CBSE EXAMINATION PAPER-2022

HISTORY

(Solved)

Time allowed : 3 hours | Maximum Marks : 45

General Instructions :

Read the following instructions carefully and follow them :

i. This question paper contains **13 questions.** All questions are **compulsory.**

ii. This question paper is divided into **3 sections.**

iii. **Section A** – questions number **1 to 3** are case based questions

iv. **Section B** – questions number **4 to 8** are short answer

v. **Section C** – questions number **9 to 13** are long answer

vi. There is no overall choice given in the question paper. However, an internal choice has been provided in few questions.

vii. Use of calculator is NOT allowed.

Section A

Question 1.

Read the case below and answer the question that follow:

Travels of the Badshah Nama

Gifting of precious manuscripts was an established diplomatic custom under the Mughals. In emulation of this, the Nawab of Awadh gifted the illustrated Badshah Nama to King George III in 1799. Since then it has been preserved in the English Royal Collections, now at Windsor Castle. In 1994, conservation work required the bound manuscript to be taken apart. This made it possible to exhibit the paintings, and in 1997 for the first time, the Badshah Nama paintings were shown in exhibitions in New Delhi, London and Washington.

(1) Why did Nawab of Awadh share common ground of diplomatic gifting practice with King George III?

[1 Marks]

Answer: The Nawab of Awadh shared common ground of diplomatic gifting practice with King George III primarily because such acts were rooted in established customs of diplomacy that emphasized respect and alliance-building. Under the Mughal Empire, gifting was a symbol of goodwill and political ties, and the Nawab understood that by presenting the illustrated Badshah Nama, he was not just offering a priceless artifact but also strengthening diplomatic relations with Britain. This practice also highlighted the cultural exchange and mutual admiration that existed between different empires during that era, showcasing the Nawab's desire to foster ties with the British monarchy while also exhibiting the artistic and historical significance of Mughal culture. The gifting of such manuscripts served both a decorative and strategic purpose in solidifying alliances and showcasing power and prestige.

Key Points: Common diplomatic custom; Symbol of goodwill; Strengthening political ties; Cultural exchange; Historical significance of Mughal culture

(2) Explain the diplomatic practice of Mughals.

[1 Marks]

Answer: The Mughal Empire was renowned for its sophisticated diplomatic practices, which included the gifting of precious manuscripts as a form of diplomacy. This tradition exemplified the importance of culture, art, and personal relationships in enhancing diplomatic ties. The Nawab of Awadh's gift of the illustrated Badshah Nama to King George III in 1799 is a prime example of such diplomatic exchanges. This act not only showcased the artistic excellence of the Mughal era but also served to strengthen relationships with foreign powers, reflecting the Mughal intent to cultivate alliances and present their empire's rich cultural heritage. The gifting of manuscripts and other art forms showcased the historical significance of diplomacy in the Mughal era, as it facilitated the exchange of knowledge, culture, and respect among sovereigns.

Key Points: Gifting of manuscripts as diplomatic custom - Strengthening relationships through cultural exchanges - Importance of art in diplomacy - Example of Nawab of Awadh's gift to King George III

(3) How have the precious works of Mughals been preserved?

[2 Marks]

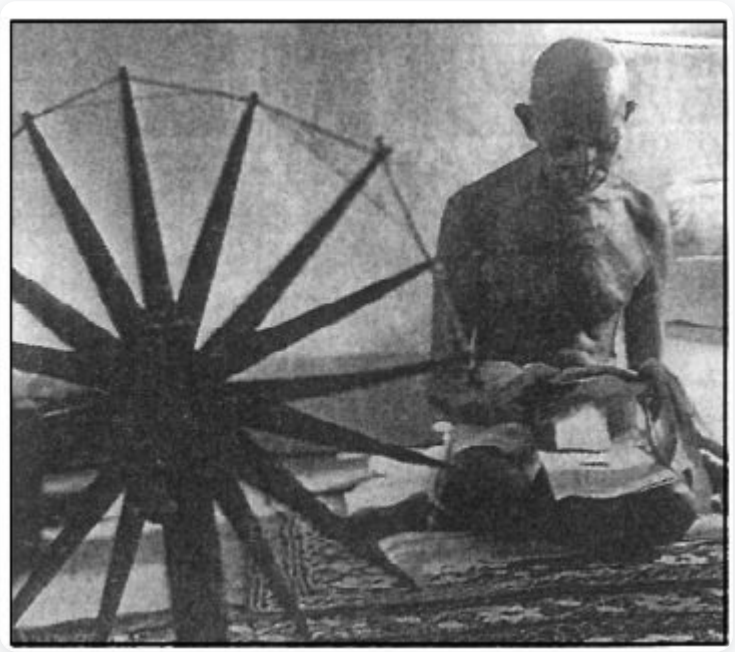
Answer: The preservation of precious works from the Mughal era, such as manuscripts and paintings, is evident through various efforts. Notably, the Nawab of Awadh's gift of the illustrated Badshah Nama to King George III, which has been safeguarded in the English Royal Collections at Windsor Castle, showcases the diplomatic importance placed on such artifacts. The conservation work carried out in 1994 demonstrated a commitment to preserving the artwork by meticulously ensuring its condition, allowing for exhibitions of these paintings in international venues such as New Delhi, London, and Washington in 1997. Additionally, the rulers of Bhopal, including Shahjehan Begum and Sultan Jehan Begum, contributed funds for the preservation of ancient sites, ensuring these works remain part of cultural heritage. Furthermore, within the Mughal Empire, administrators documented their observations, which aided in the preservation of popular customs, folklore, and traditions, contributing to our understanding of Mughal history. Thus, through conservation efforts, diplomatic exchanges, and financial support from local rulers, the legacy of Mughal art and culture has been diligently preserved.

Key Points: Gift of Badshah Nama to King George III-preserved in Royal Collections-conservation work in 1994-exhibitions in New Delhi, London, Washington-funding by Bhopal rulers-documentation by administrators

Question 2.

Read the case below and answer the question that follow:

Charkha Mahatma Gandhi was profoundly critical of the modern age in which machines enslaved humans and displaced labour. He saw the charkha as a symbol of a human society that would not glorify machines and technology. The spinning wheel, moreover, could provide the poor with supplementary income and make them self-reliant. What I object to, is the craze for machinery as such. The craze is for what they call labour-saving machinery. Men go on 'saving labour', till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all; I want the concentration of wealth, not in the hands of few, but in the hands of all. YOUNG INDIA, 13 NOVEMBER 1924 Khaddar does not seek to destroy all machinery but it does regulate its use and check its weedy growth. It uses machinery for the service of the poorest in their own cottages. The wheel is itself an exquisite piece of machinery. YOUNG INDIA, 17 MARCH 1927



(1) Why was Charkha considered as a symbol by Gandhiji?

[1 Marks]

Answer: Mahatma Gandhi regarded the charkha, or spinning wheel, as a powerful symbol of self-reliance and resistance against the machine-dominated modern world. He believed that while machinery could enslave people and displace labor, the charkha represented a human society that valued simplicity and sustainability. Gandhi promoted the charkha as a means for the poor to earn supplementary income and foster independence. It embodied his vision of wealth distribution, aimed at empowering all, rather than concentrating riches in the hands of a few. Additionally, the charkha symbolized a connection to Indian identity and nationalism, as it was aligned with the Khadi movement, which encouraged self-sufficiency and self-respect among the masses. Thus, the charkha served not only as a tool for economic upliftment but also as an emblem of resistance against colonial oppression and consumerism.

Key Points: Symbol of self-reliance; Opposed machine domination; Economic empowerment for the poor; Promotes national identity; Emblem of resistance against colonialism

(2) Why did Gandhi give importance to Khaddar?

[1 Marks]

Answer: Gandhi gave importance to Khaddar for several reasons. Firstly, he viewed it as a means to oppose the dehumanizing effects of modern machinery that often displaced labor and led to widespread poverty. The charkha, or spinning wheel, symbolized self-reliance, allowing the poor to generate supplementary income and regain their dignity. Secondly, Khaddar promoted the idea of self-sufficiency, enabling individuals to produce their own cloth rather than depending on imported goods, which was crucial during the struggle for independence. Lastly, it represented a philosophy of equitable wealth distribution, where Gandhi envisioned not just a few enjoying the benefits of machines, but all of society being uplifted. By advocating for Khaddar, he sought to instill values of simplicity and sustainability, steering society away from excessive consumerism towards a more humane and community-oriented approach.

Key Points: Opposition to dehumanizing effects of machinery-Symbol of self-reliance and dignity-Promotion of self-sufficiency and local production-Equitable wealth distribution-Values of simplicity and sustainability

(3) How did Gandhi link Charkha with the ideals of self-reliance and equality?

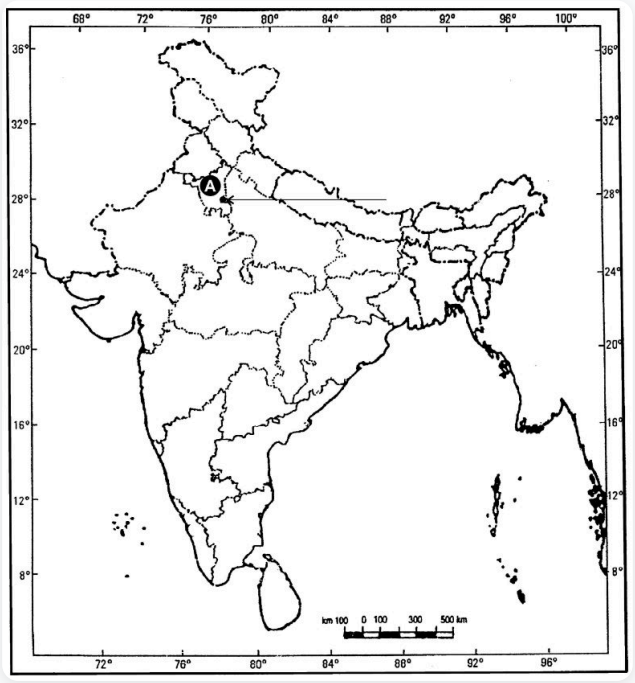
[2 Marks]

Answer: Mahatma Gandhi linked the charkha, or spinning wheel, with the ideals of self-reliance and equality by promoting it as a tool for the empowerment of the poor. He viewed the charkha as a means to enable individuals, especially those in poverty, to generate their own income, thus fostering self-reliance. By encouraging the use of the spinning wheel, Gandhi aimed to create an economic model that did not depend on the machinery that dominated modern industry, which he believed enslaved workers and concentrated wealth in the hands of a few. Instead, he advocated for a decentralized approach where communities could produce their own cloth, share resources, and uphold values of equality. The charkha symbolized a society that prioritized human dignity and equitable distribution of wealth, allowing everyone to work for their livelihood rather than being left idle and destitute. Moreover, Gandhi's promotion of khadi (homespun cloth) was not only a movement for self-sufficiency but also an act of resistance against colonialism, highlighting the need for all to partake in the labor and benefits associated with such production.

Key Points: Charkha as a symbol of self-reliance - Empowerment of the poor through supplementary income - Regulation of machinery use for equitable wealth distribution

Question 3.

On the given poltical outline map of India , located and label any one of the following with appropriate symbol.



(1)

On the same outline of India , a place related to the capital city of Mughal empire is as A . Identify it and write its name on the lines drawn near them.

[1 Marks]

Answer: The capital city of the Mughal Empire was Agra. Therefore, on the outline map of India, I will label the city of Agra at the designated location 'A'. Agra is situated in the northern part of India and is historically significant as it was the center of the Mughal dynasty, famous for the Taj Mahal and other architectural marvels.

Key Points: Agra; Mughal Empire; capital; historical significance; Taj Mahal

(2)

The state where Gandhiji withdrew non-cooprative movement.

[1 Marks]

Answer: Gandhiji withdrew the Non-Cooperation Movement in the state of Bihar, particularly after the Chauri Chaura incident in 1922. This incident, where a violent clash occurred between the police and protesting villagers, led Gandhiji to realize that the movement needed to be halted as it was deviating from his principles of non-violence. Therefore, on the political outline map of India, I would label Bihar as the state where this significant event took place. The appropriate symbol for this label is a red circle, indicating its importance in India's struggle for independence.

Key Points: Bihar; Chauri Chaura incident; withdrawal of Non-Cooperation Movement; significance in Gandhiji's principles; non-violence

(3)

Mention any one center related with revolt act 1857?

[1 Marks]

Answer: One significant center related to the Revolt of 1857 is Awadh. Awadh, located in the northern part of India, was a crucial region where the revolt acted as a symbol of popular resistance against British colonial rule. It witnessed intense uprisings and was pivotal in bringing various sections of society together to challenge the imperial powers. The revolt in Awadh represented a collective expression of discontent towards the oppressive nature of British governance, making it a vital reference point in India's struggle for independence.

Key Points: Awadh as a center of revolt-Expression of popular resistance-Collective discontent against British rule-Significance in India's First War of Independence

(4)

The state where Gandhiji started Satyagarah for the kheda peasants.

[1 Marks]

Answer: The state where Gandhiji started the Satyagraha for the Kheda peasants is Gujarat. In 1918, Gandhiji led the Satyagraha movement in Kheda to support the peasants who were struggling with crop failure and were unable to pay the colonial taxes. He advocated for the rights of the farmers and mobilized support for their cause. This movement was significant in establishing Gandhiji as a prominent leader in the Indian independence struggle.

Key Points: Gujarat-Kheda Satyagraha-1918-peasants' rights-tax relief

(5)

Name any one capital city of mughal empire

[1 Marks]

Answer: One of the capital cities of the Mughal Empire is Agra. Agra served as a significant center during the reign of the Mughal emperors and is famously known for the Taj Mahal, a symbol of Mughal architecture and history. In the context of the Mughal Empire, Agra flourished due to its strategic location and played a vital role in trade, culture, and governance during the period.

> **Key Points: Agra-culture-significance-location**

(6)

Name the state where jalianwala bagh event took place.

[1 Marks]

Answer: The Jallianwala Bagh event took place in the state of Punjab. Specifically, it is located in the city of Amritsar, where British troops fired on a peaceful gathering, resulting in the tragic massacre of more than four hundred people in April 1919.

> **Key Points: Punjab-Amritsar-Jallianwala Bagh-Massacre-April 1919**

Section B

Question 4.

How has the art helped in keeping alive the memory of Rani of Jhansi ? Explain.

[3 Marks]

Answer: Art has played a crucial role in preserving the legacy of Rani of Jhansi, symbolizing her bravery and resilience against colonial rule. Heroic poems and narratives highlight her valor, portraying her as a masculine figure, embodying strength and tenacity. Popular prints often depict her in battle armor, wielding a sword and riding a horse, reinforcing her image as a fearless warrior. Such artistic representations have inspired generations, particularly children, to remember her heroism, as expressed in Subhadra Kumari Chauhan's lines. These works not only celebrate her courage but also serve as cultural icons that keep her memory alive in the collective consciousness of India.

Key Points: Art as a tool for memory preservation- Heroic poems highlighting her valor- Depictions of Rani as a masculine symbol of strength- Popular prints showcasing her in battle armor and heroic actions- Influence on generations, especially children- Cultural significance in shaping the narrative of resistance against colonial rule.

Question 5.

Explain the reasons of initiating the Non-Cooperation Movement by Gandhiji.

[3 Marks]

Answer: The Non-Cooperation Movement, initiated by Gandhiji in 1920, emerged as a response to the growing discontent against British colonial rule following the Rowlatt Act and the Jallianwala Bagh massacre. Gandhiji aimed to unite Indians against colonial oppression, using nonviolent methods. By advocating for the boycott of British institutions, he sought to foster national unity, especially between Hindus and Muslims through the Khilafat issue. This movement empowered ordinary Indians and aimed to build a sense of self-rule and independence, thereby shaking the foundations of British authority in India.

Key Points: Response to Rowlatt Act and Jallianwala Bagh; Unity of Hindus and Muslims; Advocacy for nonviolent resistance; Boycott of British institutions; Empowering ordinary Indians; Aiming for self-rule and independence.

Question 6.

Explain the reasons that led to the Civil Disobedience Movement of 1930.

[3 Marks]

Answer: The Civil Disobedience Movement of 1930 was primarily ignited by deep-seated discontent with colonial rule. The British response to dissent escalated tensions, exemplified by the arrest of thousands, including Gandhi himself, during the Salt March. The Salt Act symbolized colonial exploitation and was a focal point for protest, as salt was a basic necessity controlled by the British. Gandhi sought to unify Hindus and Muslims through non-cooperation, resulting in widespread popular mobilization, with students and lawyers participating actively. This marked a significant turning point in the struggle for independence.

Key Points: Discontent with colonial rule; British suppression leading to arrests; Salt March as a symbol of protest; Gandhi’s strategy of non-cooperation; Unity among Hindus and Muslims; Widespread participation from students and lawyers

Question 7.

Examine the role of Gobind Ballabh Pant on the Unified Nation in the Constituent Assembly.

[3 Marks]

Answer: Gobind Ballabh Pant played a significant role in the Constituent Assembly, contributing to the shaping of India's political landscape post-independence. As a prominent member, he advocated for a strong central government to promote unity and stability in the newly formed nation. His perspective was crucial during debates regarding the distribution of powers between the Centre and the states, especially in the context of a fractured society post-partition. Pant's emphasis on cooperation among diverse regions and communities harmonized differing viewpoints within the Assembly, thereby fostering a collaborative spirit necessary for nation-building. He also represented the interests of the northern states, emphasizing the importance of regional representation. Ultimately, his contributions helped lay the foundation of a unified framework that addressed the complexities of India's diverse identities and aspirations.

Key Points: Advocated for a strong central government - Contributed to debates on power distribution - Represented northern states' interests - Fostered collaboration among diverse viewpoints - Helped shape a unified framework for a diverse nation

Question 8.

Why did British introduce the Permanent Settlement in Bengal? Explain.

[3 Marks]

Answer: The British introduced the Permanent Settlement in Bengal in the late 18th century to secure a stable revenue system for the colonial administration. By fixing the revenue demand in perpetuity, the British aimed to streamline tax collection and ensure predictable revenue inflow. They made agreements with local zamindars, recognizing them as the landholders responsible for paying taxes. This created a class of intermediaries who were financially invested in the agricultural productivity of the region, although it ultimately led to significant hardships for tenants and sharecroppers due to the inflexible nature of the revenue system.

Key Points: 1. To secure stable revenue for British administration 2. Fixed revenue demand in perpetuity 3. Agreements made with zamindars to streamline tax collection

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Section C

Question 9. Explain the stages of conquest of Awadh by the British from 1801 onwards.

[6 Marks]

Answer: The conquest of Awadh by the British occurred through a series of strategic stages beginning in 1801 with the imposition of the Subsidiary Alliance. This alliance forced the Nawab of Awadh to disband his military, allowed British troops to be stationed within the kingdom, and mandated that the Nawab adhere to the advice of a British Resident, effectively eroding his autonomy. Governor General Lord Dalhousie viewed Awadh as a crucial territory, describing it as a 'cherry' that would eventually fall into British hands. By 1856, after years of political manipulation and military repositioning, Awadh was formally annexed. This annexation not only displaced the Nawab but disrupted the longstanding power dynamics in the region, significantly affecting the taluqdars—local landlords who had previously held considerable influence and power. The British recognized Awadh's economic potential, particularly for indigo and cotton production, solidifying their interest in the region. Conquering Awadh completed the British process of territorial annexation, following their earlier victories in Bengal and other regions, marking a further consolidation of British control over northern India.

Key Points: Imposition of Subsidiary Alliance in 1801; Nawab's military disbandment and loss of autonomy; Dalhousie's interest in Awadh; Formal annexation in 1856; Displacement of Nawab and taluqdars; Economic significance of the region; British imperial expansion in India.

Question 10. In the Constituent Assembly, issues over ‘national language’ were intensely debated. Explain the statement with examples.

[6 Marks]

Answer: The debate over the national language in the Constituent Assembly of India encapsulated the diverse linguistic landscape of the country. Members engaged in intense arguments for months, debating the implications of choosing a single national language. Mahatma Gandhi advocated for Hindustani, a blend of Hindi and Urdu, as it was accessible to the common populace. However, some members argued that Hindi should be the sole national language, which faced opposition from non-Hindi speaking regions. Nehru, too, attempted to mediate the discussions but the clash of perspectives persisted for three years. On September 13, 1949, Dhulekar's passionate speech reignited the debate, highlighting the complexity of forging national unity amid linguistic diversity. Ultimately, this indicates not only a linguistic dispute but also broader cultural and political implications as language plays a crucial role in identity formation in India.

Key Points: Diverse linguistic landscape; Gandhi's support for Hindustani; the contention between Hindi advocates and regional languages; Nehru's mediation; Dhulekar's speech reigniting debate; broader implications of language on national identity.

Question 11. Issues of division of power of the government at the Centre and State level were intensely debated in the Constituent Assembly. Explain the statement with examples.

[6 Marks]

Answer: The debates on the division of power between the Centre and States during the Constituent Assembly were pivotal in shaping Indian governance. Key leaders like Jawaharlal Nehru advocated for a strong central government, stressing that a unified India post-partition needed effective central control to prevent chaos and foster development. He believed that amid prevailing communal tensions, state autonomy could threaten national integrity. Conversely, proponents of provincial power argued for decentralization to ensure local governance, reflecting regional diversity. Dr. B.R. Ambedkar supported a strong Union, drawing from the experiences under British colonial rule, where a unitary system had stifled local governance. These discussions reveal the balance needed between strong central authority to maintain unity and provisions for state rights to address regional needs.

Key Points: Debates in Constituent Assembly; Jawaharlal Nehru's advocacy for a strong Centre; concerns of post-partition chaos; arguments for state autonomy; Dr. B.R. Ambedkar's support for a strong Union; influence of colonial experiences; need for balance between central authority and state rights.

Question 12. Who was Abul Fazal? Why is Akbarnama considered as his one of the important contributions? Explain.

[6 Marks]

Answer: Abul Fazal Allami was a prominent historian and courtier in the Mughal Empire, serving under Emperor Akbar during the late 16th century. He is best known for authoring the 'Akbar Nama,' a comprehensive chronicle of Akbar's reign. This work is divided into three books, with the 'Ain-i Akbari' forming the third part. The 'Ain-i Akbari' is significant as it meticulously documents the administrative and governance structure of the empire, detailing state policies, revenue collection, and the role of zamindars (landlords) in rural administration. This text served as a vital tool for understanding Akbar's administrative reforms and the socio-economic conditions of the time. The thoroughness of the research—reflected in its five revisions—highlights Abul Fazal's dedication to authenticity and detail, making the 'Akbar Nama' not only a historical record but also a crucial resource for contemporary governance. By balancing historical narrative with practical administrative information, Abul Fazal helped establish a legacy that informed both historians and rulers in the ensuing centuries.

Key Points: Abul Fazal Allami's role as a historian; significance of 'Akbar Nama'; detailed accounts of administration in 'Ain-i Akbari'; five revisions indicating authenticity; impact on understanding Mughal governance; balance between historical narratives and administrative details.

Question 13. Why were the imperial officers in the Mughal Empire described by the court historians as a 'bouquet of flowers'? Explain.

[6 Marks]

Answer: The term 'bouquet of flowers' used by court historians to describe imperial officers in the Mughal Empire signifies their essential role in maintaining the empire's stability and beauty. These officers embodied qualities such as discipline, loyalty, and cultural understanding, which were crucial

for governance. They served as representatives of the emperor, building strong relationships with local populations, thus fostering social cohesion. Their capacity to navigate diverse cultural landscapes allowed them to effectively manage regional challenges and enhance the empire's prosperity. Furthermore, their distinguished conduct and adherence to Mughal ideals created a semblance of order in an otherwise chaotic environment, illustrating their importance in sustaining the Mughal political structure. This metaphor also emphasizes their collective contribution to the flourishing of the Mughal court's magnificence, harmonizing the diverse elements of the empire like a well-arranged bouquet.

Key Points: Imperial officers represented discipline and loyalty; Fostered relationships with locals; Managed regional challenges; Helped maintain stability; Symbolized the beauty and order of the empire; Contributed to Mughal ideals; Illustrated harmony in governance.