

**Kendriya Vidyalaya Sangathan Bhopal Region**

**First Pre board 2020-2021 (Set – 3)**

**Marking Scheme**

**Class- 12**

**Subject: History (027)**

**Q1.** Ans. (B) Cholistan and Banawali

**Q2.** Ans. 700

**Q3.** Ans. John Marshall

**Q4.** Ans. James Prinsep

**Q5.** Ans. (C) Handing Corpes and dead Bodies

**Q6.** Ans. (A) Mahayana and Hinayana

**Q7.** Ans. Khwaja Muinuddin Chishti

**Q8.** Ans. Malik Muhammad Jayasi

**Q9.** Ans. Jizya

**Q10.** Ans. C (1) (4) (3) and (2)

**Q11.** Ans. (A) Aurangzeb

**Q12.** Ans. Humayun

**Q13.** Ans. (A) KitabKhana

**Q14.** Ans. Buchanana

**Q15.** Ans. Fine Tobacco and Mustard

**Q16.** Ans. Lord Dalhousie

**Q17.** (a) Ans. (i)

(b) Ans. (i)

(c) Ans. (i)

**Q18.** (a) Ans. (ii)

(b) Ans. (iii)

(c) Ans. (ii)

**Q19.** (a) Ans. (ii)

(b) Ans. (i)

(c) Ans. (iii)

**Q20.** Ans. Magadha, present day Bihar, became the most powerful mahajanapada due to the following reasons:

- (i) Fertile Land
- (ii) Rich in minerals
- (iii) Elephants of army
- (iv) Communications
- (v) Policies of emperors

**Note: Any three**

**Q21.** Ans. (i) Baba Guru Nanak was born in a Hindu merchant family in a village called Nankana Sahib near the river Ravi.

- (ii) He advocated a form of nirguna bhakti.
- (iii) For Baba Guru Nanak, the Absolute or 'rub' had no gender or form.
- (iv) Baba Guru Nanak organised his followers into a community. He set up rules for congregational worship (sangat) involving collective recitation.

It appears that Baba Guru Nanak did not wish to establish a new religion, but after his death his followers consolidated their own practices and distinguished themselves from both Hindus and Muslims.

**Q22.** Ans. (i) Many proclamations were issued by Muslim princes or in their names but these took care to address the sentiments of Hindus.

- (ii) Ishtahars: The rebellion was seen as a war in which both Hindus and Muslims had equally to lose or gain.
- (iii) The proclamation issued under the name of Bahadur Shah appealed to the people to join the fight under the standards of both Muhammad and Mahavir.
- (iv) It was remarkable that during the uprising, religious divisions between Hindus and Muslims were hardly noticeable despite British attempts to create such divisions.

**Q23.** Ans. Reasons for advocacy for strong center in the Constituent Assembly:

- (i) To stop communal frenzy
- (ii) For well-being of nation
- (iii) To mobilize the available economic resources
- (iv) To establish proper administration
- (v) To defend the country against foreign aggression
- (vi) To plan for country's economic development
- (vii) Any other relevant point

**Note: Any three points to be explained**

**Q24. Ans.** (i) Kinship: The Mahabharata is a story about kinship describing a feud over land and power between the Kauravas and the Pandavas.

(ii) Inheritance- brothers and daughters: Most ruling dynasties claimed follow this system, although there were variations in practices.

(iii) Marriage: Various systems followed for the marriage were endogamy, exogamy, polygamy, and polyandry.

(iv) Status of Women: Yudhishtira losing his wife in the game of dice is an example of women being treated as a part of property.

(v) According to the Manusmriti, the paternal estate was to be divided equally amongst sons after the death of the parents, with the special share for the eldest.

(vi) Family shaped the attitude and thinking of the people and geared them towards patriarchy.

(vii) Any other relevant points

OR

**Life of untouchables**

(i) People outside the system were called as untouchables by the Brahmans.

(ii) They were considered impure.

(iii) They used to do polluting activities like handling corpses and dead.

(iv) Were called as Chandalas.

(v) Were placed at the bottom of hierarchy.

(vi) Manusmriti laid down the duties of Chandalas such as they had to live outside the village.

(vii) They had to use discarded utensils.

(viii) Wore clothes of dead and iron ornaments.

(ix) They could not walk in villages and cities at night.

(x) They had to sound clapper in the streets.

(xi) They had to work as executioners and scavengers.

(xii) They led the life of degradation

**Q25. Ans.** (i) According to local tradition, the hills near the sacred center sheltered the monkey kingdom of Vali and Sugriva mentioned in the Ramayana.

(ii) Pampadevi, the local mother goddess, did penance in these hills in order to marry Virupaksha, the guardian deity of the kingdom, who is recognised as a form of Shiva.

(iii) Among these hills are found Jaina Temples of pre-Vijayanagara period as well.

(iv) Temples also functioned as centers of learning. Temples developed as significant religious, social, cultural and economic centers.

(v) The Vijayanagara kings claimed to rule on behalf of the god Virupaksha.

(vi) The Raya gopurams or royal gateways that often dwarfed the towers on the gate ways, which signalled the presence of the temple from a great distance.

(vii) Other distinctive features include mandapas or pavilions and long, pillared corridors that often ran around the shrines within the temple complex.

(viii) A characteristic feature of the temple complexes is the chariot streets that extended from the temple gopuram in a straight line.

OR

Rituals and practices associated with MahanavamiDibba-

(i) The name comes from the shape of the platform and the Mahanavami festival which was observed there.

(ii) Rituals Associated with the structure- Dusehra, Durga Puja and Navaratri or Mahanavami.

(iii) The Vijayanagara kings displayed their prestige, power and suzerainty.

(iv) The ceremonies performed on the occasion included worship of image, worship of the state horse, and the sacrifice of buffaloes and other animals.

(v) Dances, wrestling match, and procession of horses, elephants and chariots and soldiers.

(vi) Rituals presentations before the king and his guests by the chief nayakas and subordinates kings marked the occasion.

(vii) The rulers inspected the army.

(viii) Nayakas brought gifts and tribute for the king. It had two of the most impressive platforms, the 'Audience Hall' and the 'MahanavamiDibba'

(ix) Any other relevant points

**Q26. Ans. Reaction of Indians on Non Cooperation Movement**

(i) Background- Against Rowlett Act, JallianwalaBagh Massacre and in favour of Khilafat Movement. Gandhiji launched Non-Cooperation Movement.

(ii) Hindi and Muslims collectively tried to end colonial laws.

(iii) Students stopped going to schools and colleges run by the government.

(iv) Lawyers refused to attend the law courts.

(v) The working class went on strike in many towns and cities.

(vi) The countryside showed discontentment against British.

- (vii) Hill tribes in Andhra violated forest laws.
- (viii) Farmers in Awadh did not pay taxes.
- (ix) Peasants in Kumaun refused to carry loads for colonial officials.
- (x) Protest against local leadership.
- (xi) Participants of women.
- (x) Any other relevant points

OR

### **Salt Satyagraha**

- (i) Gandhiji announced a march to break the salt law.
  - (ii) Salt law gave the state a monopoly in the manufacture and sale of salt.
  - (iii) The state monopoly on salt was deeply unpopular as in every Indian household salt was indispensable and the people were forbidden for making salt even for domestic use.
  - (iv) Gandhiji hoped to mobilize a wider discontent against British rule and started Dandi March. Once he reached Dandi he broke the salt law.
  - (v) Parallel Salt Marches were organised in other parts of the country.
  - (vi) Peasants breached the colonial forest laws which restricted their access to forests.
  - (vii) Factory owners went on strike.
  - (viii) Lawyers boycotted British courts.
  - (ix) Students refused to attend educational Institutions and schools run by government.
  - (x) Women participated in large numbers.
  - (xi) Dandi March brought Gandhi to world attention. The March was covered by European and American Press.
  - (xii) Salt March made British realised that they would have to develop some powers to Indians.
- Any other relevant point

**Q27.** Ans. (i) In this excerpt Buddha is advising to Sigala, who is a wealthy householder.

(ii) The internal functioning of the Buddhist sangha was based in the traditions of ganas and sanghas. According to this, consensus were arrived at through mutual discussions. In case they were unable to reach any consensus then decision were taken by the voting on the subject.

(iii) As per Buddhist tradition a master looks after his servants and employees in five ways. These are:

- (a) *By assigning them work according to their strength*
- (b) *By supplying them with food and wage*

- (c) *By attending them in sickness*
- (d) *By sharing delicacies with them*
- (e) *By granting leaves from time to time*

**Q28. Ans.** (i) Abu'l Fazal was a famous historian of Akbar's court. He wrote Ain-i Akbari.  
(ii) a. The sons and grandsons of the emperor had to attend the Mughal royal court.  
b. The officers of justice presented their reports.  
c. The king gave orders and settled everything in a satisfactory manner.  
(iii) His position was adjusted by the distance how far he sits away or closes the emperor

**Q29. Ans.** (i) Separate electorates: Certain constituencies' seats were reserved for the members of a particular community or religion.

(ii) G.B. Pant felt separate electorates were suicidal as it would permanently isolate and segregate the minorities, make them vulnerable and deprive them an effective within the government.

(iii) Govind Ballabh Pant was a congress leader.

**Q30. Ans.** A- Banawali/Rakhigarhi  
B- Kali Bangan  
C- Lothal