

CBSE 12th 2024 Compartment History Set-2 (61/S/2) Solutions

SECTION A (Multiple Choice Type Questions)

Q.1. 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. (D) Jawaharlal Nehru, Jawaharlal Nehru introduced the 'Objectives Resolution' in the Constituent Assembly.

The 'Objectives Resolution' was a significant document in the formation of the Indian Constitution. Nehru presented it on December 13, 1946, outlining the guiding principles and goals for the new constitution. It laid the foundation for the constitutional framework and reflected the aspirations of the Indian people for a sovereign, democratic republic.

Q.2. Who among the following was the leader of the 1857 Revolt from Arrah, Bihar?

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

Solution. (D) Kunwar Singh, The leader of the 1857 Revolt from Arrah, Bihar, was Kunwar Singh.

Kunwar Singh was a prominent leader and a key figure in the 1857 Revolt against British rule. He played a significant role in the uprising in the region

of Bihar and was known for his courageous resistance against the British forces.

Q.3. 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.4. 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.5. 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.6 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.7.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.8.Why is the Santhal rebellion considered significant in the Indian history? Choose the most suitable option from the following:

- (A) It marked the beginning of 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. (D) It highlighted the exploitative nature of the British towards people of Damin-e-Koh. The Santhal Rebellion is considered significant in Indian history primarily because (D) It highlighted the exploitative nature of the British towards people of Damin-e-Koh.

The Santhal Rebellion of 1855-56, led by the Santhal leaders such as Sidhu and Kanhu, was a major uprising against the British East India Company's exploitation and the oppressive policies affecting the Santhal people in the Damin-e-Koh region. The rebellion brought attention to the harsh and exploitative practices of the British administration and the injustices faced by the indigenous populations. It is an important event in the context of the resistance against British colonial rule and highlighted the broader issues of colonial exploitation.

Q.9. 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:

(D) Shaikh Nizamuddin Auliya

Shaikh Nizamuddin Auliya was a highly revered Sufi saint of the Chishti order, and his dargah (tomb) is located in Delhi. Amir Khusrau, the famous poet and scholar, was one of his devoted disciples and had a close association with him.

Q.10. 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

(B) III and IV

(C) II and III

(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.11. 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.12. 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.13. 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.14. 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.15. 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.16. 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).
- (C) Assertion (A) is true, but Reason (R) is false.
- (D) Assertion (A) is false, but Reason (R) is true.

Solution. 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.

Assertion (A) is true. Colonel Colin Mackenzie did indeed play a significant role in bringing the ruins of Hampi to light around 1800 AD.

Reason (R) is also true. Many inscriptions were indeed discovered at Hampi, including those at the Virupaksha temple.

However, the reason provided (the discovery of inscriptions) is not directly the explanation for the assertion (the identification of ruins by Mackenzie). Mackenzie's efforts in locating and documenting the ruins were more about the overall rediscovery rather than just the inscriptions alone.

Therefore, the most accurate option is:

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

Q.17. 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.

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.18. 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.19. 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.20. 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.21. 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 centres. So, the correct answer is (B) Semi-arid land.

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 any three teachings of Jainism.

Solution. Jainism, an ancient Indian religion, emphasises a path of non-violence and asceticism.

Three key teachings of Jainism:

1. Ahimsa (Non-Violence):

Core Principle: Ahimsa, or non-violence, is the most fundamental teaching of Jainism. It means avoiding harm to any living being, whether through actions, words, or thoughts. Jains believe that all life is sacred and interconnected, and therefore, every action should be carried out with compassion and respect for all forms of life.

Practices: This principle is reflected in daily practices such as vegetarianism, careful sweeping of the ground to avoid harming insects, and the use of masks to prevent inhaling small creatures.

2. Aparigraha (Non-Possessiveness):

Core Principle: Aparigraha means non-possessiveness or non-attachment. Jains believe that attachment to material possessions and desires leads to suffering and hinders spiritual progress. By practising aparigraha,

individuals aim to live a simple life with minimal possessions, focusing instead on spiritual growth.

Practices: This teaching is embodied in the ascetic lifestyle of Jain monks and nuns who renounce worldly goods and lead lives of austerity. It also influences lay followers to be mindful of their material desires and cultivate contentment.

3.Anekantavada (Non-Absolutism):

Core Principle: Anekantavada, or non-absolutism, teaches that reality is complex and multi-faceted, and that no single perspective can capture the whole truth. Jains believe that different viewpoints can be valid and that understanding comes from considering multiple angles of a situation.

Practices: This principle encourages tolerance and open-mindedness. Jains practice dialogue and debate with the understanding that others may have valid perspectives, promoting harmony and reducing conflict.

These teachings guide Jains in their pursuit of spiritual enlightenment and ethical living, emphasising a balanced approach to life and a deep respect for all living beings.

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.

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 labour, 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 sources to know about the Revolt of 1857.

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) Examine the observations of Ibn Battuta about Indian cities.

Solution. Ibn Battuta, the famous Moroccan traveller and scholar, visited India in the 14th century and made several observations about the cities he encountered. Here's an examination of his observations:

1. Diverse and Vibrant Urban Life:

Observation: Ibn Battuta was struck by the bustling and vibrant nature of Indian cities. He noted the diversity of people and the richness of commercial and cultural activities.

Details: Cities like Delhi, which was under the rule of Muhammad bin Tughluq, and other major urban centres were filled with activity. Markets were lively, with a wide range of goods including spices, textiles, and precious stones. This dynamic urban environment showcased the economic prosperity and cultural vibrancy of the time.

2. Advanced Infrastructure:

Observation: He observed the impressive infrastructure of Indian cities, including well-planned roads, water systems, and architectural marvels.

Details: Cities often had organised layouts, with separate quarters for different trades and communities. The presence of well-maintained roads and extensive water systems, such as canals and wells, was noted. The architectural beauty of cities, including grand mosques, palaces, and tombs, was also highlighted.

3. Administrative Efficiency and Wealth:

Observation: Ibn Battuta remarked on the administrative efficiency and the wealth of the Indian cities. He was particularly impressed by the administration of Sultan Muhammad bin Tughluq and the overall governance structure.

Details: The cities were managed with a high degree of organisation, including taxation systems and law enforcement. The wealth and luxury of the cities were evident from the opulent palaces and the affluence of the ruling elite and merchants.

4. Religious and Cultural Diversity:

Observation: He noted the religious and cultural diversity in Indian cities, which were home to various communities and faiths living in harmony.

Details: Indian cities were melting pots of different cultures and religions, including Hinduism, Islam, and Jainism. This diversity was reflected in the varied religious practices, festivals, and cultural traditions he observed.

Overall, Ibn Battuta's observations highlight the sophisticated urban life, advanced infrastructure, administrative acumen, and rich cultural and religious tapestry of Indian cities during the 14th century. His detailed accounts provide valuable insights into the historical and cultural context of the time.

OR

(b) Compare and contrast the observations of Ibn Battuta and Bernier on Indian society.

Solution. Comparing and contrasting the observations of Ibn Battuta and François Bernier provides a fascinating glimpse into how two distinct travellers viewed Indian society in different historical periods. Here's a detailed examination of their perspectives:

Similarities:

1. Impressions of Wealth and Opulence:

Ibn Battuta: Observed the wealth and grandeur of the Indian cities he visited. He was particularly impressed by the bustling markets, luxurious palaces, and the general affluence of urban centres like Delhi.

Bernier: Noted the opulence and extravagance of the Mughal court and the wealth of the elite. He remarked on the lavish lifestyle of the Mughal rulers and the economic prosperity of the empire.

2. Administrative Observations:

Ibn Battuta: Commented on the organised and efficient administration under Sultan Muhammad bin Tughluq. He observed the structured governance, including taxation and law enforcement.

Bernier: Critiqued the inefficiencies and administrative issues of the Mughal administration, especially the system of land revenue and its impact on the economy.

Differences:

1. Perspectives on Governance and Administration:

Ibn Battuta: Generally viewed the administration as effective and well-organised. He admired the Sultan's administrative reforms and the general order in the cities he visited.

Bernier: Criticised the Mughal administration for its flaws. He was particularly concerned about the negative effects of the Mughal crown's land ownership on the economy and the peasantry. He highlighted issues like corruption and mismanagement.

2. Views on Social Structure and Inequality:

Ibn Battuta: Did not delve deeply into social inequalities but observed the general vibrancy and diversity of Indian society. His focus was more on the cultural and religious practices he encountered.

Bernier: Provided a more critical analysis of social inequalities. He commented on the stark contrasts between the wealthy elite and the impoverished peasants. He was particularly concerned with the impact of land revenue policies on the common people.

3. Focus on Religion and Culture:

Ibn Battuta: Emphasised the religious and cultural diversity of Indian society, noting the coexistence of various religions and cultural practices. His accounts reflected a fascination with the rich tapestry of Indian religious life.

Bernier: Focused more on the economic and administrative aspects rather than cultural and religious practices. While he acknowledged the cultural diversity, his observations were more concerned with the impact of governance on society.

Q.30. (a) Analyse how the Zamindars resisted the high revenue demand and possible auction of their estates in Bengal during the 18th century.

Solution. In the 18th century, the Bengal region experienced significant economic and social upheaval, largely due to the British-imposed revenue systems and the demands placed on zamindars. Here's an analysis of how the zamindars resisted high revenue demands and the possible auction of their estates:

Context and Background:

British Revenue Policies: Under the British East India Company, the revenue system in Bengal underwent major changes. The Permanent Settlement of 1793, introduced by Lord Cornwallis, fixed the revenue demand and made zamindars responsible for collecting taxes. The system

was designed to stabilise revenue collection but often led to increased pressure on zamindars to meet high revenue targets.

Forms of Resistance:

1. Legal and Administrative Challenges:

Appeals and Protests: Zamindars frequently appealed to the British authorities to reconsider or reduce the revenue demands. They argued that the fixed revenue amounts were unrealistic and that the British administration's estimation of the land's productivity was flawed.

Administrative Petitions: Many zamindars submitted petitions and appeals to the British administration, seeking relief from the high revenue demands and the threat of auction. These petitions often highlighted the adverse effects of high taxes on agricultural productivity and their inability to pay.

2. Economic and Financial Strategies:

Under-Reporting of Revenue: Some zamindars tried to evade the high revenue demands by under-reporting the actual revenue generated from their estates. This was a risky strategy but was employed to avoid the full burden of taxes.

Borrowing and Debt: Zamindars often resorted to borrowing money to pay the high revenue. However, this led to a cycle of debt and increased financial strain, making it harder for them to sustain their estates.

3. Agricultural and Social Responses:

Tenant Agitation: Zamindars sometimes faced resistance from their own tenants, who were also burdened by high taxes. This could lead to agrarian unrest and protests, complicating the zamindars' ability to collect revenue and manage their estates.

Neglect of Land: In some cases, zamindars neglected land management and agricultural practices due to financial constraints. This resulted in

reduced agricultural output, further exacerbating their difficulties in meeting revenue demands.

4. Political and Armed Resistance:

Armed Rebellions: In response to excessive demands and the threat of auction, some zamindars organised or supported local uprisings and rebellions. These actions were aimed at challenging British authority and defending their estates from confiscation.

Support for Local Leaders: Zamindars sometimes allied with local leaders and rebels to strengthen their resistance against British policies. These alliances were intended to bolster their position and increase pressure on the British administration.

Outcome and Consequences:

Auction and Confiscation: Despite their efforts, many zamindars eventually faced the auction of their estates due to their inability to meet the revenue demands. This often led to the displacement of zamindar families and the transfer of land to new owners or the British administration.

Decline of Zamindari Power: Over time, the persistent pressure and financial difficulties contributed to the decline of the zamindari system. The British administration's policies eroded the traditional power and influence of the zamindars, leading to significant changes in landownership and revenue collection in Bengal.

OR

(b) "The Fifth Report of 1813 was related to the Permanent Settlement." Substantiate the statement.

Solution. The Fifth Report of 1813, formally known as the "Fifth Report from the Select Committee on the Affairs of the East India Company," is closely related to the Permanent Settlement in several ways. Here's how the report substantiates the connection:

Context of the Permanent Settlement:

Introduction of the Permanent Settlement: Instituted in 1793 by Lord Cornwallis, the Permanent Settlement was a land revenue system in Bengal and Bihar. It fixed the revenue that zamindars (landowners) had to pay to the British East India Company, making them responsible for revenue collection from the peasants. This system aimed to create a stable revenue base and ensure steady income for the British administration.

Relevance of the Fifth Report of 1813:

1. Assessment of Revenue Collection and Impact:

Detailed Review: The Fifth Report was part of an extensive review of the East India Company's administration, including the effectiveness of its revenue policies. It evaluated how well the Permanent Settlement was functioning and its impact on land revenue collection.

Revenue Shortfalls: The report addressed issues related to revenue shortfalls and the inability of zamindars to meet the fixed revenue demands. It highlighted the consequences of these shortfalls, such as the auctioning of zamindari estates and the resulting displacement of zamindar families.

2. Critique of the Permanent Settlement:

Systemic Problems: The report was critical of certain aspects of the Permanent Settlement. It pointed out problems such as the mismanagement and corruption within the zamindari system. The fixed revenue system had led to excessive burdens on zamindars and had contributed to economic difficulties in the region.

Administrative Challenges: It discussed the administrative challenges in implementing and maintaining the Permanent Settlement, including the inefficiencies in revenue collection and the difficulties faced by both the zamindars and the British administration.

3. Recommendations and Reforms:

Calls for Reforms: The Fifth Report made recommendations for reforms in the revenue system. It recognized the need to address the issues arising from the Permanent Settlement and suggested changes to improve the revenue collection process and the administration of land.

Impact on Policy: The findings and recommendations of the report influenced subsequent policy decisions and reforms in British India. It set the stage for future administrative changes and adjustments to the revenue systems in other regions.

4. Socio-Economic Implications:

Economic Strain: The report provided evidence of the economic strain placed on the zamindars due to the Permanent Settlement. It highlighted how the system led to economic difficulties for many zamindars, impacting their ability to maintain their estates and manage their lands effectively.

Impact on Agriculture: It also noted the effects of the revenue system on agriculture, including reduced productivity and financial pressures on the agrarian community.

SECTION D **(Source-Based Questions)**

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

Draupadi's question

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

One, that even if Yudhisthira 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 Yudhishthira had lost himself before staking her in the game of dice. She asked this because she wanted to know if, since Yudhishthira 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 Yudhishthira 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.

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.