

## INDIAN CULTURE AND HERITAGE (223)

### Sample Question Paper

Max marks- 100

Time: 3:00 Hours

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**Note:**

- i. This question paper consists of total 50 questions in all.
  - ii. All questions are compulsory.
  - iii. Marks are given against each question.
  - iv. **Section A** consists of
    - a. **Q. No. 1 to 20** –Multiple Choice type questions (MCQs) carrying 1 mark each. Select and write the most appropriate option out of the four options given in each of these questions.
  - v. **Section B** consists of
    - b. **Q. No. 21 to 35** –Objective type questions. Question no. 21 to 35 carry 02 marks each (with 2 sub-parts of 1 mark each). Attempt these questions as per the instructions given for each of the questions.
  - vi. **Section C** consists of
    - c. **Q. No. 36 to 40** –Very Short questions carrying 02 marks each to be answered in about 25 words.
  - vii. **Section D** consists of
    - d. Q. No. 41 to 45 – Short Answer type questions carrying 03 marks each to be answered in the range of 40 to 50 words.
  - viii. **Section E** consists of
    - e. **Q. No. 46 to 50** – Long Answer type questions carrying 05 marks each to be answered in the range of 150 to 200 words.
  - ix. **Sections C, D, and E** offer internal choices for some questions. Attempt only one of the given choices in such questions
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**[A] Question number 1 to 20 are multiple choice questions carrying 20 marks.**

**1x20=20**

**1. Which is not the characteristic feature of different cultures-**

**1**

- (a) Cultures are learned and acquired
- (b) Cultures are cumulative
- (c) Cultures are static
- (d) Cultures are diverse

**2. The Afghan ruler who is known for construction of sarak-i-Azam or Grand Trunk Road is-**

**1**

- a) Sher Shah Suri
- b) Bahlol Lodi
- c) Sikander Lodi
- d) Ibrahim Lodi

**3. The secular and liberal approach of Mughal emperor Akbar was reflected in following ways**

**1**

- a) he fostered harmony by discouraging racial and religious biases
- b) he started a faith called Din-I-Illahi
- c) He built friendly relations with the Hindus and Rajputs
- d) All of the above

**4. The Bhakti movement became so popular among people because**

**1**

- a) They taught in the local vernacular language
- b) They attacked the rigidity in religion
- c) They disregarded caste system
- d) They welcomed the ideas of equality and brotherhood

Choose the correct answers

- A) A, B and C
- B) B, C and D
- C) A, C and D
- D) A, B, C and D

**5. Who among the following Marathi bhakti poets also happens to be the guru of Shivaji?**

**1**

- a) Tukaram
- b) Ramdas
- c) Namdev
- d) Sen

**6. Rajasthan is famous for its-**

**1**

- a) Tie-and-dye (bandhni) fabrics,
- b) Jewellery, using precious stone and jems,
- c) Blue glazed pottery
- d) Minakari work.

Choose the correct answers

- a) A, B and C
- b) B, C and D
- c) A, C and D
- d) All the above

- 7. Kalamkari painting is related to-** **1**
- a) Rajasthan
  - b) Punjab
  - c) Andhra Pradesh
  - d) Tamilnadu
- 8. Which among the following is not correct** **1**
- (a) Hamsadeva- Biology
  - (b) Ganesa Daivajna-Mathematics
  - (c) Mehendra Suri- Astronomy
  - (d) Bhavamisra-Chemistry
- 9. Srinivasa Ramanujan excelled in which field?** **1**
- (a) Mathematics
  - (b) Aeronautical Engineering
  - (c) Science
  - (d) Physics
- 10. Who is called the father of Indian Nuclear Science in India?** **1**
- (a) Homi Jehangir Bhabha
  - (b) C.V. Raman
  - (c) Jagdish Chandra Bose
  - (d) Dr. A P J Abdula Kalam
- 11. Which University was recorded by Chinese traveller Hiuen Tsang as a post graduate university for advanced study and research?** **1**
- (a) Nalanda University
  - (b) Vikramshila University
  - (c) Takshila University
  - (d) Valabhi University
- 12. Who among the following was not patronised by the Mughal Ruler Akbar?** **1**
- (a) Abul Fazal
  - (b) Faizi
  - (c) Raja Todar Mal
  - (d) Tenali Ram

- 13. Who called 'shreshthins' during vedic period? 1**  
(a) Merchant  
(b) Goldsmith  
(c) Carpenter  
(d) Farmer
- 14. What is the meaning of 'dvijas'? 1**  
(a) Student  
(b) Twice born  
(c) Education  
(d) Upanayan
- 15. What is monogamous marriage? 1**  
(a) A marriage in which a person is married to only one person at a time.  
(b) A marriage in which a person can many more than one person at a time.  
(c) Arrange marriage  
(d) (None of the above)
- 16. Which Tribe is not located in North-Eastern Zone of India? 1**  
(a) Nagas  
(b) Khasi  
(c) Garo  
(d) Mina
- 17. Which tribe is not located Southern Zone of India? 1**  
(a) Toda  
(b) Koya  
(c) Chenchu  
(d) Karbi
- 18. Paraja, Kondhas, Bondas, Bhumiya, Gadabas, Bhuinyas and Sqoras tribes are related to which zone of India? 1**  
(a) Eastern Zone  
(b) Western Zone  
(c) Central Zone  
(d) North-Eastern Zone
- 19. Where the Tibetan king Naradeva is sent his minister Thonmi Sambhot accompanied by sixteen outstanding scholars to studied under Indian teachers? 1**  
(a) Magadha  
(b) Vidisha  
(c) Ujjain  
(d) Bodh gaya

- 20. Who among the following travellers not related to Arab? 1**
- (a) Sulaiman
  - (b) Al-masudi
  - (c) Ibn Hauqal,
  - (d) None among the above

**[B]. Question numbers 21 to 35 are objective type questions with two sub-questions of one mark each. 2x15=30**

- 21. Read the following sentences and tick the correct answer. 2**
- (a) The main compositions in Carnatic music which are devotional in nature are known as Kriti. (True/False)
  - (b) The theme of Jaya Deva's Gita Govinda was devotion of Mira towards Krishna. (True/False)

- 22. Read the following sentences and tick the correct answer. 2**
- (a) During Medieval period Karkhanas worked both as manufacturing units as well as served as centres for technical and vocational training to young people. (True/False)
  - (b) Mathematics subject was made compulsory at primary stage by Akbar. (True/False)

**23. In each of the following questions, sentences are given with blanks to be filled in with an appropriate answer. 2**

- (a) Lilavati was a famous book of subject related.....
- (b)..... language was the lingua franca (language of communication) of the educated upper castes as well as the Hindu rulers and courtiers during the post-vedic period.

**24. Match the given below columns 2**

- |                    |                    |
|--------------------|--------------------|
| (a) Jarwa Tribe    | (i) Western Zone   |
| (b) Bondas         | (ii) Island Region |
| (c) Munda          | (iii) Eastern Zone |
| (d) Garasiya Trive | (iv) Central Zone  |

**25. Match the given below columns 2**

- |   |            |
|---|------------|
| (a) Widow Marriage Association                      | (i) 1895   |
| (b) Hindu Marriage Act                              | (ii) 1860  |
| (c) Ban on the practice of 'sati'                   | (iii) 1955 |
| (d) killing of female infants was declared a murder | (iv) 1829  |

**26. Match the given below columns 2**

- |  |            |
|--|------------|
| (a) Brahmo Samaj                           | (i) 1903   |
| (b) Prarthana Samaj w                      | (ii) 1828  |
| (c) Parmahansa Mandali                     | (iii) 1876 |
| (d) Shree narayana Dharma Paripalana Yogam | (iv) 1849  |

**27. Match the given below columns**

2

- |  |                              |
|--|------------------------------|
| (a) Brahmo Samaj                           | (i) Shree Narayana Guru      |
| (b) Prarthana Samaj                        | (ii) Raja Rammohan Roy       |
| (c) Parmahansa Mandali                     | (iii) Dr. Atma Ram Pandurang |
| (d) Shree narayana Dharma Paripalana Yogam | (iv) Bal Shastri Jambekar    |

**28. Match the given below columns**

2

- |                            |                 |
|----------------------------|-----------------|
| (a) Mahavdev Govind Ranade | (i) 1838-1884   |
| (b) Debendra Nath Tagore   | (ii) 1842-1901  |
| (c) Dr. Atma Ram Pandurang | (iii) 1817-1905 |
| (d) Keshub Chandra Sen     | (iv) 1825- 1898 |

**29. Match the given below columns**

2

- |  |               |
|--|---------------|
| (a) Brahmo Samaj                           | (i) Keral     |
| (b) Prarthana Samaj                        | (ii) Kalkatta |
| (c) Parmahansa Mandali                     | (iii) Bombay  |
| (d) Shree narayana Dharma Paripalana Yogam | (iv) Pune     |

**30. Read the following sentences and tick the correct answer.**

2

- (a) Gopal Hari Deshmukh Lokahitwari and Jotirao Govindrao Phule worked for the upliftment of women, took up the cause of women and downtrodden masses. (True/False)
- (b) Henry Lui Vivian Derozio promoted radical ideas through his teaching and by organizing an association for debate and discussions on literature, philosophy, history and science. (True/False)

**31 Read the following sentences and tick the correct answer.**

2

- (a) Amir Khusrau and Amir Hasan Dehelvi wrote superb poetry in Persian. (True/False)
- (b) Kabir did not believe in institutionalised religion. (True/False)

**32. Read the following sentences and tick the correct answer.**

2

- (a) The Gurmukhi script till the end of the nineteenth century was almost limited to the Adi Granth, the holy book of the Sikhs. (True/False)
- (b) The credit for creating literature in Sindhi do not goes to Mirza Kalish Beg and Dewan Kauramal. (True/False)

**33. Read the following sentences and tick the correct answer.**

2

- (a)The Bhakti saints attacked the rigidity in religion and the objects of worship. (True/False)
- (b) Kabir was Ramananda's favourite disciple. (True/False)

**34. Read the following sentences and tick the correct answer.**

2

- (a) The culture we inherit from our predecessors is called our cultural heritage. (True/False)
- (b) Culture does not gives us a range of permissible behaviour patterns. (True/False)

**35. Read the following sentences and tick the correct answer.**

**2**

(a) The three eternal and universal values of Truth, Beauty and Goodness are closely linked with culture. (True/False)

(b) Cultural heritage includes all those aspects or values of culture transmitted to human beings by their ancestors from generation to generation. (True/False)

**[C] Question Nos.36 to 40 are to be answered in about 25 words**

**2x5=10**

36. What does mean by word 'Culture'?

**2**

OR

What does mean by word 'Civilization'?

37. Write any two fundamental principles of Islam.

**2**

OR

Write any two points where the Sufi and Bhakti saints had many thoughts and practices in common.

38. Write any two main principles of Brahmo Samaj.

**2**

OR

Write any two main principles of Parmahansa Mandali.

39. Name two treatises of Ayurveda written during the medieval period.

**2**

40. Name any two of the famous madarsas of medieval period.

**2**

**[D] Question Nos.41 to 45 are to be answered in about 40-50 words.**

**3x5=15**

41. How culture is important for human life?

**3**

OR

Write a note on general characteristics of Culture.

42. write a short note on rise of Sufism in medieval India.

**3**

OR

Write a short note on rise of Bhakti Movement in medieval India.

43. What are the main characteristic of Mithila Painting?

**3**

OR

Write a short note on folk music.

44. Trace the progress made in astronomy during the medieval period.

**3**

45. Who were Gypsies in ancient times? Write briefly.

**3**

**[E] Question Nos.46 to 50 are to be answered in about 150-200 words** **5x 5=25**

46. Discuss the rise of the new faiths namely Sikhism and Zoroastrianism. **5**

OR

Examine the struggle against the caste system in modern India.

47. Explain the role of Persian language in medieval India? **5**

OR

Explain the development of Marathi language and literature in medieval India.

48. Discuss about the present scenario of the Performing Arts. **5**

49. Explain the development of Open and Distance Learning (ODL) system of education in modern India? **5**

50. Argue in favour of the fact that international trade has played an important role in making Indian culture reach abroad. **5**

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## INDIAN CULTURE AND HERITAGE (223)

### Marking Scheme

Max marks- 100

Time-03 hours

#### [Section A]

Answers	Marks
1. c	1
2. a	1
3. d	1
4. d	1
5. b	1
6. d	1
7. c	1
8. d	1
9. a	1
10. a	1
11. a	1
12. d	1
13. a	1
14. b	1
15. a	1
16. d	1
17. d	1
18. a	1
19. a	1
20. d	1
Section B	
21. (A)- TRUE (B)- FALSE	2
22. (A)- TRUE (B)- TRUE	2
23. (A)- Mathematics (B)- Sanskrit	2
24. (A)- II(B)- III(C)-IV (D)-I	2
25. (A)- II(B)- III(C)-IV (D)-I	2
26. (A)- II(B)- III(C)-IV (D)-I	2
27. (A)- II(B)- III(C)-IV (D)-I	2
28. (A)- I(B)- III(C)-IV (D)-II	2
29. (A)- II(B)- III(C)-IV (D)-I	2
30. (A)-TRUE (B)- TRUE	2
31. (A)-TRUE (B)- TRUE	2
32. (A)-TRUE (B)- FALSE	2
33. (A)-TRUE (B)- TRUE	2
34. (A)-TRUE (B)- FALSE	2
35. (A)-TRUE (B)- TRUE	2

#### [Section C]

36. Culture thus refers to a human-made environment which includes all the material and nonmaterial products of group life that are transmitted from one generation to the next. <b>OR</b> 'Civilization' means having better ways of living and sometimes making nature bend to fulfill their needs. It also includes organizing societies into politically well-defined groups working collectively for improved conditions of life in matters of food, dress, communication, and so on.	2
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Thus some groups consider themselves as civilized and look down upon others.	
<p>37. Tauhid (belief in Allah) (2) Namaz (prayers, five times a day) (3) Roza (fasting in the month of Ramzan) (4) Zakat (giving of alms) (5) Haj (pilgrimage to Mecca) (any two)</p> <p><b>OR</b></p> <p>The Sufi and Bhakti saints had many thoughts and practices in common. Their essential belief was in the need to unite with God. They laid stress on love or devotion as the basis of the relationship with God. To achieve all this a Guru or a Pir was needed.</p>	2
<p>38. The Brahmo Samaj was an important organization of religious reforms. It forbade idol-worship and discarded meaningless rites and rituals. The Samaj also forbade its members from attacking any religion. It believed in the basic unity of all the religions. Raja Rammohan Roy believed that man should adopt truth and goodness and should give up things based on falsehood and superstition. (Any two)</p> <p><b>OR</b></p> <p>Its followers had faith in one God and they opposed caste system. At its meetings, members took food cooked by low-caste people. They favoured education of women and supported widow remarriage. Mahadev Ranade believed that without social reforms it was not possible to achieve any progress in the political and economic fields. He was a great advocate of Hindu-Muslim unity.</p>	2
39. Sarangdhara Samhita and Chikitsasamgraha by Vangasena, the Yagaratbajara Science and Scientists of Medieval India Notes 242 Indian Culture and Heritage Secondary Course MODULE - VI Science and Technology and the Bhavaprakasa of Bhavamisra were compiled. The Sarangdhara Samhita, written in the thirteenth century	2
40. Muizzii, Nasiri, Firuzi - in Delhi Mohammed Gawani's Madarsa - Bidar Abdul Fazl's madarsa - Fatehpur Sikri	2

**[Section D]**

<p>41. Culture is closely linked with life. It is not an add-on, an ornament that we as human beings can use. It is not merely a touch of colour. It is what makes us human. Without culture, there would be no humans. Culture is made up of traditions, beliefs, way of life, from the most spiritual to the most material. It gives us meaning, a way of leading our lives. Human beings are creators of culture and, at the same time, culture is what makes us human. A fundamental element of culture is the issue of religious belief and its symbolic expression. We must value religious identity and be aware of current efforts to make progress in terms of interfaith dialogue, which is actually an intercultural dialogue. As the world is becoming more and more global and we coexist on a more global level we can't just think there's only one right way of living or that any one is valid. The need for coexistence makes the coexistence of cultures and beliefs necessary. In order to not make such mistakes, the best thing we can do is get to know other cultures, while also getting to know our own.</p> <p><b>OR</b></p> <p>Culture is learned and acquired</p> <ol style="list-style-type: none"> <li>2. Culture is shared by a group of people:</li> <li>3. Culture is cumulative</li> <li>4. Culture changes</li> <li>5. Culture is dynamic</li> </ol> <ol style="list-style-type: none"> <li>6. Culture gives us a range of permissible behaviour patterns</li> <li>7. Culture is diverse</li> </ol>	3
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8. Culture is ideational:	
<p>42. Sufism is a common term used for Islamic mysticism. The Sufis were very liberal in their religious outlook. They believed in the essential unity of all religions. They preached spirituality through music and doctrines that professed union with God. Sufism originated in Iran and found a congenial atmosphere in India under the Turkish rule. Their sense of piety, tolerance, sympathy, concept of equality and friendly attitude attracted many Hindus, mostly from lower classes, to Islam. Sufi saints such as Moinuddin Chisti, Nizamuddin Auliya, Fariduddin Ganj-e-Shakar were the pioneer sufis who are still loved, respected and honoured in India. The sufis were also influenced by the Christian and Buddhist monks regarding the establishment of their khanqahs and dargahs. Khanqah the institutions (abode of Sufis) set up by the Sufis in northern India took Islam deeper into the countryside. Mazars (tombs) and Takias (resting places of Muslim saints) also became the centres for the propagation of Islamic ideas. These were patronized both by the aristocracy and the common people. The Sufis emphasized respect for all human beings. The Sufis were organised into religious orders or silsilahs. These silsilahs were named after their founders such as Chishti, Suhrawardi, Qadi. and Naqshbandis. According to Abul Fazl, the author of the Ain-i-Akbari, there were as many as fourteen silsilahs in India during the sixteenth century. Each order had its own khanqah, which served as a shelter for the Sufi saints and for destitutes, and later developed as a centre of learning.</p> <p><b>OR</b></p> <p>The Sufis were not the only popular religious teacher of the time. There were also the Bhakti saints. Their teachings were similar to those of the Sufis but they had been teaching for a longer time. They were popular among the artisans, craftsmen and traders in the towns. The people in the villages also flocked to listen to them. The Sufi and Bhakti saints had many thoughts and practices in common. Their essential belief was in the need to unite with God. They laid stress on love or devotion as the basis of the relationship with God. To achieve all this a Guru or a Pir was needed. The Bhakti saints attacked the rigidity in religion and the objects of worship. They disregarded caste and encouraged women to join in their religious gatherings. The Bhakti saints did their entire teaching in the local vernacular language to make it comprehensible even to simple minds. The Bhakti saints belonged to various backgrounds but mainly from the lower castes. Medieval India Notes 52 Indian Culture and Heritage Secondary Course MODULE - II History and Culture through the Ages Many were artisans by origin or belonged to the less prosperous class of cultivators. They stressed the need for tolerance among humans and religions. The Bhakti movement was long known in the South. The idea of preaching Bhakti through hymns and stories was traditionally done by the Alvars and the Nayannars of the Tamil devotional cult. You will read about them later in this book</p>	3
<p>43 Mithila painting also known as Madhubani folk art is the traditional art of the Mithila region of Bihar. They are produced by village women who make three dimensional images using vegetable colour with few earthen colours and finished in black lines on cow dung treated paper. These pictures tell tales especially about Sita's exile, Ram-Laxman's forest life, or Indian Painting Notes Indian Culture and Heritage Secondary Course 161 MODULE - V Painting, Performing Arts and Architecture depict the images of Lakshmi, Ganesha, Hanuman and others from Hindu mythology. Apart from these women also paint celestial subjects like sun and moon. Tulsi, the holy plant also is to be found in these paintings. They also show court scenes, wedding and social happenings. Drawings in Madhubani pictures are very conceptual. First, the painter thinks and then she "draws her thought". No pretence is there to describe the figures accurately. Visually they are images that speak in lines and colours and are drawn for some rituals or festivals on household and village walls to mark the seasonal festivals or special events of the life cycle. Intricate flora, animal and birds motifs can also be found along with geometrical designs to fill up the gap. In some cases it is a special practice for mothers to make these art items in advance for their daughters as a marriage gift. These paintings also convey advice on ways to</p>	3

<p>lead a good married life. There is also a social variation in subjects and use of colours. One can identify the community to which the painting belongs from the colours that are used in them. Paintings made by the upper, more affluent classes are colourful while those made by the lower caste people use red and black line work. But the technique of painting is safely and zealously guarded by the women of the village to be passed on by the mother to the daughter.</p> <p><b>OR</b></p> <p>Besides classical music India has a rich legacy of folk or popular music. This music represents the emotion of the masses. The simple songs are composed to mark every event in life. They may be festivals, advent of a new season, marriage or birth of a child. Rajasthani folk songs such as Mand and Bhatiali of Bengal are popular all over India. Ragini is a popular form of folk songs of Haryana. Folk songs have their special meanings or messages. They often describe historical events and important rituals. Kashmir's Gulraj is usually a folklore and Pandyani of Madhya Pradesh is a narrative put to music. Muslims sing Sojkhwani or mournful songs during Muharram and Christmas carols and choral music are sung in groups on the festive occasions.</p>	
<p>44. Astronomy was another field that flourished during this period. In astronomy, a number of commentaries dealing with the already established astronomical notions appeared. Mehendra Suri, a court astronomer of Emperor Firoz Shah, developed an astronomical instrument 'Yantraja'. Paramesvara and Mahabhaskariya, both in Kerala, were famous families of astronomers and almanac-makers. Nilakantha Somasutvan produced commentary of Aryabhathiyaa. Kamalakar studied the Islamic astronomical ideas. He was an authority on Islamic knowledge. Maharaja Sawai Jai Singh-II of Jaipur was a patron of Astronomy. He set up the five astronomical observatories in Delhi, Ujjain, Varansasi, Mathura and Jaipur.</p>	3
<p>45. Romas or Gypsies Some groups of Indians went abroad as wanderers. They called themselves Romas and their language was Romani, but in Europe they are famous as Gypsies. They went towards the West, crossing the present-day Pakistan and Afghanistan. From there, their caravans went through Iran and Iraq to Turkey. Travelling through Persia, Taurus mountains and Constantinople, they spread to many countries of Europe. Today they live in Greece, Bulgaria, States of former Yugoslavia, Romania, Hungary, the Czech and Slovak Republics, Russia, Poland, Switzerland, France, Sweden, Denmark and England. It took them almost four hundred years to spread to these countries. By that time, though they had forgotten their original home, they did retain their language, customs, ways of living, and their professions.</p>	3

**[Section E]**

<p>46. Discuss the rise of the new faiths namely Sikhism and Zoroastrianism.</p> <p>Answer: The Sikhs, who mostly belong to Punjab, form a sizable group of our population. The orthodox Sikhs believe that their religion was revealed by God to Guru Nanak, whose spirit entered the second and the subsequent gurus till the tenth Guru. Guru Gobind Singh, ordained the Sikhs to treat the Adi Granth, popularly known as the Guru Granth Sahib, as their Guru. But the students of history and religion think that the seeds for the birth and growth of this religion were present in the Bhakti movement, in its nirguna branch. The Sikhs basically believe in a formless God, equality of all mankind, need of a guru and the pahul tradition. Sometimes, the gurudom was conferred on the son and sometimes on the best disciple. The fifth guru, Guru Arjun Dev, gave the Sikhs three things. The first was in the shape of the Adi Granth, which contains the sayings of five gurus and other allied saints. The second was the standardised script for Gurmukhi in which the Adi Granth was first written. And finally, the site and the foundation of the Har Mandir sahib or the Golden Temple and the Akal Takht at Amritsar, the highest seat from where the dictats for the entire Sikh community are issued. The tenth guru, Guru Gobind Singh created the Khalsa, which means "the pure", in 1699. He also ordained the Sikhs to take five vows, namely, keeping of kesh (long hair and a beard), kangha (comb), kada (a metallic bangle), kirpan (a sword) and kaccha (an underwear extending to a little above the knees). Consequently, these symbols became the distinguishing marks of a Sikh. He further added that after his death the Adi Granth will be the guru of the Sikhs and they have to pay obeisance to this holy book. Music has</p>	5
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always been an important feature of Sikhism and they believed that through music one can attain ecstasy or samadhi.

### **Zoroastrian**

The Parsi or Zoroastrian religion was founded by Zarathushtra or Zoroaster, in the eighth century BC. He preached monotheism in the region now known as Persia. He taught the worship of fire and the presence of good and bad in the form of Ahura Mazda and Ahura Man. He also taught the ethical doctrine of kindness and charity. These doctrines are enshrined in the Zend Avesta. The Zoroastrian religion spread over the whole of Persia and remained the dominant religion till the eighth century AD when Muslims conquered this region. Most of the Parsis migrated to different parts of the world. They also came to India and settled at Navsari in Gujarat, and later on spread to almost all parts of India. They have contributed a lot to Indian culture. It was Dadabhai Naoroji, the famous nationalist leader and a Parsi, who exposed the hollowness of the British claim of civilizing India and not exploiting it. Another outstanding figure, who belonged to this community, was Jamshedji Tata, a pioneering Indian industrialist. He established an iron and steel industry in India in the face of the toughest competition posed by the British steel mills and yet continued to prosper. The Parsees also established a large number of public charities. Zoroastrianism is not a proselytising religion and no new entrants are accepted into its fold under any circumstances. Thus, we can see that the cultural stream in India continued to assimilate all the newcomers and the resulting cultural interaction gave Indian culture its characteristic multidimensional, multilingual, multireligious and yet composite nature

### **OR**

Immense work has been done in this field by the Ramakrishn Mission and the Arya Samaj. The Arya Samaj especially has contributed a lot towards it by their Shuddhi Movement, that is, a form of purification by which those Hindus who had converted to Islam or Christianity could come back to their own religion. Champions of the backward classes were B.R. Ambedkar and Mahatma Gandhi. Ambedkar opened many schools and colleges for their benefit. Mahatma Gandhi, on the other hand, championed the cause of untouchables whom he called Harijans. He asked for temples to be thrown open to them as well as for equal treatment to them. Even the Constitution of Free India has given the legal and constitutional support to this movement. Untouchability was declared a punishable offence. But we still have a long way to go to achieve our cherished goal of a society based on complete equality and equity, a society where all the members—men or women coming from any social or economic background—are happy and their needs fulfilled. And we will all have to work together to bring about such a situation.

47. As Persian was the language of the court, much of the literature produced in this period was written in Persian. Amir Khusrau and Amir Hasan Dehelvi wrote superb poetry in Persian. Historians like Minhas-us-Siraj and Zia Barani and Ibn Batuta who came to India during those days wrote accounts of rulers, important political events and incidents in this language. In the medieval period, Persian was adopted as the court language. Several historical accounts, administrative manuals and allied literature in this language have come down to us. The Mughal rulers were great patrons of learning and literature. Babar wrote his tuzuk (autobiography) in Turkish language, but his grandson Akbar got it translated into Persian. Akbar patronized many scholars. He got Mahabharata translated into Persian. Jahangir's autobiography (Tuzuk-i-Jahangiri) is in Persian and is a unique piece of literature. It is said that Noorjahan was an accomplished Persian poetess. Quite a fair amount of Persian literature has been produced by the courtiers of the Mughals. Abul Fazl's Akbarnamah and Ain-e-Akbari is a fine piece of literature. From there we get a good deal of information about Akbar and his times. Faizi wrote beautiful Persian poetry. Several collections of letters of the Mughal period (insha) have come down to us. Besides shedding light on Mughal history, they indicate different styles of letter writing. Another name in prose and history writing is that of Chandra Bhan, a writer of Shahjahan's days. Similarly, we have a work named Tabqat-i-Alamgiri, shedding light on Aurangzeb. Badauni was another writer who belonged during Akbar's time. In the twentieth century, Iqbal wrote good Persian poetry. All this has now become a part of Indian heritage and culture.

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**OR**

Explain the development of Marathi language and literature in medieval India?

Answer: Maharashtra is situated on a plateau where a large number of local dialects were in use. Marathi grew out of these these local dialects. The Portuguese missionaries started using Marathi for preaching their gospel. The earliest Marathi poetry and prose is by Saint Jnaneshwar (Gyaneshwar) who lived in the thirteenth century. He wrote a long commentary on the Bhagavad Gita. He was the one who started the kirtan tradition in Maharashtra. He was followed by Namdev (1270-1350), Gora, Sena and Janabai. All these sang and popularised the Marathi language. Their songs are sung even today by the Verkari pilgrims on their way to Pandharpur pilgrimage. Almost two centuries later, Eknath (1533-99) came on the scene. He wrote the commentaries on the Ramayana and the Bhagawat Purana. His songs are very popular all over Maharashtra. Then came Tukarama (1598-1650). He is supposed to be the greatest Bhakti poet of them all. Ramdas (1608-81), who was the guru of Shivaji, is the last of these hymn writers. He was the devotee of Rama. He inspired Shivaji. The closing years of the nineteenth century saw an upsurge in the Marathi literature. It was a nationalist movement that made Marathi prose popular and prominent. Bal Gangadhar Tilak (1857-1920) started his Journal Kesari in Marathi. This helped the growth of Marathi literature. But the role of Keshav Sut and V.S. Chiplunkar was no less. Hari Narayan Apte and Agarkar wrote novels which became very popular. All these prose writers made great contribution to the development of Marathi literature. The name of H.G Salgaokar is remembered for writing inspirational poetry. Besides, the names of M.G. Ranade, K.T. Telang, G.T. Madholkar (poet and novelist) are no less important.

48 Presently, all the three art forms i.e. dance, music and drama are flourishing in the country. Several music institution like Gandharva Mahavidyalaya and Prayag Sangeet Samiiti have been imparting training in classical music and dance for more than fifty years. A number of schools, colleges and universities in India have adopted these art forms as a part of their curriculum. Indira Kala Sangeet Vishwa Vidyalaya of Khairagarh is a university of music. Kathak Kendra, National School of Drama, Bharatiya Kala Kendra and many institutes are all propagating music in their own ways. Music conferences, baithaks, lecture demonstrations are being organised and musicians, music scholars, music teachers and music critics are trying to popularise music and dance. Societies like Spic-macay, Sangeet Natak Academies are also working hard to protect, develop and popularise Indian music, dance and drama at the national and even international level. At the international level musicians have made significant contribution. Different institutions of music started by Pt. Ravi Shankar, Ustad Ali Akbar Khan and Ustad Alla Rakkha Khan teach Indian music to foreigners. Many foreign universities have departments of Indian performing arts and they award degrees and diplomas to students. All over the world Indian artists are invited to perform and participate in various festivals. Various agencies like Indian Council of Cultural Relations (ICCR) and the Ministry of Human Resource Development continuously propagate all these art forms by giving grants, scholarships and fellowships to renowned artists as well as to young artists and by arranging exchange programmes in the field of Indian music, dance and drama.

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49 There are many learners who are compelled to discontinue their studies in the formal system. This may be because of financial, geographical, academic or medical reasons. Open and Distance Learning (ODL) system is meant for such learners. In this system the learner can learn through lessons sent by the institutions of distance learning without attending classes. These students can keep themselves engaged in service or business while studying. The learner is not in direct touch with the teacher. He is at a distance. Open School at present offers both secondary (Class X) and senior secondary (Class XII) education. You have joined Open School. You know that while retaining your regular employment, you are also studying through the lessons sent to you. These lessons have been prepared with a lot of care. The system is open because there is flexibility in terms of pace, place and time. You are free to select any combination of subjects and pass them at your convenience over a period of five years. Similar facility is being provided at higher level by the Indira Gandhi National Open University. These institutions will go a long way in taking

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<p>education to every Indian citizen who may not have been able to continue with the regular stream of education. Thus, education has developed at a rapid pace in India since independence. The national goals of development, integration, excellence and equality in the sphere of education can be fulfilled only when every child in the country crosses a minimum threshold of educational attainment. A holistic atmosphere of development, hard work and excellence has to be built up through a programme which involves everybody as a promoter as well as a recipient of new attitudes and ideas.</p>	
<p>50. Trade thus became a very important mode that helped in the spread of Indian culture abroad. Even in very ancient times our ships could sail across the vast open seas and reach foreign shores to establish commercial ties with several countries. The literature, art and sculpture of the neighbouring countries clearly shows the influence of Indian culture and civilization. Even in places like Surinam and the Caribbean Islands that are as far as the American coast, there is evidence of ancient Indian culture. Samudra Gupta (AD 340-380) not only had a powerful army but also had a strong navy. Some inscriptions discovered in the Trans-Gangetic Peninsula and the Malaya Archipelago testify to the activities of Indian navigators in the Gupta age. Hsuan-tsang, who visited India during the reign of Emperor Harsha (AD 606-647), has also written a detailed description of India during those times. The Chola rulers had built a strong navy and conducted raids across the sea. The Portuguese have noted that some merchants in India owned as many as fifty ships. According to them, it was a usual practice for the merchants to have their own ships. Certain objects belonging to the Indus Civilization found at various sites in the West prove that there were trade and cultural contacts with the Egyptian and Mesopotamian civilizations in the third millennium BC. India also had contacts with ancient Persia, Greece and Rome which provided a great impetus to the exchange of cultural, religious and social ideas. This flourishing trade contact with the Roman Empire is confirmed by the Roman historian Pliny who deplored the drain of wealth from Rome to India.</p>	5