

Annual Practice Test 2

1. During a time of crisis, the government uses its power to prevent a TV channel from broadcasting a documentary that is critical of the state's handling of a health emergency. What is this action called?

- A. This action is called 'Setting the Agenda' because the government is helping the citizens focus on positive news to keep their morale high during a difficult time for the nation.
- B. This action is called 'Social Responsibility' because the state is protecting the people from information that might make them feel stressed or anxious about the current situation.
- C. This action is called 'Media Independence' because it shows that the government is actively involved in ensuring that all news channels follow a standard set of national rules.
- D. This action is called 'Censorship' where the government uses its authority to suppress information or viewpoints that it finds inconvenient or harmful to its public image.

2. A group of women across different states organizes a simultaneous protest at midnight to demand safer public spaces. They use social media to share stories of support and courage. Which combination of strategies from the Women's Movement is this?

- A. This is an example of 'Raising Awareness' because the movement is trying to convince the government that the current laws are already sufficient to protect women's safety.
- B. This is a combination of 'Protesting' and 'Showing Solidarity' as it uses public action to challenge injustice while building a shared sense of strength among women everywhere.
- C. This is strictly a 'Campaigning' effort because it focuses on a single goal of changing the law without considering the emotional or social connection between the participants.
- D. This is an example of 'Stereotyping' because it assumes that all women feel unsafe in public spaces and ignores the opinions of those who do not wish to participate in the protest.

3. An artisan in 15th-century Varanasi is inspired by the Sakhis and Pads of Kabir. He decides to stop visiting both the temple and the mosque, claiming that the "True Guru" is not found in buildings. When his neighbors accuse him of being irreligious, which statement, consistent with Kabir's philosophy, would the artisan use to justify his actions to the community?

- A. He would argue that because he belongs to a lower-caste group of weavers, he is forbidden from entering holy places anyway, so he has no choice but to create his own private religion.
- B. He would claim that he has discovered a secret map to a hidden temple that is much more powerful than any mosque or existing temple in Varanasi, and he alone knows the way.
- C. He would state that while the gods in the temples are real, they are only interested in those who can offer expensive gifts, which is why he prefers to ignore them in favor of a cheaper faith.
- D. He would assert that God is formless and resides within the "breath of all breaths," making external rituals, pilgrimages, and the physical structures of different religions completely unnecessary.

4. You are a researcher studying the Ahom State in present-day Assam. You notice that the state did not rely on a permanent standing army of millions, but instead used a system called the 'paik' system. Based on your understanding of this system, how did the Ahom state manage its large-scale public works, like building dams?

- A. The Ahom kings hired thousands of engineers from the Mughal Empire and paid them in gold coins to design and build all the infrastructure in the valley.
- B. The state used a system of voluntary labor where citizens only worked on dams and roads if they were promised a share of the king's personal royal treasury.
- C. The population was divided into groups, and each village had to send a specific number of 'paiks' (forced laborers) to work for the state on a rotational basis.
- D. The Ahom kings used captured war elephants to move heavy stones and earth, meaning that no human labor was actually required for any of their construction.

5. A historian finds a collection of songs and poems about a Rajput hero from the 12th century. The poems describe the hero choosing to die in battle rather than surrender his honor. A critic argues that these poems are biased because they were commissioned by the hero's own family. Using the "competency" of understanding regional culture, how should a student interpret the true value of these heroic stories?

- A. The poems should be treated as 100% accurate historical records that give us the exact dates, names, and numbers of soldiers involved in every medieval battle fought in the Rajasthan region.
- B. These stories are largely irrelevant to history because they ignore the lives of common people and only focus on the unrealistic and violent fantasies of the ruling warrior class of the time.
- C. Their value lies in their role as "cultural blueprints" designed to inspire future generations to follow a specific code of conduct, loyalty, and bravery that defined the regional identity of the Rajputs.
- D. The poems were actually written by the enemies of the Rajputs to mock their stubbornness and to show that their refusal to surrender eventually led to the downfall of their many small kingdoms.

6. Looking at the image of the Banjaras provided earlier, you can see a massive line of bullocks, families, and goods moving toward a fortified city. Considering the historical context of the 16th and 17th centuries, explain how the physical organization of the Tanda (as shown in the picture) made the Banjaras more successful in long-distance trade than the itinerant groups of medieval India. (5 Marks)

