

SAMPLE CONTENT



Perfect

Sociology

STD. XII ARTS

As per the latest textbook prescribed
by Maharashtra State Board

Today's digital world facilitates easy
social interaction amongst people
and helps to build strong relations.



Mrs. Meghana Jadhav
M.A., M.Ed., SET (Edu., Geog.)

Target Publications® Pvt. Ltd.

PERFECT Sociology

Std. XII Arts

Salient Features

- ☞ Written as per the Latest Textbook
- ☞ Wide variety of questions in each chapter as per Latest Board Paper Pattern
- ☞ Exhaustive content coverage in Question and Answer format
- ☞ Includes solved questions from Previous Years' Board Papers till 2023
- ☞ **Key Features:**
 - **Chapter Overview** to enable quick revision of key points
 - **Glossary** for explaining meaning of difficult terms
 - **Gyan Guru (GG)** offers a practical touch to the theory
 - **For your understanding** for better conceptual clarity
 - **Smart Codes** to aid recall of answers
- ☞ **Includes Q.R. Codes for:**
 - Solutions to Chapter assessments
 - Solutions to Model Question Paper & Board Question Paper of **March 2024**
 - Additional content in the form of video links
- ☞ Coverage of the 'Activities' and 'Check your progress' section
- ☞ Includes Chapter Assessment at the end of every chapter for self-evaluation
- ☞ Includes a Model Question Paper
- ☞ Includes Board Question Paper of **March 2024**

Printed at: **Print to Print**, Mumbai

© Target Publications Pvt. Ltd.

No part of this book may be reproduced or transmitted in any form or by any means, C.D. ROM/Audio Video Cassettes or electronic, mechanical including photocopying; recording or by any information storage and retrieval system without permission in writing from the Publisher.

PREFACE

PERFECT Sociology: Std. XII aims to prepare students for their Board Examination. It not only provides answers to all textual questions but also addresses extra questions in every chapter to make students ready to face the competitive pressure.

We believe that students engage more enthusiastically with content when it is presented in a clear, accessible manner, focusing on meaningful insights rather than overwhelming them with excessive facts and information.

While creating this book, we have attempted to seek a balance between the objectives of ‘obtaining good marks’ and ‘acquiring knowledge.’

We prioritize crafting clear and concise explanations of fundamental concepts, ensuring that topics are presented in a logical sequence. Our structured Question and Answer format not only enhances comprehension but also encourages students to broaden their understanding of the concepts.

At the end of every chapter, we've included Chapter Assessment. Solutions to chapter assessment accessible through QR code. It stands a testimony to the fact that the student has understood the chapter thoroughly. We have also provided model question paper based on the latest paper pattern. Solution is provided through a QR code.

Perfect Sociology aligns with our vision and aims to build concepts, recapitulate, promote self-study, self-assessment, and engage students while fostering cognitive thinking.

We are sure that students and teachers would love our unique presentation of content and find it purposeful.

– Publisher

Edition: Fourth

The journey to create a complete book is strewn with triumphs, failures and near misses. If you think we've nearly missed something or want to applaud us for our triumphs, we'd love to hear from you.

Please write to us at: mail@targetpublications.org

Disclaimer

This reference book is transformative work based on textbook ‘Sociology’ published by the Maharashtra State Bureau of Textbook Production and Curriculum Research, Pune. We, the publishers are making this reference book which constitutes as fair use of textual contents which are transformed by adding and elaborating, with a view to simplify the same to enable the students to understand, memorize and reproduce the same in examinations.

This work is purely inspired upon the course work as prescribed by the Maharashtra State Bureau of Textbook Production and Curriculum Research, Pune. Every care has been taken in the publication of this reference book by the Authors while creating the contents. The Authors and the Publishers shall not be responsible for any loss or damages caused to any person on account of errors or omissions which might have crept in or disagreement of any third party on the point of view expressed in the reference book.

© reserved with the Publisher for all the contents created by our Authors.

No copyright is claimed in the textual contents which are presented as part of fair dealing with a view to provide best supplementary study material for the benefit of students.

KEY FEATURES

Chapter Overview

After reading a chapter from textbook, students may want to revise all key points quickly before attempting questions based on the chapter. 'Chapter overview' gives a bird's eye-view of the entire chapter.

Glossary

Glossary provides the meaning of difficult terms in a lucid language from the chapter.

GG – Gyan Guru

Gyan Guru, our very own mascot, keeps popping up throughout the book. He offers real-life example or an interesting fact associated with the topic.

For Your Understanding

Certain concepts are tricky and difficult to understand. In such cases, 'For your understanding' offers better conceptual clarity through additional explanation.

Smart Code

At times, answers are too lengthy and it becomes difficult to remember all the main points. Hence, we have created 'Smart Codes' for a few questions that will aid you in recollecting the key points.

QR Codes

- QR codes given throughout the book enable students to access relevant content for the given topic.
- Solutions to Chapter assessments, Model Question Paper and Board Question Paper of **March 2024** are provided through Q. R. Code.

Chapter Assessment

Chapter assessment at the end of every chapter enables students to evaluate themselves. This evaluation becomes more effective with the help of the answer key.

Question Paper

Model Question Paper and Board Question Paper of **March 2024** has been provided for practice of Board Examination.

PAPER PATTERN

Q. No.	Questions	Marks per question	No. of questions to attempt	Marks without option	Marks with options
Q.1.	(A) Complete the following statements by choosing the correct alternative given in the bracket and rewrite it.	1	5	5	5
	(B) Correct the incorrect pair and rewrite it.	1	5	5	5
	(C) Identify the appropriate term from the given options in the box and rewrite it against the given statement.	1	5	5	5
	(D) Correct the underlined words and complete the statement.	1	5	5	5
Q.2.	Write short notes.	4	Any (2) out of (3)	8	12
Q.3.	Write differences.	4	Any (3) out of (5)	12	20
Q.4.	Explain the following concepts with examples.	4	Any (2) out of (3)	8	12
Q.5.	(A) Complete the concept map.	4	1	4	4
	(B) State whether the following statements are true or false with reasons.	4	Any (2) out of (3)	8	12
Q.6.	(A) Read the following passage and answer the questions given below.	3	2	6	6
	(B) Give your personal response.	4	Any (1) out of (2)	4	8
Q.7.	Answer the following questions in detail. (About 150-200 words)	10	Any (1) out of (2)	10	20
Total marks				80	114

CONTENTS

No.	Topic Name	Marks without option	Marks with options	Page No.
Section One				
1.	Introduction to Indian Society	12	19	1
2.	Segments of Indian Society	13	18	23
3.	Diversity and Unity in Indian Society	12	15	46
4.	Processes of Social Change in India	12	19	63
5.	Social Movements in India	12	15	78
6.	Social Problems in India	13	22	95
Section Two				
7.	Passages	06	06	115
Total Marks		80	114	
•	Model Question Paper	-	-	124
•	Board Question Paper March 2024 (Solution in pdf format through QR code)	-	-	127

- Note:**
- All textual questions are represented by * mark.
 - All questions based on intext content are represented by # mark.
 - G symbol after a word in theory indicates that the meaning of the word is provided in the glossary.

01 Introduction to Indian Society

Chapter Overview

Introduction	<ol style="list-style-type: none"> 1. Sociologists are interested in understanding factors that impact human behaviour. 2. Our civilisation goes back several thousand years when Sociology did not exist as a discipline. 3. We know about the social life of the people in the ancient past through various sources. 4. Scholars have divided the study of early Indian History into different periods.
Ancient and Medieval India	<ol style="list-style-type: none"> 1. The Vedic period is usually divided into: Early Vedic Period and Later Vedic Period. 2. Religious beliefs and practices: Scholars suggest that the available discourses on religious practices are complex. Hindu, Jainism, Buddhism were some of the religions in ancient period. During the Medieval Period, many religions come to India from outside. These include Judaism, Christianity, Islam and much later Zoroastrianism. 3. Status of women in society: Patriarchal value systems were prevalent. Women had a relatively better status in the Early Vedic period, compared to the Later Vedic period. The status of women deteriorated even further in Medieval India. 4. Nature of education: During Early Vedic period, aim of education was to sharpen the intellect and character formation. During Later Vedic period, women were denied access to learning. Asceticism emerged as a means for salvation from worldly life. The new centres of spiritual leadership emerged. Education during the medieval period is centred on the Quran. During the Medieval Period, education suffered a setback. 5. Social life: Sangham literature indicates co-existence of tribes and traditional castes. Towards the end of Vedic period, Varna turned into a rigid 'jati' hierarchy. The Classical Period (i.e. period of the Gupta Dynasty) believed to be the 'Golden Age', is when the Indian society grew. The Medieval Period of India has witnessed numerous conquests. 6. Urbanisation: Harappa was indeed a well-planned town with a 'way of life' that can be referred to as 'first urbanisation'. The period c.500 BCE to c.200 BCE is considered the period of 'second urbanisation' which brought a large-scale beginning of town life in the middle Gangetic basin.
Colonial Period	<ol style="list-style-type: none"> 1. The colonial period in India is referred to as the age of 'European conquest' in this region. 2. Several systems were set in place under British rule in India. 3. There are many consequences of colonialism in India. 4. Education: The British set up a system of education which had far reaching impact on Indian society. The Indian Universities Act, 1856, enabled the establishment of the first universities. 5. Culture: Many of the educated elite took to the lifestyle of the British. M. N. Srinivas referred to this process as 'westernisation'. 6. Administration: The British set in place new systems of administration. They started the system of Services viz. Economic, Education, Revenue and Administrative. A new judiciary system was created as well. 7. Economy: The economic system got transformed by industrial growth. The emergence of economic and educated classes were on the rise. Subsistence economy was replaced by a market system that thrived on profiteering.



	<ol style="list-style-type: none"> 8. Transport and communication: It became possible to reach people in all parts of the country and access resources. Development of transportation and communication led to an increase in market outlets for Indian raw materials. 9. Nationalist movement: The nationalist movement received momentum. 19th century saw the emergence of the Indian National Congress. 10. Social reform movements: Educated Indians spearheaded the agenda for change at micro-socio levels. Many social and religious reform movements took place. They worked towards reforming obsolete, repressive and regressive religious practices. 11. Social legislation: The increase in the number of reformative groups enabled Indians to exert pressure upon the British government, for passing laws against prevalent social evils.
<p style="text-align: center;">Post-Independent India</p>	<ol style="list-style-type: none"> 1. After Independence, the goals and programmes of the country have seen numerous changes. Many factors have affected India after 1947. 2. Constitution of India: It was framed by the Constituent Assembly. The head of the Drafting Committee was Dr. B. R. Ambedkar. It cherishes the goals of liberty, equality and fraternity. There have been numerous amendments to it. 3. Legislation: Laws are made by the Indian Parliament. They may be amended or repealed from time to time. 4. Economy: The economic growth of India until recently was guided by Planned Development. It is necessary to appreciate the link between polity and economy. In 1991, a decisive change led to globalisation. Since 2014, changes such as demonetisation, GST, Swachh Bharat drive, promoting entrepreneurship etc. are key points. 5. Education: There has been significant expansion of number of schools, universities autonomous institutions etc. The challenges of education have not diminished. The National Education Policy has been formulated in 2020. 6. Polity: In Post-Independent India, there is a system of governance based on the principle of democracy. Indian political system no longer recognises the former statuses of Prince, Nawab, Raja or Rani. All citizens are equal in the eyes of law.

Glossary

Animism	Belief that all natural objects and phenomena have spirits and can influence human events.
Anthropology	Scientific study of humans, especially of their origin, behaviour and development.
Asceticism	Practice of living a simple life without physical pleasures for religious reasons.
Demonetisation	Act of stripping a currency unit of its status as legal tender.
Endogamy	Marriage within a culturally defined group. (e.g. caste, sect, tribe)
Fatalism	Belief that all events are predetermined and inevitable.
GST	Goods and Services Tax.
Monasticism	Religious Way of living; being self-disciplined and isolated from other people.
Monotheistic	Characterised by the belief that there is only one God.
Polygamy	Marriage to more than one partner at a given time.
Renunciation	Formal rejection of something, typically a belief, claim, or course of action.
Transmigration	Movement of a soul into another body after death.
Totemism	Worshipping a tree or any animal as the founding ancestor.



Q.1. [A] Complete the following statements by choosing the correct alternative given in the bracket and rewrite it. [1 Mark each]

- #1. As a discipline, Anthropology^G emerged during the _____ period. (ancient, colonial, medieval)
- *2. Monks in Buddhist monasteries were called _____. (Bhikkus, Bhikkunis, Rishis)
3. Shvetambara and Digambara are two sets of _____. (Hinduism/ Buddhism/ Jainism)
- [Mar 2022]
4. Digambara Jains believe that the principle of _____ is an essential element in the path to liberation, which was also advocated by Vardhaman Mahavir. (nudity, non-violence, honesty)
- #5. Of the Sola Sati in Jainism, five are shared with _____. (Hinduism, Buddhism, Sikhism)
6. _____ preached unity of humanity and believed in the equality of all human beings in eyes of God. (Zoroastrianism, Sufism, Judaism)
7. Both, Christianity and Islam are _____. (monotheistic^G, multi-theistic, ditheistic)
8. In Early Vedic period, educated women were divided into _____ categories. (four, six, two)
9. There is mention of Anuloma and Pratiloma marriage in the _____. (Vedas, Upanishads, Quran)
10. In the Harappan civilisation, inscriptions on _____ indicate that these people were literate. (sculptures, seals, currency)
11. _____ chaityas were considered to be the abodes of earth-spirits. (Vihara, Buddha, Mahavir)
12. _____ hierarchy is based on the ideology of 'purity and pollution'. (Varna, Chaitya, Jati)
13. _____ varna was not 'twice-born' as they were prohibited from the initiation ceremony. (Kshatriya, Shudra, Vaishya)
14. Nitishastras and Dharmashastras were written during the period of _____. (Second urbanisation, Gupta dynasty, Mughal)
15. The _____ period in India is generally referred to as the age of European conquest in the region. (ancient, colonial, sangham)
16. By the early 17th century CE, the _____ and British landed on Indian shore. (Dutch, French, Portuguese)
17. The presence of French is felt especially in _____. (Pondicherry, Calcutta, Bangalore)
18. The British continued to rule India till the _____ century. (20th, 18th, 21st)
19. The _____ century is witness to the emergence of many social and religious reform movements. (19th, 18th, 20th)
20. _____ was the founder of Wahabi Movement. (Syed Waliullah, Radhakant Deb, Erode V. Ramasamy)
- *21. The Special Marriage Act was passed in the year _____. (1950, 1952, 1954)
22. _____ was founded on 6th December 1946 to write the Constitution of India. (Constituent Assembly, Social Assembly, Constituent group)
23. The National Education Policy has been formulated in _____. (2018, 2016, 2020)
24. _____ is the most populous democracy in the world. (China, India, U.S.)
25. After independence, India has adopted _____ system. (federal, presidential, dictatorial, unitary)
- [Mar 2020]
26. _____ is an important value in a democratic society. (Unity, Diversity, Consensus)
27. The new religion Din-E-Ilahi was established by _____. (Akbar, Aurangzeb, Shahjahan)
- [Mar 2023]

Answers:

- | | |
|----------------------|--------------------------|
| 1. colonial | 2. Bhikkus |
| 3. Jainism | 4. nudity |
| 5. Hinduism | 6. Sufism |
| 7. monotheistic | 8. two |
| 9. Upanishads | 10. Seals |
| 11. Buddha | 12. Jati |
| 13. Shudra | 14. Second urbanisation |
| 15. colonial | 16. Dutch |
| 17. Pondicherry | 18. 20 th |
| 19. 19 th | 20. Syed Waliullah |
| 21. 1954 | 22. Constituent Assembly |
| 23. 2020 | 24. India |
| 25. federal | 26. Consensus |
| 27. Akbar | |



Q.1. [B] Correct the incorrect pair and rewrite it. [1 Mark each]

1. i. Harappan Civilisation – 2600BCE - 1500BCE
 ii. Vedic India – 1500BCE - 500BCE
 iii. Classical Period – 200BCE - 650CE
 iv. Medieval Period – 500BCE - 200BCE
2. i. Fire temple – Parsis
 ii. Langar – festival
 iii. Sangam Period – Tamil Nadu and Kerala
 iv. Upanishadas – Hinduism [Mar 2022]
3. i. Buddhism – Bible
 ii. Islam – Quran
 iii. Hinduism – Bhagavadgita
 iv. Parsi – Avestha [Mar 2023]
- *4. i. Raj Marg – Hinduism
 ii. Teerthankar – Jainism
 iii. Saint Thomas – Sikhism
 iv. Eight-fold Path – Buddhism
5. i. Brahmacharyashram – Studenthood, single status and celibacy
 ii. Grihasthashram – Householder
 iii. Vanaprasthashram – Hermithood and renunciation^G
 iv. Sanyasashram – Enjoyment
6. i. Caste – Determined by birth
 ii. Tripitakas – Jainism
 iii. Monogamy – One partner
 iv. Judaism – Monotheistic religion
7. i. Arya Samaj – Swami Dayanand Saraswati
 ii. Prarthana Samaj – Behramji Malbari
 iii. Satya Shodhak Samaj – Mahatma Jotiba Phule
 iv. Harijan Sevak Sangh – Mahatma Gandhi
8. i. The Special Marriage Act – 1954
 ii. The Hindu Code Bill – 1955
 iii. The Dowry Prohibition Act – 1961
 iv. The Transgender Persons (Protection of Rights) Act – 2015

Answers: (Here, we have directly given correct pairs.)

1. iv. Medieval Period – 650CE - 1500CE [Second Urbanisation – 500BCE - 200BCE]
2. ii. Langar – Punjabi term for community kitchen
3. i. Buddhism – Tripitkas
4. iii. Saint Thomas – Christianity

5. iv. Sanyasashram – Retirement
6. ii. Tripitakas – Buddhism
7. ii. Prarthana Samaj – Aatmaram Pandurang Tarkhadkar [Seva Sadan – Behramji Malbari]
8. iv. The Transgender Persons (Protection of Rights) Act – 2019 [The Juvenile Justice (Care and Protection of Children) Act – 2015]

Q.1. [C] Identify the appropriate term from the given options in the box and rewrite it against the given statement. [1 Mark each]

Terms
Brahmo Samaj, Dr. B. R. Ambedkar, Harijan Sevak Sangh, Ajivika, Medieval Period, Brahnavadinis, Secularism, Sociological imagination, Sadyavadhū, Democratic decentralisation, Gautam-Dharma Sutra, Nirgranthas, Arya Samaj, Sadhus, Orientalism, Holocaust

- #1. A critique of Anthropology as being part of a colonial project is found in this scholarly work.
- #2. This school of thought is rooted in fatalism^G and asceticism^G.
- #3. It refers to genocide (i.e. mass murder) of around six million European Jews by German Nazis.
4. Women in the Early Vedic period who pursued their education just until they were married.
5. Women in the Early Vedic period who never married and continued studying and imparting education throughout their lives.
6. It advocated that girls should be married off before attaining puberty to ensure purity and chastity.
7. It came to be referred to as Jainas (following of Jina).
8. It highlights exemplary religious, qualities which are emulated as role models by Jain women. [Mar 2023]
9. It is often stated to be the darkest period in the history of India.
10. Doing one's duties by following the path of righteousness, without the expectation of a reward. [Mar 2023]
11. People who choose the path of asceticism.
12. A world-view that comprehends historical disruptions and complexities in multi-layered realities.
- *13. An association established by Raja Rammohan Roy.



14. An association established by Swami Dayanand Saraswati. [Mar 2022]
- *15. Head of the Drafting Committee of the Constitution of India.
16. In the Indian context it meant respect for people of all religions.
17. As per this principle, power percolates down to the grassroots level.

Answers:

- | | |
|---------------------------------|------------------------|
| 1. Orientalism | 2. Ajivika |
| 3. Holocaust | 4. Sadyavadhu |
| 5. Brahmavadinis | 6. Gautam-Dharma Sutra |
| 7. Nirgranthas | 8. Sola Sati. |
| 9. Medieval Period | 10. Dharma |
| 11. Sadhus | |
| 12. Sociological imagination | |
| 13. Brahma Samaj | 14. Arya Samaj |
| 15. Dr. B. R. Ambedkar | 16. Secularism |
| 17. Democratic decentralisation | |

Q.1. [D] Correct the underlined words and complete the statement. [1 Mark each]

- #1. Charvaka Tales are concerned with the previous births of Gautama Buddha.
Ans: Jataka Tales are concerned with the previous births of Gautama Buddha.
2. The Delhi Sultanate ruled a large part of India for almost 230 years.
Ans: The Delhi Sultanate ruled a large part of India for almost 320 years (1206 CE - 1526 CE).
3. The Rig Veda renders the highest status to beautiful women.
Ans: The Rig Veda renders the highest status to qualified women.
4. Apala, Indrani, Ghosha, Lopamudra, Gargi and Maitreyi were notable Quranic women scholars.
Ans: Apala, Indrani, Ghosha, Lopamudra, Gargi and Maitreyi were notable Vedic and Upanishadic women scholars.
5. In the Medieval period, the varna system turned into an oppressive Jati (caste) system.
Ans: In the Later Vedic period, the varna system turned into an oppressive Jati (caste) system.
- #6. Kirpan, Kachera, Kesh, Kara, Kanga are 5 K's of Jainism.
Ans: Kirpan, Kachera, Kesh, Kara, Kanga are 5 K's of Sikhism.

- #7. **Bhakti Movement in Maharashtra began in the 13th century CE with Namdev.**

Ans: Bhakti Movement in Maharashtra began in the 13th century CE with Dnyaneshwar.

8. **After Mahavir became a Kevalin, a Jina and Mahavir, he now became part of the Mirgrantha.**

Ans: After Mahavir became a Kevalin, a Jina and Mahavir, he now became part of the Nirgranthas.

9. **Mahavir was a religious teacher for five decades.**

Ans: Mahavir was a religious teacher for three decades.

10. **Judaism is polytheistic religion. [Mar 2022]**

Ans: Judaism is monotheistic religion.

11. **Judaism holds a non-linear view of life.**

Ans: Judaism holds a linear view of life.

12. **Pangat is the Punjabi term for community kitchen. [Mar 2023]**

Ans: Langar is the Punjabi term for community kitchen.

13. **Buddha and Mahavir criticised external observances of religion such as rituals, superstitious practices, idolatry, pilgrimages.**

Ans: Kabir and Rahim criticised external observances of religion such as rituals, superstitious practices, idolatry, pilgrimages.

14. **The atman is trapped in the bondage of birth and rebirth until it can attain Dharma. [Mar 2023]**

Ans: The atman is trapped in the bondage of birth and rebirth until it can attain Moksha.

15. **In Islam, people believe that they have one life and their life on Earth determines if they will go to Heaven.**

Ans: In Christianity, people believe that they have one life and their life on Earth determines if they will go to Heaven.

- *16. **Elementary education was imparted in Khanqahs during the medieval period.**

Ans: Elementary education was imparted in Maktabs during the medieval period.

17. **Although Jews were minority, they played crucial role in the development of Tamilian culture.**

Ans: Although Brahmins were minority, they played crucial role in the development of Tamilian culture.



18. Notions of purity and discrimination continue to be followed even today in everyday practices.

Ans: Notions of purity and pollution continue to be followed even today in everyday practices.

19. Sanvasashram was prescribed for the so-called twice-born Hindu castes.

Ans: Ashramvyavastha was prescribed for the so-called twice-born Hindu castes.

20. Social conditions in Harappa were well-advanced like contemporary civilisations of Mumbai and Delhi.

Ans: Social conditions in Harappa were well-advanced like contemporary civilisations of Mesopotamia and Egypt.

#21. Wonderful Traditions is a conception drawn up by Milton Singer and Robert Redfield.

Ans: Great and Little Traditions is a conception drawn up by Milton Singer and Robert Redfield.

22. The Portuguese entered India for trade in the 13th century CE.

Ans: The Portuguese entered India for trade in the 16th century CE.

23. The spread of Christianity in the Sufi tradition during the British presence in India is evident.

Ans: The spread of Christianity in the Anglican tradition during the British presence in India is evident.

24. New values like rationality, equality, social justice, and individualism gained firmer ground in ancient period through education.

Ans: New values like rationality, equality, social justice, and individualism gained firmer ground in colonial period through education.

*25. The Theosophical Society was the initiative of Mahatma Gandhi.

Ans: The Theosophical Society was the initiative of Annie Besant.

26. Satya Shodhak Samaj aimed at restoring Vedic traditions and integrating Vedic knowledge with modern curriculum.

Ans: Arya Samaj aimed at restoring Vedic traditions and integrating Vedic knowledge with modern curriculum.

27. Political parties may be international, state or regional.

Ans: Political parties may be national, state or regional.

Q.2. Write short notes. [4 Marks each]

1. **Religious beliefs of Hindus in Vedic period.**

Ans:

- i. Vedic period is usually divided into Early Vedic Period (c.1500 BCE to c.1000 BCE) and Later Vedic Period (c.1000 BCE to c.500 BCE).
- ii. There are many literary sources that shed light on beliefs and practices of Hindus in Vedic period. Some are written and some are oral traditions, such as Vedas, Upa Vedas, Vedangas, Brahmanas, Aranyakas, and Epics etc.
- iii. Puranas and Dharmashastras laid out a Code of Conduct based on the Law of Karma (action). It is also known as the law of cause and effect.
- iv. Hindu system of belief gave importance to the performance of sacrifices and Sanskritic rituals.
- v. Hindus believe in a cyclical world-view, i.e. they believe that the deeds in one life determine the next life. The atman (soul) is trapped in the bondage of birth and rebirth, until it can attain moksha (salvation).
- vi. The four aims of Hindu life (Purusharthas) are Dharma, Artha, Kama and Moksha.
- vii. Scholars suggest that society in the Early Vedic period was less rigid with respect to occupation-based divisions.
- viii. However, the rigidification of varnas into a fixed, closed system of stratification emerged over time. This came to be called jati (assigned by birth).
- ix. Jati system was anchored in Brahminism that suggested that hierarchy was subsequently based on the principle of 'purity and pollution'.
- x. This meant strict endogamy⁶, excessive ritualism and the emergence of discrete boundaries of inclusion and exclusion.

2. **Impact of Jainism on Indian society**

[Mar 2020]

Ans:

- i. Jainism provided hope to people by rebelling against excessive ritualism, animal sacrifices and social-based hierarchies.



- ii. It opened doors to all sections of society. The right to salvation was no longer limited to a particular stratum of society.
- iii. Several Jain nuns played active part in the abolition of sati practice, daasi system of slavery and prohibition of animal sacrifices.
- iv. Jain Sanghas (schools) were established for religious learning.
- v. After nirvana of Mahavir, the spread of his teachings diminished.

3. Religious practices and education in Sangham period

Ans:

- i. The Sangham Period (6th century BCE to 3rd century CE) is the period of history of ancient peninsular India (which approximates present-day Tamil Nadu and Kerala).
- ii. It is named after the famous Sangham academies of poets and scholars centred in the city of Madurai.
- iii. Religion played a milder role during the Sangham Age. Both ritualistic and supplicatory aspects of religion were practiced by the Sangham people.
- iv. Rituals were related to animism^G and other forms of deity worship. Tree, stone, water, animals, stars and planets were worshipped.
- v. The Tamils of the Sangham Age were aware of certain spiritual and philosophical truths. They believed that life is distinct from body. While life can function independently of the body, the latter cannot, when divorced from life.
- vi. Their entire philosophy of ancestral worship, reincarnation etc. was related to death and the afterlife.
- vii. Education in the Sangham period was widespread social activity. It was a secular factor and not the privilege of any one community.
- viii. Works on grammar, poetry, mathematics, astronomy and fine arts (music, dance, drama, painting, sculpture) and architecture were the specialisations.

4. Religious practices in Judaism and condition of Jewish people

Ans:

- i. People of Jewish faith are believed to be one of the early foreign religions to come to India.
- ii. They came with the Hebrew King Solomon's merchants for the purpose of trade.

- iii. Conversions of people in Kochi to Judaism led to the identity of Kochi Jews. Till today, the Jewish Synagogue is found in Fort Kochi.
- iv. The number of Jews have dwindled. In Mumbai too, there is a small community of Bene Israel Jews and it is believed that some tribes in Mizoram too have Jewish identity.
- v. Jewish people follow the Torah (which includes the Books of the Old Testament of the Bible).
- vi. Judaism is a monotheistic religion. They believe that the Messiah (Saviour) is yet to come.
- vii. The Holy Sabbath is a sacred observance of Jews. Jewish people were the most persecuted community in human history.
- viii. For centuries, they did not have a land of their own, but lived on many continents. It is only in the 20th century that they have come to identify with a territory of their own, Israel, after years of political struggle.

5. Religious practices in Sikhism

Ans:

- i. Sikhism emerged in late 15th century CE and was founded by Guru Nanak (1469 CE - 1539 CE).
- ii. Sikhism flourished in Punjab (North India) and was largely contained there.
- iii. The teachings of 10 Gurus constitute the faith of Sikhs and their sacred literature is 'Guru Granth Sahib'.
- iv. Like Hinduism, Jainism and Buddhism, Sikhism too preached the Karma theory.
- v. It rejected caste-based social hierarchy. It supported equality of all persons for religious worship and other fields of life.
- vi. Guru Nanak decried the caste system, ritualism and idol worship. Guru Nanak also advocated the unity of humanity and believed in the equality of all human beings in the eyes of God.
- vii. Langar is the Punjabi term for community kitchen which was institutionalised by the founding Guru during the 16th century CE.
- viii. All Sikh gurdwaras operate langars where volunteers (sevadars) render courtesy, care and hospitality to all visitors.

*6. Status of women during the medieval period

Ans: Medieval Period is from c. 650 CE – c. 1500 CE.

- i. The status of women deteriorated further in Medieval India.



- ii. Invasions from the Central Asian region along with zealous Brahmanical iron laws were the main cause for this degradation.
- iii. Freedom of women was curtailed; knowledge of the scriptures and literacy was denied to them and their status was reduced to being dependent on men throughout their lifetime.
- iv. Only women from upper castes and aristocracy were given education in private.
- v. Widow remarriage which was permitted in the Vedic period, came to be considered taboo.
- vi. Women continued to be excluded from family inheritances.
- vii. Practices of child marriage, sati, purdah system and Devadasi system made women the objects of exploitation.
- viii. The patriarchal joint family, the customs of polygamy⁶ and early marriage etc. all contributed to smothering the free development and growth of women.

For your understanding

In a patriarchal social system, men are the highest authority and are unable to be questioned or directed by women. There are four main characteristics of patriarchy: male dominance, male identification, male-centeredness and obsession with control.

*7. Education during the Early Vedic period

Ans:

- i. **Sanskrit:** During the Early Vedic period, the content of education was based on sacred literature which was written in Sanskrit. It was not the language of the masses. The language of teaching was also Sanskrit.
- ii. **Scope of education:** Yajur Veda commands education for all classes, women notwithstanding. Atharva Veda states that 'all classes have an equal right to study the Veda.'
- iii. **Upanayana and brahmacharya:** To enter Vedic Schools, students of the first three Varnas had to perform the Upanayana (thread) ceremony and they had to observe Brahmacharya for as long as they lived at the school.
- iv. **Oral learning:** There was an oral tradition of imparting knowledge, which was through rote-learning. Enunciation and pronunciation were an integral part of the oral tradition of learning.

- v. **Aim:** The aim of education was to sharpen the intellect as well as for character formation.
- vi. **Writing:** Most scholars hold the view that the art of writing was unknown during this period.
- vii. **Important values:** Value was attached to being truthful, carrying out one's duties (dharma), devotion to the guru and to one's parents, hospitality, faith and generosity.
- viii. **Learning areas:** The Kshatriyas learnt the art of warfare and administration. Vaishyas studied trade and commerce and Shudras learnt agriculture and animal husbandry. The Brahmanas probably stayed in the school until they attained mastery of the four Vedas.
- ix. **Centres:** There were various centres of learning.
- x. **Role of brahmanas:** In this 'Age of the four Vedas', knowledge was created, preserved and transmitted to the subsequent generations through Rishis, Sages, Seers. They were known as *Brahmanas* – the possessors of Brahman (supreme knowledge).

8. Education during the Later Vedic period

Ans:

- i. During this period, women were denied access to upanayana ceremony, which then denied them access to learning.
- ii. There was emphasis on the institution of sacrifice which led to the growth of literature related to it.
- iii. The first millennium CE saw the rise of States and increasing instability. There was disintegration of tribal units and chieftains were defeated.
- iv. In this situation, asceticism emerged as a means for salvation (escape) from worldly life. It was now preached by the Upanishads, though it was also known to the Rig Veda.
- v. By the time of Upanishads (c.6th century BCE), the spread of asceticism was largely through teachings of ascetics themselves and new teachings spread through debates and discussions.
- vi. In eastern parts of India, there was rise of free speculation and emergence of humanitarian and theistic movements. It led to the new centres of spiritual leadership: Ascetics and Wanderers (Sramanas or Parivrayakas).



- vii. They now rejected the authority of Vedas and of Vedic priests, though they continued to believe the doctrine of transmigration⁶ and the law of deeds. They frowned upon blood sacrifices which became a part of Brahminic ritual.
- viii. Utmost importance was given to the practice of ahimsa or non-injury of living beings by Vardhamana Mahavir and Gautama Buddha.

9. Buddhist system of education

Ans

- i. Buddhist system of education was conducted through Buddhist monasteries (viharas).
- ii. The centre of the Buddhist system of learning revolved around the Order (Sangh) of monks (Bhikkus); later Buddha permitted the entry of women as nuns (Bhikkunis).
- iii. Admission into Order meant loss of one's caste and identity, into organisation characterised by equality and fraternity.
- iv. Religious instruction was imparted in the viharas. Like Brahmanical system, there was special relation between the learner and teacher. Student had to live with teacher (Upajjhaya or Acharya) and serve him.
- v. There was clear segregation of monks and nuns within the Order. In the Order of Nuns, some became eminent teachers or Theris and avenues for education and social service emerged.
- vi. The Buddha's teachings form the basis of what we may call humanism today. Just as Vedic culture centred on sacrifices, Buddhist education revolved around monasteries. Mention of this is found in the travelogues of Hiuen Tsang.
- vii. The renowned ancient universities of Nalanda and Takshashila no longer exist. However, the tradition of residing and studying at monasteries continues to this day.
- viii. The history of the Buddhist system of education is practically the history of the Buddhist Viharas or Order or Sangha. The decline of Viharas is significant as it marked the decline of organised system of education. It also marked the beginning of middle ages, with the advent of Islam in India.

10. Women education during medieval period

Ans:

- i. During the Medieval Period, education suffered a setback due to changed political circumstances.

- ii. Muslim rulers at the imperial capitals at Delhi and Agra did not do anything remarkable for the promotion of women education.
- iii. Educational work was carried out in villages and towns by private individuals and institutions. The mediums of instruction were Sanskrit, Arabic and Persian.
- iv. However, education was made available only to a small section i.e. elite and ulema, Brahmins, and few upper caste groups.
- v. The education of girls was perceived as being a personal matter to be decided by their fathers or guardians. Women from the Muslim nobility were permitted to receive education in their homes at the hands of teachers who were presented with expensive gifts.
- vi. Since, only a relatively small number of people belonged to the upper strata of society, it is reasonable to assume that the education of girls and women during the Medieval period was bleak.

11. Social life in Harappan and Sangham period

Ans:

- i. Harappan civilisation is known for its well-planned towns, covered drainage system, granary used for storing and trading grain. The Great Bath indicates the collective life.
- ii. Excavations indicate the existence of people who were probably horizontally divided based on skills, without rigid hierarchical structure. So, there were peasants, artisans, traders, fishermen, priests, administrators, artists, weavers etc.
- iii. Sangham literature makes reference to tribes and traditional castes. This is indicative of their coexistence.
- iv. Sangham priests, though not dominating, were in the process of assuming advisory and supervisory powers.
- v. The Bards (nomadic ballad singers) were a special class. Vedars (hunter and highway robbers) were much feared. The Marrakudi was a separate warrior section who had their own traditions and beliefs. Then, there were the fishermen, salt manufacturers, weavers, agriculturalists, shepherds and cowherds who were also important.



12. Social life during Gupta dynasty

Ans:

- i. The period of Gupta Dynasty (Classical Period) believed to be the 'Golden Age', is when the Indian society grew, setting the foundations in arts, science, politics, religion, philosophy and economics that define Indian culture.
- ii. It consists of the time when India was governed by the powerful Gupta Empire. When Chandragupta - I ascended the throne, he built mighty army and began consolidating all the warring cities.
- iii. The Gupta Empire grew to control much of the Indian subcontinent. It became a global trade centre and an epicentre of artistic and intellectual achievement.
- iv. This was the time when Aryabhatta wrote on geometry, trigonometry and cosmology and calculated the length of year at 365.358 days. He predicted that the earth was sphere. Varahamihira wrote on astronomy and astrology. Dhanvantri wrote on medicine.
- v. Education and Literacy were priorities of the Gupta civilisation. Everybody had an equal opportunity for education.
- vi. However, eventually the empire grew so large that it became difficult to manage. The smaller kingdoms broke away. It allowed the Huns of Central Asia to invade and defeat the Gupta dynasty around 550 CE.

13. Consequences of colonialism in India

[Mar 2022]

Ans: The colonial period in India is generally referred to as the age of European conquest in this region. Consequences of colonialism in India are as follows:-

- i. **Education:** The British set up a system of education which had far reaching impact on Indian society. The medium of instruction in high school became English which became the common language of communication among the learned people. Moreover, schools and colleges were open to all individuals, irrespective of caste, creed, gender etc. Also, the Indian Universities Act, 1856 enabled the establishment of the first universities.

- ii. **Culture:** Many of the educated elite took to the lifestyle of British, for example- food habits, dressing, customs, mannerisms, attitudes, beliefs, languages, sports and entertainment, etc. M.N. Srinivas referred to this process of imitation of the British as 'Westernization'.
- iii. **Administration:** The British set in place new systems of administration. They started the system of Services viz. Economic, Education, Revenue and Administrative. Also a new judiciary system was created.
- iv. **Economy:** The economic system got transformed by industrial growth and its twin process of urbanisation. The emergence of economic and educated classes was on the rise. There was commercialisation of agriculture, also subsistence economy was replaced by a market system that thrived on profiteering.
- v. **Transport and Communication:** It became possible to reach people in all parts of the country and access resources. Development of transportation and communication led to an increase in market outlets for Indian raw materials.
- vi. **Nationalist movement:** Due to the educated elite, nationalism was promoted and the nationalist movement received momentum. The 19th century saw the emergence of the Indian National Congress.
- vii. **Social reform movement:** Educated Indians spearheaded the agenda for change at micro-socio levels. Many social and religious reform movements took place. They worked towards reforming obsolete, repressive and regressive religious practices.
- viii. **Social legislation:** The increase in the number of reformative groups enabled Indians to exert pressure upon the British government, for passing laws against prevalent social evils.

**Q.3. Write differences. [4 Marks each]*****1. Christianity and Islam religion [Mar 2022]****Ans:**

No.	Christianity	Islam
i.	It is in the 1 st century CE that Saint Thomas, an Apostle of Jesus Christ, brought Christianity to the shores of Malabar in South India. The impact of Christianity is especially notable during the Colonial period.	Even though Islam first came to India in the 8 th century CE, its impact and influence is seen only much later. During the Medieval period, Islamic teachings spread far and wide. Several rulers made special efforts to propagate the faith.
ii.	Essential foundation of Christian faith is the principle of love and all Christians believe in Death and Resurrection of Jesus Christ, their Saviour.	Muslims believe in the Five Pillars of Faith. It guides their beliefs and behaviour. These pillars are testimony of faith, prayer, fasting in Ramadan, charity, and pilgrimage to Makkah.
iii.	The followers of Christ are called Christians. The local people who converted to Christianity (followers of saint Thomas) are Syrian Christians.	Islam is followed by Muslims.
iv.	Christianity centres on Bible.	Islamic faith centres on the Holy Quran.

2. Status of women in the Early Vedic period and Later Vedic period [Mar 2023]*Ans:**

No.	Status of women in the Early Vedic period	Status of women in the Later Vedic period
i.	Religious scriptures as well as historical studies indicate that Indian women enjoyed a comparatively high status during the early Vedic period.	In this period, caste system and Brahminic supremacy became entrenched. These caste groups became rigid and hence, women became doubly oppressed and their status declined.
ii.	Women during Early Vedic period had access to Vedic education; they were entitled to upanayana (thread) ceremony which enabled them entry into Gurukul system of education. Vedas and Vedangas were taught to them, but later it became limited to religious songs and poems.	In this period, education for girls was stopped, so was the sacrament of upanayana which initiated them into the Gurukul.
iii.	Women were permitted to choose their life partners. Marriage was considered sacrament and was irrevocable, though not compulsory. The main form of marriage was monogamy.	Upanayana was replaced with marriage ('vivaha') and more so, child marriage. Marriage now became the only sacrament (samskar) permissible for women.
iv.	Women were considered as useful and productive members of society. They could participate in social assemblies (vidath).	Women were restricted to household duties and were barred from attending social assemblies. They were reduced to a subordinate status in the household.

3. Education in the Ancient Period and Colonial period in Indian society*Ans:**

No.	Education in the Ancient Period in Indian society	Education in the Colonial period in Indian society
i.	Yajur Veda commands education for all classes, women notwithstanding. During Later Vedic period, women were denied access to learning.	British set up a system of education which had far reaching impact on Indian society. Schools and colleges were open to all individuals, irrespective of caste, creed, gender etc.
ii.	During the Early Vedic period the language of teaching was Sanskrit. It was not the language of the masses.	Medium of instruction in high school was English. It became the common language of communication among learned people.



iii.	During the Early Vedic period, there were various centres of learning. In ancient period, there was tradition of residing and studying at monasteries. The centre of the Buddhist system of learning revolved around the Order (Sangh) of monks (bhikkus). Later, the entry of women was permitted as nuns (bhikkunis).	Indian Universities Act, 1856 enabled the establishment of first universities in Colonial India at Calcutta (Kolkata), Bombay (Mumbai) and Madras (Chennai); they were modelled after the University of London.
iv.	During the Early Vedic period the content of education was based on sacred literature. The Brahmanas attained mastery of the four Vedas. The Kshatriyas learnt the art of warfare and administration. Vaishyas studied trade and commerce while Shudras learnt agriculture and animal husbandry.	The content of education was not religion-oriented. It was secular which included subjects like Maths, Science, Philosophy, Sociology, History etc. It led to the rise of new class of intelligentsia, who had Indian origin but trained in 'Western' values, customs and practices.

Q.4. Explain the following concepts with examples. [4 Marks each]

1. Artifacts

Ans:

- i. Artifacts refer to the material components of culture.
- ii. Many narratives and counter-narratives have shaped our understanding regarding the social life in ancient past.
- iii. The artifacts discovered by archeologists and field historians are a major source of information about the past.

Example: Tools, utensils, jewellery, art, sculpture, paintings, excavated discoveries, tombs, coins, weapons etc.

2. Langar

Ans:

- i. Langar is the Punjabi term for community kitchen.
- ii. It is a unique symbol of charity and equality, designed to provide a free vegetarian meal to all people irrespective of caste, creed, age, gender or social status.
- iii. It was institutionalised by the founding Guru during 16th century CE.

Example: The Langar at Golden Temple Gurdwara.

***3. Varna**

OR

Varna System

[Mar 2022]

Ans:

- i. The Varna System during Vedic period referred to the social order or class of people. There was flexibility and fluidity with respect to occupation.

- ii. Towards the end of the Vedic period, Varna turned into a rigid jati (caste) hierarchy based on the ideology of 'purity and pollution'.
- iii. The first three varnas began to call themselves the upper varnas. It had impact on everyday practices such as food and water intake, dressing, occupation, worship, social interactions, travel etc.

Example: Brahmin (priests, teachers, intellectuals), Kshatriya (rulers and warriors), Vaishya (merchants, traders, farmers) and Shudra (menial work).

4. Westernisation

Ans:

- i. Many educated elites took to the lifestyle of the British with respect to food habits, dressing, customs, mannerisms, attitudes, beliefs, language, sports and entertainment etc.
- ii. Eminent Indian sociologist, M. N. Srinivas referred to this process of imitation of the British, as 'westernisation'.
- iii. Alatas has classified the impact of Western culture into four types. They are eliminative changes, additive changes, supportive changes and synthetic changes.

Example: Adoption of English language as a medium of education.

***5. Social legislation**

Ans:

- i. Social legislation refers to laws passed to promote social justice, social welfare, desirable social change, as well as protection of vulnerable and weaker sections of Indian society.



- ii. The increase in the number of reformatory groups could enable Indians to exert pressure upon the British government, for passing laws against prevalent social evils.
- iii. Although laws by themselves cannot transform society, they provide hope to the victims of injustice, oppression, exploitation and abuse.
Example: The Prevention of Sati Act (1829), The Indian Slavery Act (1843), The Caste Disabilities Removal Act (1850), The Hindu Widow Remarriage Act (1856), The Female Infanticide Prevention Act (1870), The Civil (or Special) Marriage Act (1872), The Child Marriage Restraint Act (1929).

Q.5. State whether the following statements are true or false with reasons. [4 Marks each]

1. It is not possible to know about the social life of people in the ancient past.

Ans: False

Reasons:

- i. A major source of information about the past are the artifacts discovered by archaeologists and field historians. Additionally, there are travelogues, memoirs, biographies, literature, edicts and inscriptions, court chronicles etc.
- ii. Then, there are human and animal bones, fossils, geographical locations which also provide clues about the time period.
- iii. Based on these findings, many narratives and counter-narratives shape our understanding regarding the social life in the ancient period.

***2. Buddhism spread to several parts of India and beyond.**

Ans: True

Reasons:

- i. Buddhism was associated with less rigid rules and regulations in comparison to Jainism.
- ii. So, Buddhism spread far and wide even beyond the boundaries of India due to patronage of the Mauryan emperor, Ashoka.
- iii. As a missionary religion, it spread to foreign countries like Tibet, China, Japan, Mongolia, Burma, Java, Sumatra and Sri Lanka.

3. Akbar started a religion based on ethical rationalism.

Ans: True

Reasons:

- i. During the rule of Akbar, he started a religion based on ethical rationalism, called Din-i-Ilahi. It was a synthesis of all religions and was based on Akbar's philosophy of universal toleration.
- ii. It was a system without priesthood, rituals, beliefs and books.
- iii. It was inspired by the teachings contained in different sacred texts.

4. The Bhakti movement during medieval period emerged to bring religious reform in Sikhism.

Ans: False

Reasons:

- i. The Bhakti movement emerged with the need to bring religious reform in Hinduism.
- ii. It rejected the caste system. It criticised excessive ritualism and advocated simplicity in worship.
- iii. It professed that all human beings were equal in the eyes of God. The focus was on devotional singing and repetition of God's name (namasmaran).

5. There were some similarities in the status of women in early and later Vedic period.

Ans: True

Reasons:

- i. As regards social and legal aspects, women did not have equal rights with their male counterparts.
- ii. Women did not possess the right to property.
- iii. The family system continued to be patriarchal and the descent was patrilineal. Hence, women were more rigidly subjected to three obediences, viz. of father, husband and son.

For your understanding

Patriarchal family is patrilineal i.e., descent is traced through father's line.

6. Gupta dynasty and Muslim rulers in Medieval India had no impact on arts.

Ans: False

Reasons:

- i. Various arts and crafts such as music, painting, medicine, astronomy, geometry and literature contributed towards the Golden Age of Guptas.
- ii. Many of these skills got imparted through apprenticeship. The arts were especially boosted by the generosity of donors.



iii. In the course of time, these arts themselves came to be influenced by the tastes, ideas and interests of the patrons, namely, Muslim rulers in Medieval India.

***7. Colonial rule has significant impact on the Indian society.**

Ans: True

Reasons:

- i. Though India has been influenced to certain degree by Portuguese, Dutch, and French, it is the British (Colonial) impact which is significant.
- ii. This impact is seen in the areas of administration, social legislation, education, transport and communication, social reform movements, growth of nationalist movement etc.

8. Transportation and communication improved during colonial period.

Ans: True

Reasons:

- i. During the colonial period, railways and roadways as well as Post and Telegraph offices were set up through the length and breadth of the country.
- ii. So, it became possible to reach people in all parts of the country and access resources.
- iii. In 1869, the Suez Canal was opened to promote trade interests. This development of transport and communication led to rise in market outlets for Indian raw materials.

9. Nationalist movement emerged in 18th century under the leadership of Mahatma Phule.

Ans: False

Reasons:

- i. In the colonial period, networking improved due to the use of English as a common language among the educated elites. It promoted nationalism and thereafter nationalist movement received momentum.
- ii. The awakening among Indian masses against alien rule led to call for expulsion of British from India and to fight for independence.
- iii. The 19th century also saw the emergence of the Indian National Congress and Mahatma Gandhi as the key figure in the call for independence.

10. Education has improved in the post-independent India.

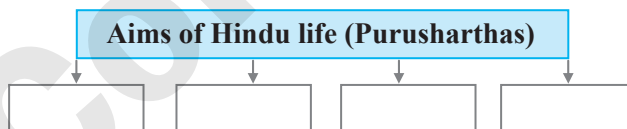
Ans: True

Reasons:

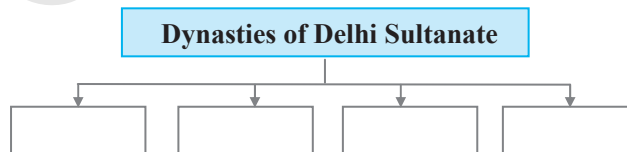
- i. After gaining independence, India witnessed a significant expansion in number of anganwadis, schools, universities, deemed universities, autonomous institutions, IITs, IIMs, IIITs, NITs, vocational programmes, open learning, online education, self-learning opportunities and so on.
- ii. Enrolment numbers in these courses have been swelling. The number of teachers has also risen.
- iii. Indeed, there are waves of certain courses flourishing from time to time.

Q.6. [A] Complete the concept map. [4 Marks each]

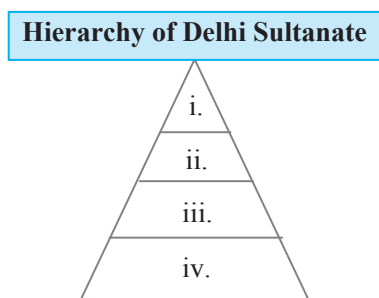
1. Aims of Hindu life (Purusharthas)



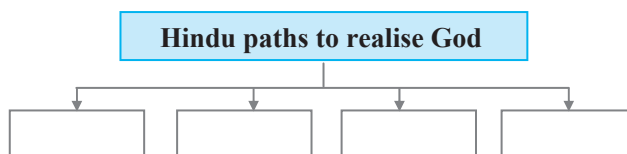
2. Dynasties of Delhi Sultanate



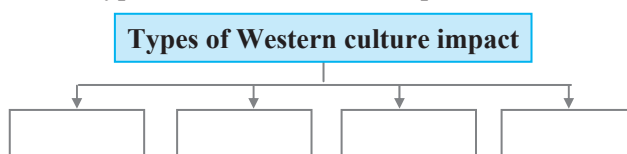
3. Hierarchy of Delhi Sultanate



4. Hindu paths to realise God

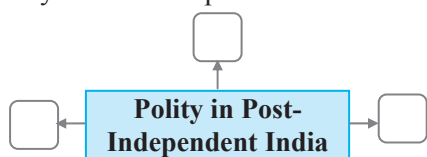


5. Types of Western culture impact

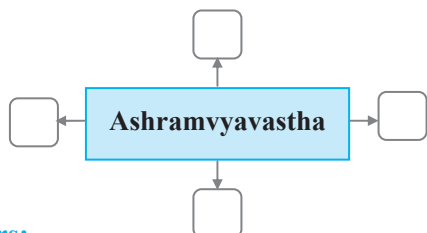




*6. Polity in Post-Independent India



*7.

**Answers:**

[Note: Students are expected to write answers in the concept map itself. They can write any four points wherever additional options are given in the answers.]

1.
 - i. Dharma (doing one's duties by following the path of righteousness, without the expectation of a reward).
 - ii. Artha (refers to acquisition of wealth through the path of righteousness through hard work).
 - iii. Kama (sensuous pleasure or sexual union through the path of righteousness).
 - iv. Moksha (ultimate goal of salvation from the cycle of birth and rebirth).
2.
 - i. Mamluk Dynasty or Slave Dynasty
 - ii. Khilji Dynasty
 - iii. Tughlaq Dynasty
 - iv. Sayyid Dynasty
 - v. Lodi Dynasty
3.
 - i. Aristocrats or Nobles (Sultans and their relatives, Hindu and Muslim Chieftains).
 - ii. Priests (Ulemas and Brahmin).
 - iii. Town's people (Urban wealthy merchants, traders and artisans).
 - iv. Peasants (Rural agriculturalists who paid taxes to the State).
4.
 - i. Jnana Marg (Path of Knowledge)
 - ii. Bhatki Marg (Path of Devotion)
 - iii. Raja Marg (Path of Meditation)
 - iv. Karma (Path of Action)
5. The impact of Western culture has been classified into four types by Alatas. They are:
 - i. Eliminative changes (i.e. fading out of cultural elements)

- ii. Additive changes (i.e. new cultural additions)
- iii. Supportive changes (i.e. changes that support existing cultural traits)
- iv. Synthetic changes (i.e. the synthesis of old and new culture)

6.
 - i. System of governance based on democracy
 - ii. Principle of democratic decentralisation
 - iii. Principle of equality
 - iv. Practice of free and fair elections
 - v. Multi-party system
 - vi. Right to contest in elections
 - vii. Federal system of governance (Centre and State/ Union Territory)
 - viii. Arms of government: Executive, Assembly Legislature, Judiciary
 - ix. No recognition to old statuses of Prince, nawab, Raja or Rani
7.
 - i. Brahmacharyashra (Studenthood, single status and celibacy)
 - ii. Grihasthashram (Householder)
 - iii. Vanaprasthashram (hermithood and retirement)
 - iv. Sanyasashram (renunciation)

Q.6. [B] Give your personal response.**[4 Mark each]****1. The Harappan civilisation had its own religious beliefs and practices.****Ans:**

- i. In Harappan civilisation, figurines of male Gods, Mother Goddess and animal deities have been found. However, there is no evidence for the existence of temples or idol worship.
- ii. Natural elements such as sun, rain, water, thunder and so on were venerated. With the passage of time, possibly, some of the hymns came to be associated with the veneration of deities such as Indra, Agni, Surya, Yama etc.
- iii. Indigenous tribal communities would have had their own systems of religious beliefs. Tribal religions had no labels nor any written scriptures.
- iv. Most of what is known about tribal beliefs is based on references in ancient religious texts, medieval records and colonial ethnographies.



***2. Jainism and Buddhism provided hope to all people.**

Ans:

- i. Jainism and Buddhism provided hope to people by rebelling against excessive ritualism, animal sacrifices and social-based hierarchies.
- ii. Jainism and Buddhism opened their doors to all sections of society.
- iii. The right to salvation was no longer limited to a particular stratum of society.
- iv. Both are perceived as 'protest religions'. Jainism and Buddhism are also described as non-theistic.

***3. Social reform movements are present even in 21st century India.**

OR

Social reform movements are still continuing in 21st century in India. [Mar 2022]

Ans:

- i. Social reform movements work towards reforming obsolete, repressive and regressive religious practices.
- ii. e.g. in the recent times, homosexuality was decriminalised in India by the Supreme Court of India as a result of the efforts of LGBT community.
- iii. The society continually changes. In this process of change, socially harmful trends may also emerge and they need to be tackled.
- iv. However, there is a need for these movements even in the present day to ensure the welfare of different segments of society.

Q.7. Answer the following questions in detail. (About 150-200 words) [10 Marks each]

1. Discuss with relevant examples, how the following factors have changed Indian society today.
 - *i. English medium of instruction
 - *ii. Lowering the age for voting
 - *iii. Social legislations
 - *iv. Transport and communication [Mar 2023]
 - v. Education [Mar 2023]

Ans:

- i. English medium of instruction eventually increased the importance of English as a medium of communication. It has also led to decrease in the use of mother-tongue. Further, the ability to speak English has been

associated with having higher status and prestige. e.g. non-English speaking people or those who are from vernacular medium are looked at as having low social status.

- ii. Lowering the age of voting enabled a larger part of population to participate in democratic decision making. e.g. any person who has completed 18 years of age can vote in various elections at local, regional and state levels.



GG - Gyan Guru

The former PM of India, Rajiv Gandhi lowered the voting age from 21 to 18 in 1989.

- iii. Social legislations have made it possible to bring about the changes which are necessary for ensuring social welfare. e.g. The Protection of Women from Domestic Violence Act was enacted in 2005 in order to protect women from abuse within the family and ensure social welfare.
- iv. Transport and communication facilities have improved connectivity. Due to widespread transport and communication network, it has become possible to access far away regions. e.g. producers can sell their products across the world. The entire globe becomes a unified market due to efficient transport and communication facilities.
- v. The British set up a system of education which had far reaching impact on Indian society.
 - a. The medium of instruction in high school became English which became the common language of communication among the learned people.
 - b. Moreover, schools and colleges were open to all individuals, irrespective of caste, creed, gender etc. Each individual of society got an opportunity of education.
 - c. Also, the Indian Universities Act, 1856 enabled the establishment of universities.
 - d. The content of education was not religion-oriented. It was secular, which included subjects like Mathematics, Science, Philosophy, Sociology, History etc. This led to the rise of a new class of intelligentsia, who were of Indian origin but trained in "Western" values, customs and practices. Some of them played a significant role in the reform movements.



- e. The increase in the number of reformative groups enabled Indians to exert pressure upon the British government, for passing laws against prevalent social evils.
- f. Many educated elites took to the lifestyle of the British with respect to food habits, dressing, customs, mannerisms, attitudes, beliefs, language, sports and entertainment etc.

2. Compare Jainism and Buddhism in terms of similarities and differences between them.

Ans:

No.	Jainism	Buddhism
Similarities		
i.	Against the background of Brahmin supremacy, there emerged the philosophies of Vardhaman Mahavir and Gautama Buddha. Both initially belonged to Hindu-fold, but they rebelled. Their teachings got established in Indian ethos, as Jainism and Buddhism.	
ii.	Vardhaman Mahavir did not speak of God in his teachings, but he emphasised the state of nirvana. Like Jainism, the teachings of Gautama Buddha did not make reference to the concept of God.	
iii.	Both, Jainism and Buddhism are perceived as “protest religions”.	
iv.	Jain and Buddhist Sanghas (schools) for religious learning were established by people who chose the ascetic way of life (as nuns and monks).	
v.	Following the nirvana of Mahavir and Buddha, the spread of their teachings diminished. For a period of about 1200 years, there was no emergence of newer and impactful religions.	
Differences		
i.	Similar to the Hindu Doctrine of Karma, Jain teachings are also based on the Theory of Karma. However, ahimsa (non- harming) and tapas (penance) are important and integral components of the Jain way of life.	Buddhism gave great importance to moral upliftment of humans and directed people to lead moral lives. It insisted on virtues like charity, self-sacrifice, control over passions and non-injury in thought and action. These virtues are widely practiced through the Buddhist way of life.
ii.	Mahavir’s teachings were in the language of common people, namely, Ardhamagadhi.	Sacred Buddhist literature (Tripitakas) were written in the language of common people, namely, Pali.
iii.	Jainism advocated an austere and strict lifestyle based on penance.	Buddha seems to advocate the middle path based on the Four Noble Truths and the Eight-fold Path.
iv.	Over a period of time, Jainism split into sect which include Digambaras (sky clad) and Shvetambaras (white clad).	Over a period of time, Buddhism split into sects which include Hinayana (Lesser Vehicle) and Mahayana (Greater vehicle). Vajarayan comes much later in the 8 th century CE.
v.	Jainism had rigid rules and regulations as compared to Buddhism.	Buddhism had less rigid rules and regulations. So, it spread beyond India.
vi.	Additional point: Jainism is believed to have a very ancient origin. The religion is said to have been revealed by 24 Tirthankaras (spiritual teachers) of which Vardhaman Mahavir was the last.	Additional point: Buddha made monasticism ^G an inseparable part of his creed. The function of monasticism was to provide suitable conditions for personal and societal development.

3. Discuss significant religious practices and beliefs in Zoroastrianism during the Medieval Period.

Ans: The Medieval Period (c. 650 CE – c. 1500 CE) saw several religions come to India from outside. These include Judaism, Christianity, Islam and much later Zoroastrianism.

- Zoroastrianism is one of the world’s oldest and continuously practiced religion.
- The roots of Zoroastrianism is found in Middle East region.
- Persecution of the people of this faith brought them to the Western coast of India, near present-day Gujarat, into which they culturally assimilated.
- It is centred on a dualistic cosmology of good and evil.
- Their sacred scripture is Avesta.



- vi. It is the only outside religious community that still practices endogamy; it did not permit proselytisation i.e. conversions into their faith.
- vii. Also, entry into their Fire temples is restricted to members of the community.

4. Discuss Jainism and Buddhism with respect to the status of women.

Ans: Jainism:

- i. Jainism accepts women to play a role on the path to liberation.
- ii. The Shvetambara sect acknowledges that many distinguished women played important roles. 'Sola Sati' (16 virtuous women) highlight exemplary religious qualities which are emulated as role models by Jain women.
- iii. However, codes of conduct for nuns in monasteries are far more difficult than those for monks.
- iv. Simultaneously, Mothers of Tirthankaras have been respected and worshipped.
- v. Several Jain nuns played active part in the abolition of sati practice, daasi system of slavery and prohibition of animal sacrifices.
- vi. Several nuns and exemplary women are highly praised in literary and oral tradition.

Buddhism:

- i. Buddha permitted women to join and fully participate in his monastic community.
- ii. The various schools in Buddhism hold differing views regarding possibilities of women's spiritual achievements.
- iii. Buddhist doctrines do not differentiate between women and men since everyone is subject to old age, illness and mortality.
- iv. Though early Buddhist texts state that women can gain enlightenment, it is clearly stated in the Vinaya Pitaka that there could never be a female Buddha. But women were ordained as Bhikkhu (Bhikkunis) into the Sangha.
- v. In this text, Buddha states his positive view that the birth of a daughter should not be a matter for worry nor despair.
- vi. Buddha has emphasised the fruitful role that women can play in society.
- vii. In family affairs, wife was expected to acquaint herself with her husband's business, so she can manage his affairs in his absence.
- viii. Buddha recognised the talents of women and gave them their responsibilities in the Bhikkuni

Sangha. Some renowned Bhikkunis were Dhammadinna, Khema and Uppalavanna.

5. Discuss the Islamic system of education.

Ans:

- i. Education during the medieval period is centred on Quran. To study Quran, Hadith and other sciences, the ability to read and write is essential.
- ii. The Islamic system of education is open to all followers of the faith irrespective of one's status.
- iii. Prophet Mohammed urges all people of faith to acquire knowledge. However, there was no requirement for the rigour associated with Vedic schools nor renunciation of the world.
- iv. Education was imparted in three ways: Maktab (for elementary education), Madrasa (for higher learning and generally attached to a mosque), and Khanqah (theological training).
- v. Maktab had age of admission around four years, which was marked by rite of entry. Early training focused on the R's of learning (reading, recitation, writing and arithmetic). Several hours were spent on developing the art of writing. The study of Quran would start from around age seven.
- vi. Madrasas included comprehensive study of Quran by established theologians alongside practical subjects (accountancy, astronomy, history, maths, Islamic law and art of administration) and languages such as Arabic and Persian. Abul Fazl informs us that Akbar enabled the study of Sanskrit and Upanishads for Hindu students who wished to learn at the Madrasa.
- vii. The education was based upon the political, social and economic needs of the community at large. Students had the freedom to choose subjects according to one's interests and their aims in life. Post-madrasa training could be followed up by engaging the services of learned teacher (e.g. Abdul Qadir Badaoni, Abul Fazl, Faizi). Madrasas provided facilities of residence for students and teachers; financial support came from rulers, the wealthy and pious Muslims. In this regard, they were similar to Buddhist Viharas and temple colleges of South India from after the 7th century CE.



- viii. Khanqahs can be likened to monasteries of Medieval Europe and they were often linked to the tombs of celebrated, much loved and respected saints. These came to be regarded as Dargahs.

6. Discuss urbanisation during the Ancient period.

Ans:

- i. Archaeological evidence suggest that Harappa was indeed a well-planned town with 'way of life' which is referred to as 'first urbanisation'.
- ii. The city life of Harappans was well-developed. Some houses had wells and bathrooms. The city had well-developed drainage system underground. The social conditions were well-advanced. There are references to trade and commerce of Harappans in Sumerian documents.
- iii. Towards the end of Later Vedic period, after pastoral and nomadic Indo-Aryans spread from Punjab to Gangetic Plain; they deforested large areas to pave way for agriculture.
- iv. The period c.500 BCE - c.200 BCE is considered the period of 'second urbanisation' which brought large-scale beginning of town life in the middle Gangetic basin.
- v. Magadha was the base of the Mauryan Empire. This was a distinct cultural area, with new States arising after 500 BCE.
- vi. Small Indo-Aryan chieftaincies (Janapadas) were consolidated into larger states (Mahajanpadas). 16 monarchies and republics called Mahajanpadas, stretched across Indo-Gangetic Plain from modern day Afghanistan to Bengal and Maharashtra.
- vii. This period saw the second major rise of urbanism in India after Harappa. It is evident through excavations, especially those of Northern Black Polished Ware (NBPW) culture.
- viii. Jain, Buddhist and Sutra literature are crucial sources of information about cities and socio-political life of this period.
- ix. The coinage (metallic coins) started in this period. These cities became the centres of administration and trade. This led to the emergence of city-based artisan and merchant guilds.

- x. A network of routes for internal and distant trade developed in eastern and western regions.
- xi. The position of 'king' gained much strength and respect. The king was assisted by ministers and officials, who often came from Brahmin and Kshatriya caste.

7. Discuss social life during the Medieval period.

Ans:

- i. Medieval Period of India is one of numerous defeats. Early Muslim invaders came to India to take advantage of India's material resources.
- ii. During Delhi Sultanate, society experienced synthesis of Indian and Islamic culture. Thus, Indo-Islamic architecture, use of mechanical technology and use of Hindi-Urdu language (Hindustani) was seen.
- iii. Amir Khusro, who lived in 13th century used a form of Hindustani, called Hindavi. It was the language of the period.
- iv. Delhi Sultanate was responsible for large scale destruction and desecration of temples (Hindu, Jain and Buddhist) in India.
- v. Delhi Sultanate was a feudal hierarchy that was broadly divided into four major groups. During this period also, a rigid caste system was followed.
- vi. The systematic efforts of Emperor Akbar gave India a strong and stable political administration.
- vii. There were rulers who extended their empires far and wide; some were benevolent rulers and others were tyrants.
- viii. In Medieval Period, emerged several changes which transformed Indian society. Performing arts, architecture and sculpture flourished alongside internal and foreign trade.
- ix. The establishment of Din-I-Ilahi by Akbar was a new religion based on ethical rationalism.

8. Describe the administration and economy in colonial period

Ans: Administration in colonial period:

- i. British adopted new systems of administration. They started the system of Economic Service, Education Service, Revenue Service and Administrative Service.
- ii. English-educated Indians entered administrative services to assist the British rulers in governing.



- iii. New judiciary system was created. It took into consideration the earlier Indian legal traditions. However, its implementation was based on secular basis.
- iv. The authority of feudal lords and zamindars was abolished; effecting gradual permeation of democratic values into the Indian society.
- v. Indian Councils Act, Indian High Court Act and Indian Civil Service Act of 1861 led to major changes in the Executive, Legislative and Judicial administration.

Economy in colonial period:

- i. Indian economic system transformed due to industrial growth and urbanisation.
- ii. Caste-based skills and occupations and social relationships gradually changed due to changing economy and rise of factories.
- iii. The emergence of economic and educated classes were on the rise. Traditional barriers were gradually dropped.
- iv. New Revenue systems were started by British. It adversely affected peasants. There was also commercialisation of agriculture.
- v. Subsistence economy was replaced by a market system that thrived on profiteering. The growth of cash crops had inverse effect on growth of food crops. The famines in Bengal and Odisha (Orissa) in 1856 bear testimony to this.

9. Discuss the factors that have affected India after independence with respect to:

- i. Constitution
- ii. Legislation and
- iii. Economy

Ans:

- i. **Constitution of India:** The Constitution of India was framed by the Constituent Assembly. It is based on the strengths of several Constitutions and recognises diversity of Indian society. It cherishes goals of liberty, equality and fraternity. It supports secularism. There have been numerous amendments to the Constitution. A recent change has been the abrogation of Article 370 in August 2019 which gave special status to Jammu & Kashmir.
- ii. **Legislation:** Legislation is the process of making and enacting laws. The concerns and problems of people and administration are recognised through academic research, scientific studies, media, advocacy and interest groups. Taking all of the above in

consideration, laws are made by the Indian Parliament. Several laws related to civil and criminal matters have been enacted, which may be amended/ repealed from time to time.

- iii. **Economy:** Until recently, India’s economic growth was guided by Planned Development, through 12 Five-Year Plans. Each period had its own objective. It is necessary to appreciate the link between polity and economy. The government, driven by socialist principles, took the responsibility of education and health care for decades. However, in 1991, a decisive change led to the onset of globalisation, which had positive and negative effects. Since 2014, changes like demonetisation^G, single taxation policy under GST^G, welfare schemes, borderless trade practices, Swachh Bharat drives, promoting entrepreneurship etc. have been the key driving points.



GG - Gyan Guru

National Institution for Transforming India (NITI Aayog) is the premier policy ‘Think Tank’ of the Government of India which has replaced the Planning Commission.

[Note:

Scan the given Q. R. Code in *Quill - The Padhai App* to watch video relating to NITI Aayog.]

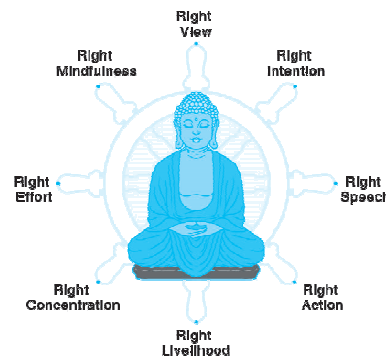


Activities

[Note: The answers of activities will be very subjective. The answers provided are for reference.]

1. Find out about the Eight-Fold Path of Buddhism. *(Textbook pg. no 4)*

Ans: The Eight-Fold Path in Buddhism is a path towards enlightenment. It includes the following eight aspects:





2. **You should know** (Textbook pg. no 6)
Find out more about the Concentration Camps that were spread across Europe during World War II.

Ans:

[Note:

Scan the given Q. R. Code in *Quill* - *The Padhai App* to read about concentration camps]



3. **Discuss whether there are similarities between the status of women in the Later Vedic period and modern Indian women. To what extent are there changes? Do some beliefs and practices still continue in 21st century India?** (Textbook pg. no 8)

Ans: Students can discuss the topic based on the following pointers:

Status of women in the Later Vedic Period vs status of the Modern Indian women

Similarities:

- i. Patriarchal family system
- ii. Patrilineal descent

Differences:

- i. Improved status of women in modern India
- ii. Widened responsibilities beyond household chores
- iii. Greater importance to education and career
- iv. Legal right in ancestral property

[Note: The above list of pointers is not exhaustive. Students are expected to discuss further similarities and differences based on their own research.]

4. **Find out more about the impact of Muslim rule on the following:**

- i. **Painting** ii. **Architecture** iii. **Music**
Present your findings in class.

(Textbook pg. no 12)

Ans:

- i. **Painting:** The Mughal paintings originated from the Persian styles of painting. Akbar appointed skilled painters in his court. During the period of Jahangir, paintings were done based on the court and hunting scenes. The paintings of this period were done in a more realistic style.
- ii. **Architecture:** The etched designs on marble walls of Mosques, tombs and palaces show highly advanced styles of architecture. e.g. carved designs on the tombs of Salim

Chisti at Fatehpur Sikri. The use of Red stone and marble, huge domes, arches were the salient features of the architecture. The period of Shahajahan was the most glorious period of Mughal architecture. Diwan-i-Aam and Diwan-i-Khaas in Red fort, Jama masjid, Moti Masjid, Taj Mahal were built during his period.

- iii. **Music:** During the Mughal rule, the art of music was brought from the Hindu temples into the Muslim courtly settings. However, the emphasis shifted from a devotional context to a more professional and artistic performance. This form of classical music is known as Dhrupad. Dhrupad falls in the tradition of Hindustani music, which is practiced in the northern portion of India, as well as in Pakistan and Bangladesh. Swami Haridas' pupil Tansen was very famous musician and known for his Dhrupad compositions

5. **Discussion: Social reform movements are still present in India.** (Textbook pg. no 18)

Ans: Students can discuss the topic based on the following pointers:

- i. Meaning of social reform movements
- ii. Purpose of social reform movements
- iii. Examples of latest social reform movements
- iv. Benefits of social reform movements upon the society

Few examples of social reform movements and their benefits (as reference points for discussion) are as follows:

- i. **Teach for India movement:** In 1991, Shaheen Mistri started the Akanksha Foundation with a view to ensure quality education to every child in India irrespective of his socio-economic background. In 2006, Shaheen started 'Teach India Movement' because she felt that the issue of educational inequality is still widely prevalent. She believed that educational equality can be achieved only when well-qualified people come together to educate marginalised population.

[Note:

Scan the given Q. R. Code in *Quill* - *The Padhai App* to know more about Teach India movement.]





- ii. Anti-CAA/NRC Protests: The Citizenship Amendment Act (CAA) and the proposed National Register of Citizens (NRC) sparked nationwide protests in late 2019 and early 2020. Protesters raised concerns about the exclusionary nature of the CAA and its potential impact on marginalized communities, particularly Muslims.

[Note:

Scan the given Q. R. Code in *Quill - The Padhai App* to understand more about Anti CAA / NRC protest.]

**Check Your Progress**

1.
 - i. What was the nature of education during the Early Vedic period?
 - ii. State two indicators of the declining status of women during the Later Vedic period.

- iii. **Mention any two characteristics of the Indian society in Medieval period.**

(Textbook pg. no 15)

Ans:

- i. Refer Q.2. – 7.
- ii. Education for girls was stopped and women were restricted to household duties.
- iii. Feudal hierarchy in Delhi Sultanate and Rigid caste system.

2. With reference to the Colonial period:

- i. Name two educational changes.
- ii. State two economic changes.
- iii. Cite two administrative changes.

(Textbook pg. no 18)

Ans:

- i. English as common language of communication between the educated and secular content of education.
- ii. Industrial growth and new revenue systems.
- iii. New judiciary system and the system of Civil services.

Chapter Assessment

Time: 1 hr

Total Marks: 25

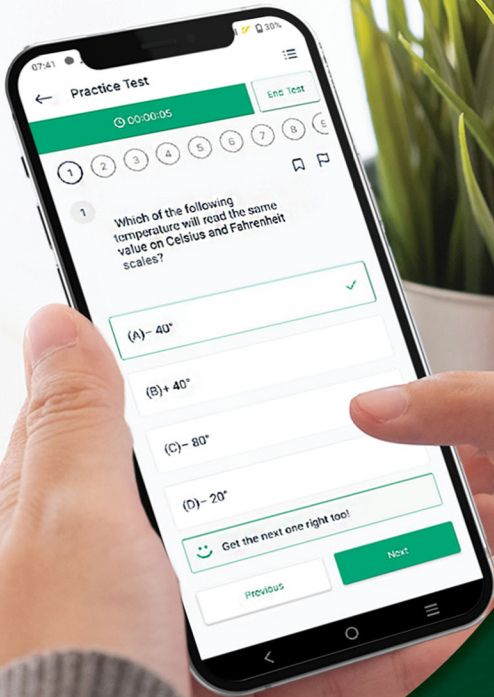
- Q.1. Complete the following statements by choosing the correct alternative given in the bracket and rewrite it. [3]**
1. Monks in Buddhist monasteries were called _____. (Bhikkus, Bhikkunis, Rishis)
 2. _____ varna was not 'twice-born' as they were prohibited from the initiation ceremony. (Kshatriya, Shudra, Vaishya)
 3. The Special Marriage Act was passed in the year _____. (1950, 1952, 1954)
- Q.2. Write differences. (Any 1) [4]**
1. Christianity and Islam religion
 2. Education in the Ancient Period and Colonial period in Indian society
- Q.3. State whether the following statements are true or false with reasons. (Any 1) [4]**
1. There were some similarities in the status of women in early and later Vedic period.
 2. Transportation and communication improved during colonial period.
- Q.4. Write short notes. (Any 1) [4]**
1. Status of women during the medieval period
 2. Education during the Early Vedic period
- Q.5. Answer the following questions in detail. (About 150-200 words) (Any 1) [10]**
1. Discuss the Islamic system of education.
 2. Discuss the factors that have affected India after independence with respect to:
 - i. Constitution
 - ii. Legislation and
 - iii. Economy

Scan the given Q. R. Code in *Quill - The Padhai App* to view the answers of the Chapter Assessment.



NOTES

Sample Content



Give your XIIth exam preparation the
TECHNOLOGY BOOST!

Practice more than
4,500 MCQs
for just

Use Coupon Code
QUILLPADHAI2023



Also available for Xth, XIth, MHT-CET, NEET & JEE

- Practice chapter-wise & full syllabus MCQs in test format
- Get instant verification of your answer
- Detailed analysis of every test on completion
- Option to save questions for future reference



Scan QR Code
to download
the app

Visit our website to know more about our
range of books for **Xth, XIth, MHT-CET, NEET & JEE**

Visit Our Website

Published by:

Target Publications[®] Pvt. Ltd.
Transforming lives through learning



Explore our range of
STATIONERY

📍 B2, 9th Floor, Ashar, Road No. 16/Z, Wagle Industrial Estate, Thane (W)-400604 | 📞 88799 39712 / 14 | 📞 88799 39713 / 15

🌐 www.targetpublications.org ✉ mail@targetpublications.org