's work was often performed alongside men, but they also had specific tasks that complemented male labour.

Management of Household Farms: Many women managed small-scale family farms or worked on the land owned by their families. Their involvement was crucial in the upkeep of the land and in ensuring the household's self-sufficiency.

2. Economic Contribution:

Production of Goods: Women contributed to the agrarian economy by producing essential goods such as textiles, pottery, and food items. Their skills in spinning, weaving, and crafting were vital for both household needs and local markets. This production helped supplement the household's income and provided goods for trade.

Participation in Market Activities: In addition to their roles in agriculture, women often participated in local markets. They sold surplus produce and handmade goods, thus contributing to the economic vitality of their communities. Their participation in markets also meant that they had a role in the local economy beyond just agricultural labour.

3. Household Management:

Supportive Role in Household Economy: Women were responsible for managing household finances, including budgeting and expenditure. Their role in the economic management of the household was crucial for ensuring that resources were used efficiently and that the household's needs were met.

Care of Livestock: Women often took care of livestock, which was an important aspect of agrarian life. They managed dairy production, feeding, and breeding of animals, which contributed to the household's agricultural output and income.

4. Social and Cultural Roles:

Preservation of Agricultural Knowledge: Women played a key role in passing down agricultural knowledge and traditional practices from one generation to the next. Their understanding of local farming techniques,

crop management, and seasonal cycles was crucial for sustaining agricultural practices.

Community Involvement: In rural communities, women were involved in various social and cultural activities. They participated in communal gatherings, festivals, and rituals, which reinforced social bonds and cultural practices related to agriculture and daily life.

5.Challenges and Constraints:

Limited Recognition: Despite their significant contributions, women's roles were often under-recognized in historical records. Their labour was vital but frequently overlooked in historical accounts that focused more on male activities.

Societal Constraints: Women's roles were influenced by social norms and constraints. While they were essential to agrarian life, their opportunities for leadership and decision-making were often limited by patriarchal structures.

In summary, women in the Mughal agrarian society were indispensable to agricultural productivity and the household economy. Their labor, management skills, and economic contributions supported the agrarian structure of the empire, even though their roles were often undervalued in historical records.

Q.26. "Mahatma Gandhi's role was vital in the Non-Cooperation Movement." Explain the statement.

Solution. Mahatma Gandhi's role was indeed vital in the Non-Cooperation Movement, which was a significant phase in India's struggle for independence. Here's how Gandhi's leadership and strategies shaped the movement:

1. Strategic Leadership:

Initiation of the Movement: Gandhi, after his experiences in South Africa and his understanding of mass mobilisation, brought a new approach to the Indian independence struggle. He introduced the Non-Cooperation

Movement in 1920 as a method to challenge British rule through non-violent means.

Unifying Force: Gandhi's leadership helped unify various sections of Indian society, including Hindus, Muslims, and other communities, under a common cause. His ability to bridge communal and regional divides made the movement more inclusive and widespread.

2. Principles of Non-Violence and Civil Disobedience:

Adoption of Non-Violence: Gandhi emphasised the principle of non-violence (ahimsa) as the core strategy of the movement. He believed that peaceful resistance could effectively challenge British authority without resorting to armed conflict.

Civil Disobedience: Gandhi encouraged civil disobedience by asking Indians to refuse cooperation with the British government, including resigning from government positions, boycotting British goods, and refusing to pay taxes. This approach aimed to undermine the British administration's authority and demonstrate Indian unity and resolve.

3. Mass Mobilization:

Widespread Participation: Gandhi's ability to mobilise millions of Indians across diverse regions was crucial. He organised mass protests, rallies, and campaigns, drawing people from all walks of life into the movement. His leadership turned the Non-Cooperation Movement into a mass struggle that involved a significant portion of the Indian population.

Boycott of British Institutions: Gandhi promoted the boycott of British educational institutions, courts, and legislative assemblies. This not only disrupted British governance but also encouraged Indians to build and support their own institutions.

4. Symbolic Actions:

The Khilafat Movement: Gandhi allied with the Khilafat Movement, led by Indian Muslims, to strengthen the unity between Hindus and Muslims. This alliance demonstrated his commitment to a united front against British rule.

The Charkha (Spinning Wheel): Gandhi used the charkha (spinning wheel) as a symbol of self-reliance and economic independence. Promoting the

use of khadi (hand-spun cloth) and discouraging the use of British textiles helped foster a sense of national pride and self-sufficiency.

5. Impact and Legacy:

Political Awakening: The Non-Cooperation Movement led to a significant political awakening among Indians. It increased political consciousness and encouraged the masses to participate in the struggle for independence.

Foundation for Future Struggles: The movement laid the groundwork for future nationalist movements, including the Civil Disobedience Movement and the Quit India Movement. Gandhi's strategies and principles influenced the direction of the Indian freedom struggle.

In essence, Mahatma Gandhi's role was central to the Non-Cooperation Movement due to his innovative strategies, ability to mobilise and unify diverse groups, and his steadfast commitment to non-violence. His leadership transformed the movement into a nationwide struggle that significantly challenged British rule and shaped the trajectory of the Indian independence movement.

Q.27. Explain any three aspects of the vision of unity reflected in the 1857 Revolt.

Solution. The 1857 Revolt, also known as the Sepoy Mutiny or the First War of Indian Independence, reflected a vision of unity in several significant ways. Here are three key aspects:

1. Unity Across Diverse Communities:

Hindu-Muslim Cooperation: One of the most notable aspects of the 1857 Revolt was the unity between Hindus and Muslims against a common enemy. Leaders from various communities, including Hindu and Muslim soldiers, came together to challenge British rule. For instance, figures like Begum Hazrat Mahal of Oudh and Rani Lakshmibai of Jhansi worked alongside Hindu leaders to organise resistance, demonstrating a shared commitment to the cause of independence.

Inclusion of Various Social Strata: The revolt saw participation from different social classes, including soldiers, peasants, and local rulers. This broad-based involvement highlighted a collective aspiration to resist British control, despite differences in social status and background.

2. Regional Coordination and Alliances:

Formation of Alliances: Various regions of India coordinated their efforts to create a unified front against the British. The revolt was not confined to a single area but spread across northern and central India, including Delhi, Kanpur, Jhansi, and Oudh. Local rulers and regional leaders, despite having their own interests, allied with each other to resist the British forces.

Shared Military Leadership: The revolt witnessed collaboration among military leaders from different regions. For example, the Mughal Emperor Bahadur Shah Zafar, who had limited power, was supported by regional leaders like Tantia Tope and the Rani of Jhansi. This cooperation reflected a vision of unity in military strategy and resistance efforts.

3. Collective National Aspiration:

Common Goal of Independence: The primary objective of the revolt was the expulsion of British colonial rule and the restoration of Indian sovereignty. Despite differences in motivations—whether driven by personal grievances, regional autonomy, or broader nationalist sentiments—the common goal of ending British rule created a unifying force.

Cultural and Religious Integration: The revolt also saw a blending of cultural and religious symbols in the struggle. For instance, the use of religious and cultural symbols to inspire and mobilise people showcased a shared sense of identity and purpose. Leaders and participants often invoked a common cultural heritage to rally support and foster unity against the British.

In summary, the 1857 Revolt reflected a vision of unity through the cooperation of diverse communities, regional alliances, and a collective aspiration for independence. This unity, despite the complexities and

eventual fragmentation of the revolt, marked a significant moment in India's struggle against colonial rule.

SECTION C **(Long-Answer Type Questions)**

Q.28. (a) "There is evidence that by c. 1800 BCE most of the Harappan sites had been abandoned."

Substantiate the statement in the context of causes and evidence.

Solution. By around 1800 BCE, many Harappan sites in the Indus Valley Civilization were indeed abandoned. This phenomenon marks the end of the mature phase of the Harappan Civilization and has been the subject of considerable archaeological research. Here's a detailed examination of the causes and evidence supporting this statement:

Causes for Abandonment:

1. Environmental Changes:

Climate Change: One of the major theories suggests that climatic changes led to the abandonment of Harappan sites. Evidence indicates a shift from a more humid climate to a drier one around 1800 BCE. This shift could have led to reduced water availability and the gradual drying up of river systems that were crucial for agriculture and daily life.

Decline in River Flow: Studies show that the Indus River and its tributaries experienced reduced flow during this period. The drying up of river channels would have significantly impacted agriculture, which was the backbone of the Harappan economy.

2. Economic and Social Factors:

Agricultural Decline: The decline in agricultural productivity due to environmental changes might have led to food shortages. As the fertile lands became less productive, the economic basis of the Harappan cities weakened.

Trade Disruptions: The Harappan Civilization was known for its extensive trade networks, including with Mesopotamia. Disruptions in trade routes or a decline in trade could have further contributed to economic difficulties and the eventual abandonment of urban centres.

3. Internal Factors:

Socio-Political Instability: There is evidence suggesting that internal conflicts and socio-political instability might have played a role in the decline. The collapse of central authority and changes in social structures could have contributed to the abandonment of urban centres.

Overexploitation of Resources: The intensification of agriculture and resource exploitation might have led to environmental degradation, exacerbating the impacts of climate change and contributing to the decline of Harappan cities.

Evidence of Abandonment:

1. Archaeological Evidence:

Decline in Urban Activity: Excavations at Harappan sites like Mohenjo-Daro and Harappa show signs of decline in urban activity around 1800 BCE. The abandonment is indicated by the sudden decline in the quality and quantity of artefacts, the reduction in the scale of construction, and the presence of abandoned buildings.

Change in Settlement Patterns: Evidence indicates a shift from large, well-planned cities to smaller, more rural settlements. The large, sophisticated urban centres were gradually abandoned, and settlement patterns shifted to less centralised and more dispersed rural locations.

2. Material Culture:

Disappearance of Signature Artifacts: The material culture of the Harappan Civilization, including distinctive seals, pottery styles, and architectural features, shows a significant decline or disappearance in the post-1800 BCE period. This suggests that the civilization's core urban characteristics were no longer in use.

Change in Artefacts and Architecture: The transition in artefacts and architectural styles reflects a shift from the advanced urban culture of the Harappan Civilization to a simpler, less centralised way of life.

3. Sediment and Soil Analysis:

Soil and Sediment Studies: Studies of soil and sediment layers in the Indus Valley region show evidence of changes in sediment deposition patterns and soil composition, which are consistent with environmental changes such as reduced river flow and increased aridity.

In summary, the abandonment of most Harappan sites by around 1800 BCE can be attributed to a combination of environmental changes, economic and social factors, and internal issues. The evidence from archaeological sites, material culture, and environmental studies provides a comprehensive understanding of the decline of this once-thriving civilization.

OR

(b) "There are indications of complex decisions being taken and implemented in Harappan society."

Substantiate the statement with suitable arguments.

Solution. The Harappan Civilization, also known as the Indus Valley Civilization, displayed indications of complex decision-making and implementation in various aspects of its society. Here's how this complexity is evident:

1. Urban Planning and Infrastructure:

City Layout: The meticulous planning of Harappan cities, such as Mohenjo-Daro and Harappa, indicates sophisticated decision-making. Cities were laid out in a grid pattern with streets intersecting at right angles, suggesting advanced urban planning. The standardised brick sizes used in construction reflect a centralised decision-making process for building and urban development.

Drainage Systems: The Harappans developed an extensive and well-organised drainage system. Streets had covered drains, and houses were connected to these drains, which suggests a coordinated approach to urban sanitation and infrastructure. This system required complex decisions about public health and urban management.

2. Standardisation of Weights and Measures:

Uniform Measurements: Harappan society used standardised weights and measures for trade and construction. Excavations have revealed standardised weights, suggesting a system of regulation and oversight to ensure fairness in trade and construction practices. This uniformity indicates that decisions regarding trade and economic activities were centrally planned and enforced.

Trade Regulation: The use of standardised seals and weights across a vast area indicates that there were organised methods for regulating trade and economic transactions. These decisions were crucial for maintaining order and facilitating trade both within the Harappan Civilization and with neighbouring regions.

3. Agricultural and Resource Management:

Irrigation Techniques: The Harappans implemented advanced agricultural practices, including the use of irrigation. Evidence of water management systems, such as reservoirs and canals, indicates that decisions regarding agricultural production and resource management were made and executed on a large scale.

Granaries: Large granaries found in Harappan cities point to organised storage and management of surplus grain. This suggests complex planning to ensure food security and manage agricultural output, reflecting decisions made for long-term economic stability.

4. Social and Administrative Organization:

Centralised Authority: The uniformity in urban planning, weights, and measures across different Harappan sites implies a level of centralised control or coordination. This suggests that decisions regarding administrative and social structures were taken at a higher level and implemented across the civilization.

Public Buildings and Structures: The construction of public buildings, including baths and assembly halls, indicates decisions made to enhance communal and public life. These structures required significant resources and planning, reflecting a centralised decision-making process.

5. Art and Symbolism:

Seals and Symbols: The use of standardised seals with various symbols and inscriptions across different Harappan sites suggests that there was a shared system of communication and record-keeping. The decision to use such symbols for administrative or commercial purposes reflects a coordinated approach to governance and trade.

Craftsmanship: The high level of craftsmanship in Harappan artifacts, including pottery, jewellery, and figurines, indicates a sophisticated understanding of material culture and aesthetics. The production and distribution of these items suggest organised decisions related to trade, art, and social practices.

6. Evidence of Trade Networks:

Trade Links: The extensive trade networks established by the Harappans with regions as far as Mesopotamia demonstrate complex decision-making in economic and diplomatic relations. Artifacts from distant regions found in Harappan sites and vice versa indicate organised trade policies and strategic decisions.

In conclusion, the Harappan Civilization's achievements in urban planning, standardisation, resource management, social organisation, and trade networks reflect evidence of complex decision-making processes. These

decisions were crucial for maintaining the civilization's structure, economy, and cultural cohesion. The ability to implement such decisions effectively across a large and diverse region highlights the sophistication of Harappan society.

Q.29.(a) "Travellers often compared what they saw in the subcontinent with practices with which they were familiar."

Explain the observations of Al-Biruni in context of the above statement.

Solution. Al-Biruni, a renowned Persian scholar and traveller, made significant observations about the Indian subcontinent in his work Kitab-ul-Hind. His approach to documenting Indian culture and practices often involved comparing them with those familiar to him from his own cultural and intellectual background. Here's how Al-Biruni's observations align with the statement that travellers often compared what they saw in the subcontinent with practices they were familiar with:

1. Comparison of Religious Practices:

Hindu Rituals vs. Islamic Practices: Al-Biruni compared Hindu religious rituals with Islamic practices. For instance, he described Hindu ceremonies and sacrifices in the context of Islamic rites, highlighting both similarities and differences. He observed the elaborate rituals of Hinduism and related them to the more austere Islamic practices, noting differences in worship and religious ceremonies.

Concepts of Divinity: Al-Biruni explored the Hindu concept of multiple deities and compared it with Islamic monotheism. He described the Hindu pantheon and the veneration of various gods, contrasting it with the Islamic belief in a single, omnipotent God. This comparison was part of his broader effort to understand and document the diversity of religious practices in India.

2. Social and Cultural Customs:

Social Hierarchies:Al-Biruni compared the caste system in India with social structures in his own Persian culture. He described the hierarchical organisation of Indian society, including the roles of different castes and their interactions, and compared these to the social classes and hierarchies he was familiar with in Persia and other regions.

Marriage and Family: He noted the customs surrounding marriage and family life in India and compared them to practices in the Islamic world. For example, he described the institution of marriage in India, including the customs of dowries and the role of women, contrasting them with Islamic marriage practices.

3. Science and Mathematics:

Astronomy and Mathematics:Al-Biruni made extensive comparisons between Indian and Persian scientific knowledge. He was particularly interested in Indian mathematics and astronomy, which he compared with the scientific knowledge of his own time. Al-Biruni studied and documented Indian contributions to these fields, noting both advancements and differences from the Islamic scientific traditions.

Calendar Systems: He compared the Indian calendar system with the Islamic calendar, noting differences in how time was measured and recorded. Al-Biruni's observations in this regard reflect his attempt to understand and contextualise Indian scientific practices within the framework of familiar systems.

4. Cultural Practices:

Diet and Cuisine: Al-Biruni described various aspects of Indian diet and cuisine, comparing them with the food practices of the Persian world. He noted the use of spices, dietary restrictions, and cooking methods in India and contrasted these with Persian culinary traditions.

Clothing and Dress: He observed and recorded the attire and dress customs of the Indian people, comparing them with the clothing styles he was accustomed to in Persia. This comparison helped him provide a clearer picture of Indian cultural practices in the context of his own experiences.

5. Governance and Political Systems:

Royalty and Administration: Al-Biruni compared the governance structures and royal practices of Indian kingdoms with those in the Islamic world. He described the administrative practices, the role of kings, and the organisation of state affairs, drawing comparisons with similar institutions in Persia.

OR

(b) "Ibn Battuta found cities in the subcontinent full of exciting opportunities for those who had the necessary drive, resources and skills."

Explain this statement.

Solution. Ibn Battuta, the famed Moroccan traveller and scholar, was profoundly impressed by the opportunities he encountered during his travels in the Indian subcontinent in the 14th century. His observations reflect the vibrant and dynamic nature of the region, which was full of possibilities for those with ambition, resources, and skills. Here's how Ibn Battuta's experiences illustrate this statement:

1. Economic Opportunities:

Thriving Trade Centers: Ibn Battuta noted that cities in the subcontinent, such as Delhi, Calicut, and Khambhat, were bustling trade centres with thriving markets. The region was a hub for commerce, connecting traders from across Asia, including the Middle East, Africa, and Southeast Asia. This bustling trade environment provided numerous opportunities for merchants, artisans, and entrepreneurs.

Wealth and Prosperity: He observed the wealth and prosperity of various Indian cities. The presence of luxurious goods, high-quality textiles, and spices indicated a prosperous economy. For skilled artisans and traders, this was a land of opportunity where they could find ample work and trade opportunities.

2. Cultural and Intellectual Opportunities:

Diverse and Rich Culture: Ibn Battuta was struck by the rich cultural and intellectual life of the subcontinent. He found a diverse array of cultures, languages, and traditions, which created a dynamic environment for scholars, poets, and artists. This cultural vibrancy offered opportunities for intellectual exchange and artistic expression.

Learning and Knowledge: He encountered scholars and learned individuals who were deeply engaged in various fields of study, including theology, philosophy, and science. The presence of numerous scholars and institutions of learning provided opportunities for intellectual engagement and personal development.

3. Administrative and Political Opportunities:

Roles in Administration: Ibn Battuta himself was appointed to various administrative roles by local rulers. His experience reflects the opportunities available for skilled individuals in the administrative and political spheres. His positions included roles such as a judge and a diplomat, which were accessible to those with the necessary qualifications and skills.

Royal Patronage: The patronage of local rulers and sultans provided opportunities for those with talents in various fields. Ibn Battuta's ability to secure positions and travel extensively indicates that there were many roles available for competent and ambitious individuals in the royal courts and administration.

4. Social and Economic Mobility:

Merchant and Artisan Opportunities: The vibrant markets and trade networks in the subcontinent meant that there were abundant opportunities for merchants and artisans. Ibn Battuta's accounts of the bustling markets and trade routes underscore the economic mobility available to those with entrepreneurial skills and resources.

Network of Opportunities: The extensive network of cities and trade routes across the subcontinent allowed for social and economic mobility. Those who were able to navigate this network effectively could leverage it to expand their business, gain influence, or acquire wealth.

5. Personal Experiences and Observations:

Success Stories: Ibn Battuta's own success story, from a traveller to a respected figure in the courts of various rulers, highlights the potential for success in the subcontinent. His experiences reflect how individuals with drive and skill could thrive in the diverse and opportunities-rich environment of the Indian subcontinent.

Impressions of Opulence: His detailed descriptions of the opulence and grandeur of Indian courts, including the wealth of the sultans and the elaborate ceremonies, illustrate the high status and opportunities available to those who could gain favour with powerful rulers.

In conclusion, Ibn Battuta's observations paint a picture of the Indian subcontinent as a region brimming with opportunities for those who had the drive, resources, and skills. The dynamic economic, cultural, and political environment provided numerous avenues for success and advancement, reflecting a land where ambitious individuals could find their path to prosperity and achievement.

Q.30. (a) Examine the different aspects of the 'Ryotwari system' introduced in the Bombay Deccan by the British.

Solution. The Ryotwari system, introduced in the Bombay Deccan by the British in the early 19th century, was a significant land revenue system that had various impacts on agriculture and the agrarian economy. Here's an examination of the different aspects of the Ryotwari system:

1. Direct Taxation:

Direct Assessment: Unlike the Zamindari system, where land revenue was collected through intermediaries (zamindars), the Ryotwari system involved direct assessment of land revenue from the individual cultivators (ryots) by the British administration. Each cultivator was responsible for paying the revenue directly to the government.

Revenue Settlement: Land revenue was fixed based on the quality and productivity of the land. This was assessed individually for each plot of land, rather than relying on intermediaries. The system aimed to create a direct relationship between the government and the individual farmer.

2. Land Revenue Rates:

Assessment and Rates: The rates of land revenue under the Ryotwari system were initially set at a high level, often around 50% of the produce. This was later adjusted in some areas based on productivity and potential yields. The British aimed to make the revenue system efficient but often imposed heavy burdens on the cultivators.

Periodic Reassessment: The revenue assessments were periodically revised based on the changing agricultural conditions and market prices. This was intended to reflect the productivity of the land and the economic capacity of the cultivators.

3. Ownership and Tenure:

Land Ownership: Under the Ryotwari system, the individual cultivator was recognized as the owner of the land, provided that they paid the land revenue regularly. This was a shift from systems where land ownership was often held by intermediaries or zamindars.

Tenure Rights: The system aimed to grant more security to the cultivators by recognizing their rights over the land they cultivated. However, this security was conditional upon the payment of revenue, and failure to pay could result in the loss of land rights.

4. Agricultural Practices and Impact:

Encouragement of Cultivation: By recognizing cultivators as landowners, the Ryotwari system aimed to encourage agricultural productivity and investment in land improvement. Cultivators had an incentive to enhance productivity, as they directly benefited from any increase in yield.

Challenges and Exploitation: Despite the incentives, the system often faced challenges. The high revenue demands could lead to economic strain on cultivators, especially during periods of crop failure or economic downturns. Additionally, the British administration's focus on maximising revenue sometimes led to harsh measures and exploitation.

5. Administrative Implementation:

Revenue Collection: The system required a significant administrative effort to assess and collect revenue directly from individual cultivators. This involved surveying and mapping land, which required considerable bureaucratic organisation.

Land Records: The Ryotwari system necessitated the maintenance of detailed land records to track ownership, cultivation, and revenue payments. The British administration established record-keeping systems to manage these aspects efficiently.

6. Socio-Economic Impact:

Empowerment of Cultivators: In theory, the Ryotwari system was intended to empower cultivators by recognizing their rights and responsibilities directly. However, in practice, the high revenue demands often undermined these benefits and placed a heavy burden on the rural population.

Economic Strain: The system sometimes led to economic strain on the agricultural sector. The pressure to meet revenue targets could force cultivators into debt or force them to abandon cultivation, particularly during adverse conditions.

7. Historical Context and Evolution:

Adaptation and Changes: Over time, the Ryotwari system underwent various adaptations and reforms. For example, in some regions, the British revised revenue rates or introduced measures to address the difficulties faced by cultivators.

Legacy: The Ryotwari system had a lasting impact on land revenue administration in India. Its emphasis on direct taxation and land ownership influenced subsequent revenue systems and policies in different regions.

In summary, the Ryotwari system introduced by the British in the Bombay Deccan was a significant land revenue system that aimed to establish a direct relationship between the government and cultivators. It had various aspects, including direct taxation, land ownership, and administrative challenges. While it sought to encourage agricultural productivity and streamline revenue collection, it also faced criticisms for its economic impact on cultivators and the complexities of its implementation.

OR

(b) Examine the different aspects of the 'Permanent Settlement' introduced in Bengal by the British.

Solution. The Permanent Settlement, introduced by the British in Bengal in 1793 under the leadership of Lord Cornwallis, was a significant reform in land revenue administration. It had various aspects that shaped the agrarian economy and social structure in Bengal. Here's a detailed examination:

1. Definition and Objectives:

Fixed Revenue: The Permanent Settlement established a fixed land revenue system, where the revenue amount was set permanently and was not subject to annual revisions. The British aimed to create a stable and predictable revenue collection system for the British East India Company.

Landlord System: Under this system, the rights to collect revenue were granted to zamindars (landlords) who were responsible for paying a fixed amount to the British government. The zamindars were then free to collect revenue from the peasants (ryots) living on the land.

2. Revenue Assessment and Collection:

Fixed Revenue Amount: The amount of revenue to be paid by the zamindars was fixed based on the land's estimated productivity and the potential yield. This was determined through a comprehensive survey and assessment conducted by the British administration.

Direct Payment: Zamindars were required to pay the fixed revenue amount directly to the British government, regardless of the fluctuations in agricultural productivity or market conditions. This fixed payment system created a stable revenue stream for the British administration.

3. Landlord Rights and Responsibilities:

Ownership Rights: The Permanent Settlement granted zamindars substantial rights over the land. They had the right to collect revenue from the cultivators and were recognized as the owners of the land. The zamindars could transfer or sell their landholdings.

Revenue Collection: Zamindars were responsible for the collection of revenue from the peasants. They had the authority to set rents and manage agricultural production on their estates.

4. Impact on Cultivators:

Increased Burden: For the cultivators, the Permanent Settlement often meant an increased burden. The zamindars, who were now empowered with rights over the land, could impose high rents and revenue demands on the peasants. This sometimes led to exploitation and increased economic pressure on the rural population.

Lack of Security: The cultivators had limited security under this system. While zamindars were given ownership rights, peasants faced instability in their tenure and could be subjected to arbitrary rent increases and eviction.

5. Economic and Administrative Impact:

Revenue Stability: For the British administration, the Permanent Settlement provided a stable and predictable revenue source. This stability was crucial for the financial planning and administration of British India.

Economic Inefficiency: The system was criticised for its inefficiencies. The fixed revenue amount became problematic during periods of agricultural distress or economic downturns, as the zamindars struggled to meet their revenue obligations. This sometimes led to corruption and mismanagement.

6. Social and Political Consequences:

Empowerment of Zamindars: The Permanent Settlement empowered zamindars, who became a new class of powerful landowners. This shift altered the traditional social and economic structures, giving significant influence and control to zamindars over land and agricultural production.

Discontent and Revolts: The system led to widespread discontent among peasants and cultivators, contributing to social unrest. The exploitation by zamindars and the economic pressure on peasants sometimes resulted in local uprisings and resistance.

7. Reforms and Legacy:

Reforms: Over time, the inefficiencies and problems associated with the Permanent Settlement led to reforms and adjustments in land revenue systems in different regions of India. The British administration made efforts to address some of the issues created by the Permanent Settlement.

Historical Legacy: The Permanent Settlement had a lasting impact on the agrarian landscape of Bengal. It contributed to the rise of a landlord class and influenced subsequent land revenue policies in British India. The legacy of the Permanent Settlement is reflected in the socio-economic structures that developed in Bengal and other regions under similar systems.

In summary, the Permanent Settlement introduced by the British in Bengal was a major land revenue reform that established a fixed revenue system and empowered zamindars with significant rights over land. While it provided revenue stability for the British administration, it also led to increased burdens on cultivators, economic inefficiencies, and social unrest. Its legacy continued to influence land revenue administration and social structures in India long after its introduction.

SECTION D

(Source-Based Questions)

Q.31. Read the given source carefully and answer the questions that follow :

Draupadi's question

Draupadi is supposed to have asked Yudhishthira whether he had lost himself before staking her. Two contrary opinions were expressed in response to this question.

One, that even if Yudhishthira had lost himself earlier, his wife remained under his control, so he could stake her.

Two, that an unfree man (as Yudhisthira was when he had lost himself) could not stake another person.

The matter remained unresolved; ultimately, Dhritarashtra restored to the Pandavas and Draupadi their personal freedom.

(31.1) What was Draupadi's question to the Assembly ?

(31.2) How did Draupadi's questions in the Assembly redefine the notions of societal norms?

(31.3) "Draupadi's character represented various virtues." Explain any two.

Solution. (31.1) Draupadi's question to the assembly was whether Yudhisthira had lost himself before staking her in the game of dice. She asked this because she wanted to know if, since Yudhisthira had already lost his own freedom, he had any right to stake her, his wife, in the game. Essentially, Draupadi was challenging the legitimacy of her being staked under the rules and norms of the game.

(31.2) Draupadi's question challenged and questioned established societal norms and legal conventions of the time.

Questioning Ownership and Agency:By questioning whether Yudhisthira had the right to stake her, Draupadi highlighted the issue of personal agency and ownership. It questioned whether one's loss of personal freedom could extend to the rights over others. This brought forward the notion that an individual's autonomy and dignity could not be traded or controlled by others, especially in the context of marital relations.

Redefining Legal and Moral Boundaries: Her question also pushed the boundaries of legal and moral norms. It questioned whether the act of staking a person, particularly a woman, was lawful or moral, even if the man making the stake was himself in a state of servitude. This challenged the existing legal and moral frameworks that allowed such practices and

highlighted the need for a reevaluation of justice and fairness in societal rules.

(31.3) Draupadi, a central figure in the Mahabharata, is often celebrated for embodying several virtues. Here are two prominent ones:

Courage: Draupadi demonstrated immense courage, particularly during the dice game and subsequent events. When she was humiliated in the Kaurava court, she faced her situation with remarkable bravery. Despite the dire circumstances and the threat to her dignity, she stood up and voiced her grievances against the injustice she was subjected to. Her courage was evident in her unwavering stance against the wrongs committed and her demand for justice.

Dignity and Self-Respect: Draupadi's insistence on questioning Yudhishthira's right to stake her reflects her deep sense of self-respect and dignity. She refused to accept being treated as a mere commodity or prize. Her actions showcased her commitment to her own honour and her unwillingness to be dehumanised, highlighting her strong moral and ethical stance on personal integrity and respect.

Q.32. Read the given source carefully and answer the questions that follow:

Shastras or devotion?

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

(32.1) Who were the Nayanars ?

(32.2) Who was considered as the sole refugee?

(32.3) Explain the views of Appar on Bhakti.

Solution.(32.1) The Nayanars were a group of Tamil devotional poets and saints who lived between the 6th and 9th centuries CE in South India. They were ardent worshippers of Shiva and are known for their devotional hymns and poetry dedicated to him. The Nayanars played a crucial role in the development of Shaivism in Tamil Nadu and were part of a broader movement that emphasised personal devotion (bhakti) over ritualistic practices and caste distinctions.

(32.2) In Appar's verse, the "sole refuge" is considered to be Shiva, specifically referred to as "Marperu's lord." Appar emphasises that Shiva, residing in Marperu (a sacred place in Thanjavur), is the ultimate and singular object of devotion and refuge. For Appar and the Nayanars, true refuge and salvation are found solely in devotion to Shiva, rather than in adherence to social or ritualistic norms.

(32.3) Appar's views on Bhakti (devotion) are expressed clearly in his verse:

Primacy of Devotion Over Rituals: Appar emphasises that the external rituals, such as quoting law books (Shastras) or adhering to social status (gotra and kula), are of lesser importance compared to sincere devotion to Shiva. He is challenging the significance placed on ritualistic practices and social distinctions, advocating for a focus on personal devotion.

Rejection of Caste and Social Status: Appar's verse reflects his rejection of the caste system and social hierarchies. By questioning the value of one's gotra (clan) and kula (lineage), he is stressing that these social markers are irrelevant in the pursuit of divine grace. For Appar, true devotion transcends social and caste distinctions.

Sole Reliance on Shiva: Appar calls for complete reliance and devotion to Shiva as the sole refuge. This indicates that Bhakti, for Appar, is about a personal and direct relationship with the divine. Shiva is presented as the

ultimate protector and saviour, and genuine devotion involves surrendering to this divine presence.

Inclusivity of Bhakti: Appar's views reflect a broader inclusivity within the Bhakti movement. He advocates that devotion to Shiva is accessible to all, regardless of social status or ritualistic adherence. The focus is on a heartfelt and personal connection with the deity.

Q.33. Read the given source carefully and answer the questions that follow

"We are not going just to copy"

This is what Jawaharlal Nehru said in his famous speech of 13 December, 1946 : ...We say that it is our firm and solemn resolve to have an independent sovereign republic. India is bound to be sovereign, it is bound to be independent and it is bound to be a republic... Now, some friends have raised the question: "Why have you not put in the word 'democratic' here?" Well, I told them that it is conceivable, of course, that a republic may not be democratic but the whole of our past is witness to this fact that we stand for democratic institutions. Obviously we are aiming at democracy and nothing less than a democracy. What form of democracy, what shape it might take is another matter. The democracies of the present day, many of them in Europe and elsewhere, have played a great part in the world's progress. Yet it may be doubtful if those democracies may not have to change their shape somewhat before long if they have to remain completely democratic. We are not going just to copy, I hope, a certain democratic procedure or an institution of a so-called democratic country. We may improve upon it. In any event whatever system of government we may establish here must fit in with the temper of our people and be acceptable to them. We stand for democracy. It will be for this House to determine what shape to give to that democracy, the fullest democracy, I hope. The House will notice that in this Resolution, although we have not used the word "democratic" because we thought it is obvious that the word

"republic" contains that word and we did not want to use unnecessary words and redundant words, we have done something much more than using the word. We have given the content of democracy in this Resolution and not only the content of democracy but the content, if I may say so, of economic democracy in this Resolution. Others might take objection to this Resolution on the ground that we have not said that it should be a Socialist State. Well, I stand for Socialism and, I hope, India will stand for Socialism and that India will go towards the constitution of a Socialist State and I do believe that the whole world will have to go that way.

(33.1) Why did Nehru not include the word 'Democratic' in the Resolution ?

(33.2) Analyse the significance of economic democracy in the resolution.

(33.3) Analyse Jawaharlal Nehru's views on Socialism.

Solution. (33.1) Nehru chose not to include the word 'Democratic' in the Resolution for several reasons:

Redundancy: Nehru believed that the term 'Republic' inherently implied democracy. By using 'Republic,' the concept of democracy was already encompassed within it. He felt that adding the word 'Democratic' would be redundant since a republic, by definition, is supposed to be governed by the people, which is a democratic principle.

Focus on Content: Nehru emphasised that the essence of democracy was embedded in the content of the Resolution rather than just in the terminology. He wanted the focus to be on the substantive aspects of democracy, including how it would be implemented and what it would look like in practice, rather than merely adding a label.

Flexibility for Improvement: By not specifying 'Democratic,' Nehru allowed flexibility in shaping the democratic institutions and practices. He acknowledged that the forms of democracy might evolve or require adjustments over time, and he wanted to ensure that the new system could adapt and improve upon existing democratic models.

(33.2) Economic democracy was a crucial aspect of Nehru's vision for India's future. Here's its significance:

Inclusivity in Governance: Economic democracy emphasises the fair distribution of resources and wealth, aiming to reduce economic inequalities. Nehru's resolution aimed to create a system where economic decisions would be made in a manner that benefited all sections of society, not just a privileged few.

Foundation for Social Justice: By including the content of economic democracy, Nehru aimed to address issues of social and economic justice. This approach was intended to ensure that the democratic system was not just political but also addressed economic disparities and promoted equitable growth.

Long-Term Vision: Nehru's emphasis on economic democracy reflected a long-term vision for a more just and balanced society. It indicated a commitment to not only political freedom but also to improving the economic conditions of the populace, thereby integrating economic reforms into the democratic framework.

(33.3) Nehru's views on Socialism, as reflected in his speech, can be analysed as follows:

Support for Socialism: Nehru expressed clear support for Socialism, indicating his belief in a system that would aim for a more equitable distribution of resources and wealth. He envisioned a Socialist State as a means to achieve economic and social justice, aligning with his broader goals of reducing inequality and promoting collective welfare.

Evolutionary Perspective: Nehru acknowledged that the world, including India, might need to move towards Socialism gradually. He recognized that Socialism was not merely an immediate goal but an evolving process. His views suggested a commitment to gradually incorporating Socialist principles into the governance and economic structure of India.

Global Trend: Nehru also reflected on the global trend towards Socialism. He believed that many countries would eventually move in this direction as a way to address socio-economic challenges. This perspective indicated his view of Socialism not as an isolated or purely Indian concept but as part of a broader international movement towards greater economic equity.