



BK BIRLA CENTRE FOR EDUCATION
SARALA BIRLA GROUP OF SCHOOLS
SENIOR SECONDARY CO-ED DAY CUM BOYS' RESIDENTIAL SCHOOL
PRE BOARD-3 EXAMINATION 2024-25



CLASS: XII
DATE: 13/01/2025

HISTORY (027)
MARKING SCHEME

DURATION: 3 Hrs.
MAX. MARKS: 80

SECTION A

1. (B) d c b a
2. (A) Both (A) and (R) are correct, (R) is correct explanation of (A).
3. (C) Ashoka
4. (A) Arthashastra
5. (A) Mahavira : The caste system
6. (B) Religious tolerance and moral principles
7. (C) Gateway of Brihadishwara Temple, Thanjavur
8. (A) Morocco
9. (C) III
10. (C) Francois Bernier.
11. (C) Unity of God and rejection of rituals
12. (B) Rama Raya
13. (B) Mansabdars
14. (d) All of these
15. (A) Failing to pay the revenue regularly.
16. (B) The Collector of Bhagalpur.
17. (D) Calcutta
18. (C) Symbolic gesture of Mughal rule restoration
19. (A) Salt Satyagraha and breaking of salt law of the British Government.
20. (D) (ii), (iv), (iii), (i)
21. (B) The Muslim League and the Congress had equal representatives in the Constituent Assembly.

SECTION B

22. The variety of materials used to make beads is remarkable: stones like carnelian (of a beautiful red colour), jasper, crystal, quartz and steatite; metals like copper, bronze and gold; and shell, faience and terracotta or burnt clay.

Two methods of procuring materials for craft production:-

They established settlements such as Nageshwar, Shortughai and Balakot.

They might have sent expeditions to areas such as the Khetri region of Rajasthan (for Copper) and south India (for gold).

OR

The Harappan script, also known as the Indus script, is considered enigmatic by archaeologists and historians because it has not yet been deciphered. Here are some reasons why:

Short inscriptions: Most inscriptions are very short, making it difficult to determine if they were used to record a language. The longest known inscription is only 26 signs long

Lack of bilingual inscriptions: There are no known bilingual inscriptions to help decipher the script.

No significant changes over time: The script doesn't show any significant changes over time.

23. The rules of Brahmanical texts were not universally followed in ancient times for a number of reasons, including:

Ruling families: Some ruling families claimed to be Brahmanas or Vaishyas, even though the Shastras stated that only Kshatriyas could become rulers

Multiple occupations: There were instances of people in the same caste having multiple occupations, such as the silk weavers of Mandasor.

Non-Brahmanical practices: Some populations, such as Nishadas and nomadic pastoralists, were not influenced by Brahmanical ideas.

24. Historians found that there were two processes for integration of cults.

1. Process of disseminating Brahmanical ideas. For example, all the **Puranic texts** were composed, compiled and preserved in simple Sanskrit verse and allowed women and shudras to study them.

2. The Brahmins accepted and reworked the beliefs and practices of other social categories. For examples, at Puri in Orissa, the principal deity of **Vishnu was identified as Jagannatha** and **worship of Goddess** incorporated within the Puranic framework as the wife of the principal male deities eg. Lakshmi as the wife of Vishnu and Parvati as the wife of Shiva.

OR

Basavanna, a Brahman, A Jaina and a minister in the court of the Chalukya King had started the Virashaiva movement in Karnataka in the 12th century.

Principles of Lingayats/Virashaivas-

1. They worshipped Shiva in his manifestation as a linga. They usually wore a small linga in a silver case over their left shoulder.

2. They **did not believe in rebirth** as they believed that they would be united with Shiva after death.

3. They **did not practise funeral rites** like cremation. They ceremonially buried their dead.

4. They **did not believe in the caste system**.

5. They **encouraged post puberty marriage** and the **remarriage of widows**.

25. The condition of zamindars in Mughal agrarian society was characterized by their high social

status, economic privileges, and control over the land and military:

Social status: Zamindars were appointed by the Mughal rulers and belonged to the upper caste. They were considered local chieftains and enjoyed high social status.

Economic privileges: Zamindars were given many economic privileges, including:

Land ownership: Zamindars owned extensive personal lands, which they could sell or mortgage.

Revenue collection: Zamindars collected land revenue on behalf of the Mughal court, keeping a portion for themselves and giving the rest to the court. They were sometimes also allowed to collect small local taxes from the peasants.

Military control: Zamindars were allowed to keep a small band of soldiers to maintain law and order in their villages.

26. The Paharias and the Santhals had different conditions under colonial rule due to their different lifestyles, relationships with the British, and the use of tools for cultivation:

Lifestyle: The **Paharias** were nomads who practiced **shifting cultivation** and lived in the foothills of the Rajmahal hills. They relied on forest resources and animals, and were intimately connected to the forest. The **Santhals** were an agrarian tribal group who embraced **settled farming**.

Relationships with the British: The Santhals had friendly relations with the British moneylenders and traders. The Paharia chiefs were expected to maintain order and discipline their people, and many refused the allowances offered by the colonial government. Those who accepted the allowances often lost authority within the community.

27. (1) Marshall Law was clamped throughout north India.

(2) All Englishmen were empowered to punish Indians.

(3) The common process of law and trial was brought to an end.

(4) The British army assisted from many sides and Delhi was attacked from 2 sides - Punjab and Bengal.

(5) Many native states assisted against rebels.

(6) Rebels were cruelly punished.

SECTION C

28. The coming of Mahatma Gandhi broadened the base of the Indian National movement

* Peasants and workers were supported by the **Satyagraha** started by Gandhiji.

* Students and lawyers were involved in the **Non-cooperation** movement.

* Muslim community started **Khilafat movement** which was merged with Non-cooperation.

* Women joined the Dandi march and contributed to the **civil disobedience movement**.

* The lower caste people were also engaged in the struggle by calling them ' **Harijan**' and **emphasising on dignity of labour** .

* Ultimately almost all Indians were ready to participate in the **Quit India** on his call - '**Do or die**' .

OR

There are many sources that can be used to reconstruct the political career of Mahatma Gandhi and the history of India's National Movement, including:

Writings: Gandhi's writings, including his autobiography *The Experiment with Truth* and letters published in *The Harijan*

Speeches: Speeches given by Gandhi and his contemporaries

Newspapers: Contemporary newspapers in English and Indian languages that reported on Gandhi's activities and movements

Government records: Police reports and other government records that were kept on those who were considered critical of the government

Autobiographies: Autobiographies provide a retrospective account of the past, but they should be read and interpreted with caution

Pictures: Pictures of Gandhi can reveal how he was perceived by the people

Information from localities: Information from common people and localities

Private Letters written to other leaders

29. Mahanavami Dibba is a platform with a base of 11,000 sq ft and a height of 40

ft. It supported a wooden structure.

The base of the platform is covered with relief carvings.

Rituals associated with the structure concluded with the Dussehra, or Navaratri.

The kings displayed their prestige, power on the occasion.

The images were worshipped.

The state horse was worshipped.

A ceremony of sacrificing animals.

Dances, Wrestling matches.

Processions of decorated horses, elephants, Chariots, Soldiers,

Ritual presentations of Nayakas before the king.

The king inspected the armies of Nayakas.

Gifts, tributes were given by Nayakas to the king.

OR

The Vijayanagar Empire was established by Harihar and Bukka in 1336 but it reached its peak during the reign of Krishna Deva Raya, but eventually declined due to a number of factors:

Krishna Deva Raya's contributions

Krishnadeva Raya, who ruled from 1509 to 1529, was an efficient administrator who built irrigation canals and tanks, and created a strong navy. He captured Raichur Doab, defeated

Gajapatis of Odisha and subdued the Sultans of Deccan. also maintained good relations with Arab and Portuguese traders, and patronized art and architecture.

The empire's decline

The empire's decline was marked by a number of factors, including:

The battle of Talikota 1565, where the Vijayanagar army was defeated by an alliance of Deccan sultanates due to political fiasco of Rama Raya.

The destruction of Hampi

Rebellious regional governors

Disputes over the throne and the Deccan Sultanates' unity

The collapse of trade with the Portuguese

30. The teachings of Buddha are as follows:

The **world is transient** (anicca) and constantly changing. It is also soulless as there is nothing permanent or eternal in it.

Within this transient world, **sorrow (dukkha) is intrinsic** to human existence.

By following the **path of moderation** between severe penance and self-indulgence, human beings can use above these worldly pleasures.

He advised kings and gajapatis to be humane and ethical. Buddha regarded the social world as the creation of humans rather than of divine origin.

He emphasised **individual agency** and **righteous action** as the means to escape from the cycle of rebirth and attain self-realisation and nibbana (literally means the extinguishing of ego and desire). This ends the cycle of suffering for those who renounced the world.

The words to his followers were “**Be lamps unto yourselves** as all of you must work out your own liberation.”

Other religions like Hinduism, supported Caste system which was discriminatory whereas Buddhism treated everyone with equality.

Jainism preached extreme non-violence and celibacy which was difficult to follow by all.

OR

Jainism is an Indian religion that emphasizes non-violence, self-control, and the importance of right knowledge, right behavior, and proper faith. **The five vows** of Jainism are:

Ahimsa: Non-violence

Satya: Truthfulness

Asteya: Not stealing

Aparigraha: Non-acquisition

Brahmacharya: Chaste living

Some factors that may have limited the spread of Jainism include:

Strict discipline: Jainism requires a strict disciplinary path of severe penance and self-restraint, which may have been difficult for laypeople to follow.

Non-violence: Jains practice non-violence, including rigorous vegetarianism and not cooking their meals to avoid harming microorganisms. However, Jainism's non-violence principle may have been less appealing to agrarian societies, where agriculture was a major part of life.

Lack of missionary zeal: Jainism did not spread with the same missionary zeal as other religions.

Lack of royal patronage: Jainism's spread may have been limited by a lack of royal patronage.

SECTION D

31.1. The Prayaga Prashasti also known as the Allahabad pillar inscription was composed in Sanskrit by Harisena. This Prashasti said that Samudragupta was without an antagonist on Earth and was adorned by hundreds of good actions.

2. The qualities of the ruler described in the excerpt are:

The ruler should be powerful with plethora of good qualities.

He should bring prosperity.

The ruler should have compassion and should try for the upliftment of the miserable, the poor and the forlorn.

3. The values shown in the above mentioned passage are relevant in the contemporary society to a great extent. The rulers ought to have positive attitude for the welfare of his countrymen. He should try incessantly to bring prosperity and equality in all walks of life.

32. 1. Bernier suggested that one of the fundamental differences between Mughal India and Europe was the lack of private property in India. All the land was owned by the emperor and the nobles. It had disastrous consequences for the economy and society. Bernier criticised this land ownership system.

2. Bernier suggested that the state was the sole owner of land. But this fact was not supported by Abul Fazl in his Ain-i-Akbari. Abul Fazl described the land revenue as "remunerations of sovereignty" that was claimed by the ruler for the protection he provided to them. It was not a rent on land that he owned. Thus, Abul Fazl's view was totally different from Bernier's view.

3. Bernier thought that in the Mughal Empire the emperor owned all the land and distributed it among his nobles. Thus, Indian society consisted of undifferentiated masses of impoverished people who were subjugated by a small minority of a very rich and powerful ruling class. This had disastrous result for the economy and society. Bernier described the Mughal emperor as the king of 'beggars and barbarians'.

33. 1 ' separate electorate ' is an electorate where minority community was more than half in number so they wanted only their community leader to stand for election in it.

2 the minority asked for separate electorate so that it can have some say in politics and could come to power in those areas at least.

3 G.B.Pant , V.B Patel opposed separate electorate because it would harm the unity of the country and also isolate the minority ,weakening them forever .

34. Self expression