

केन्द्रीय विद्यालय संगठन, जयपुर संभाग  
Kendriya Vidyalaya Sangathan, Jaipur Region  
प्रथम बोर्ड पूर्व परीक्षा 2024-25  
First Pre-Board Exam 2024-25

कक्षा/Class : बाहरवीं/XII विषय/Subject: इतिहास (027)/HISTORY (027)

MARKING SCHEME

SET-1

खंड –अ Section -A

Question no.	Answer
1	(D) Trimurty
2	(A) Emergence of states, cities, and towns; Use of iron
3	(B) 1, 2 and 4
4	(C) Gotami-putraSiri- Satakarni
5	(D) i – d, ii – a, iii - b, iv - c
6	(D) Strength and Wisdom
7	(C) He gave his first sermon at Prayagaraj.
8	(A) (i), (ii) and (iii)
9	(C) Al-Biruni
10	(d) Karaikal Ammaiyar
11	(A) Sangam, Saluvas, Tuluvas, Aravidu
12	(d) Telugu
13	(b) Nana Saheb
14	(d) Assam
15	(A) The revenue collectors from a village
16	(B) 1, 4, 3, 2
17	(a)1793
18	(B) Declaration of Poorna Swaraj
19	(C)Mahatma Gandhi
20	(A) B.R. Ambedkar
21	(A) Lord caning NOTE: The following question is for the visually impaired candidates in lieu of Question number 21 C. Harisena

खंड –ब Section -B

22	<p>Ans. "Buddha was given the importance to good conduct and moral values". Oppose the caste system,Advice to kings for liberal behave ,self efforts can get enlightenment ,eight right folds,theory of karma,sympathy and empathy with weaker section of the society.<b>Other relevant points</b></p> <p>OR</p> <p>Ans, the similarities and dissimilarities in teaching of Jainism and Buddhism Where they differ is quite significant. Buddhism has a founder, while Jainism doesn't. Jains believe the soul retains its personal identity in paradise but Buddhists see the soul as impermanent. Both are ascetic traditions, but Jainism follows extreme asceticism, while Buddhists follow it in moderation. Differences:</p> <ul style="list-style-type: none"><li>• Jainism is against non veg, Buddhists consume meat.</li><li>• Buddhist monks wear one piece of clothing, Jain Monks(digambar) don't.</li></ul>
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	<ul style="list-style-type: none"> <li>• Jain Monks eat once in 24 hours, that too after following some instincts. Sometimes they do not eat upto 5 days. Buddhist Monks eat twice daily.</li> <li>• Due to some rigidity and complexity, Jainism is mostly concentrated to India, whereas Buddhists are spread allover.</li> <li>• Buddha tried to attain salvation by giving up clothes like Mahavira but instead took to one piece of clothing(dhoti) after he found it too difficult.</li> </ul> <p>Similarities:</p> <ul style="list-style-type: none"> <li>• Both are inclined towards peace.</li> <li>• Both believe the ultimate goal is salvation.</li> <li>• Both originated and spread in South Asia.</li> <li>• Both follow celibacy(giving up house, possessions etc).</li> <li>• Both believe that Knowledge is most important. <b>Other relevant points</b></li> </ul>
23	<p>The teaching of Baba Guru Nanak and Kabir and its relevance in today's world...</p> <p>Nanak had played a very dominant role in the Bhakti movement of medieval India.</p> <p>Both Sufism and Bhakti had contributed to the development of Nanak's religious philosophy. So, his teachings were composite by nature comprising of the noblest principles of Hinduism and Islam. At the same time, he discarded the retrograde elements of both religions. Kabir Das Teaching</p> <p>It is considered that he got his spiritual training came from the Ramananda, guru of the Sant Kabir. In the starting Ramananda was not agreeing to accept Kabir Das as his disciple. Once upon a time, Sant Kabir Das had lie down on the ladders of the pond and reading the mantra of Rama-Rama, in the early morning Ramananda was going for taking bath and Kabir come down below his feet. Ramananda felt guilty for that activity and then Ramananda was forced to accept him as his disciple. It is believed that Kabir's family is still living in the Kabir Chaura in Varanasi.</p> <p>It is the photo of the Saint Kabir Math in the Varanasi where saints are busy in the singing Kabir Ke Dohe. It is the place of giving real education of life to the people.</p> <p><b>Other relevant points</b></p>
24	<p>One of the striking features of this town was a well-planned drainage system. The drains were made of mortar, lime and gypsum. They were covered with big bricks and stones which could be lifted easily to clean the drains. Smaller drains from houses on both the sides of the streets came and joined a brick laid main channel. Bigger drains which cleared the rain water were 2 and half feet to 5 feet in circumference. For sewage from the houses, pits were provided at either side of the street. All this shows that the Indus valley people took great care to keep their cities clean. <b>Other relevant points</b></p>
25	<p>Ain-i-akbari was written by Abul fazal in Persian language, it was the third part of the Akbarnama, it was divided in five parts each part explains about Mughal empire like Political, Administration, Economy, Social, Culture, Religious etc.</p> <p><b>Limitations of AIN-I-AKBARI</b></p> <ol style="list-style-type: none"> <li>1 it was based on provinces records.</li> <li>2. it was written by Abul Fazal because Akbar given order so some details are not true etc.</li> <li>3 some data were collected orally</li> <li>4 all provinces were not covered in data collections <b>Other relevant points</b></li> </ol>

26	<p><u>Why did Zamindars manage to retain control over their Zamindaris?</u> Zamindars created fictitious sales during auction. Their own men would make highest bid and later refused to pay up. After repeating this exercise for couple of occasions the government would be tired and sell it back to zamindar at lesser rate</p> <p><b>Other relevant points</b></p>
27	<p><u>“ A very high degree of Hindu Muslim Unity was observed in the 1857 revolt” Explain with example.</u></p> <ul style="list-style-type: none"> <li>• The rebellion was viewed as a war in which both Hindus and Muslims stood. Both communities stood equally to lose or gain.</li> <li>• The ishtahars brought to the forefront memories of the pre-British Hindu Muslim past.</li> <li>• 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.</li> </ul> <p>Thus, religious differences were not visible between the two communities in 1857 despite <b>Other relevant points</b></p> <p style="text-align: center;">OR</p> <p><u>Why did the Indian think during British period that their religion was in danger?</u></p> <ul style="list-style-type: none"> <li>• The British policies to reform Indian society by introducing western education and social reforms targeted their long-cherished customs and practices.</li> <li>• The activities of Christian missionaries also created doubt and discomfort.</li> <li>• The annexations on the pretext of the Doctrine of Lapse also made the people suspicious of British intentions. <b>Other relevant points</b></li> </ul>
<b>खंड- स Section –C</b>	
28	<p>Mahabharata is a colossal epic running in its present form into over 1,00,000 verses with depictions of a wide range of social categories and situations, was composed for more than a 100 years.</p> <ul style="list-style-type: none"> <li>• Therefore Mahabharata is a suitable text to give insight in familial and kinfolk’s values of ancient times.</li> <li>• Kinfolks is a large networks of people defined as relatives.</li> <li>• The kinfolk’s values which are depicted through episodes of Mahabharta are patriliney, rules of marriage, status of women etc.</li> <li>• We find that most of the families inheritance transcended to sons only.</li> <li>• Only in few cases we find that it sometimes went to brothers also.</li> <li>• Women had no claims on the resources of household.</li> <li>• Rules of marriage were defined along exogamy.</li> <li>• Marrying outside the clan and relatives was considered good.</li> <li>• Polygyny was a common practice for example:</li> <li>• There was gendered access to property</li> </ul> <p><b>Other relevant points</b></p> <p style="text-align: center;">OR</p> <p>It is an era associated with early states, cities, the growing use of iron, the development of coinage, etc.</p> <ul style="list-style-type: none"> <li>• It also witnessed the growth of diverse systems of thought, including Buddhism and Jainism.</li> </ul> <p>Early Buddhist and Jaina texts (see also Chapter 4) mention sixteen states known as <i>Mahajan padas</i>. Some names of states such as Vajji, Magadha, Koshala, Kuru, Panchala, Gandhara and Avanti occur frequently.</p> <ul style="list-style-type: none"> <li>• Clearly, these were the most important <i>Mahajanpadas</i>.</li> </ul> <p>While most <i>mahajanapadas</i> were ruled by kings, some, known as <i>ganas</i> or <i>sanghas</i>, were oligarchies (p. 30), where power was shared by a number of men, often collectively called <i>rajas</i>. Both Mahavira and the Buddha belonged to such Groups.</p>

	<ul style="list-style-type: none"> <li>• In some instances, as in the case of the <i>Vajji sangha</i>, the <i>rajas</i> probably controlled resources such as land collectively. Each <i>mahajanapada</i> had a capital city, which was often fortified</li> </ul> <p>Maintaining these fortified cities as well as providing fort, armies and bureaucracies required resources.</p> <ul style="list-style-type: none"> <li>• From sixth century BCE onwards, Brahmanas began composing the Dharmasutras. These laid down norms for rulers (as well as for other social categories), who were ideally expected to be Kshatriyas (see also Chapter 3).</li> <li>• Some states acquired standing armies and maintained regular bureaucracies. Others continued to depend on militia</li> </ul> <p><b>Other relevant points</b></p>
29	<p><u>Give detail about role of women in Mughal Agrarian society?</u></p> <ul style="list-style-type: none"> <li>• Women worked shoulder to shoulder with men in fields. Men tilled and ploughed, while women sowed, weeded, threshed and winnowed the harvest. With the growth of nucleated villages and expansion in individuated peasant farming the basis of production was the labour and resources of the entire household.</li> <li>• Biases related to women's biological functions did continue. Menstruating women, for instance, were not allowed to touch the plough or the potter's wheel in western India, or enter the groves where betel-leaves were grown.</li> <li>• Artisanal tasks such as spinning yarn, sifting and kneading clay for pottery, and embroidery were among the many aspects of production dependent on female labour. In fact, peasant and artisan women worked not only in the fields, but even went to the houses of their employers or to the markets if necessary.</li> <li>• Women were considered an important resource in agrarian society also because they were child bearers in a society which depends on labour. At the same time, high mortality rates among women – owing to malnutrition, frequent pregnancies and death during childbirth – often meant a shortage of wives.</li> <li>• Shortage of women led to the emergence of new social customs in peasant and artisan communities that were distinct from those prevalent among elite groups. Marriages in many rural communities required the payment of bride-price rather than dowry to the bride's family.</li> <li>• Remarriage was considered legitimate both among divorced and widowed women. The importance attached to women as a productive force also meant that the fear of losing control over them was great.</li> <li>• According to established social norms, the household was headed by a male. Thus women were kept under strict control by the male members of the family and draconian punishments were given to suspected infidelity on the part of women. Women sent petitions to the village panchayat, seeking redress and justice. Wives protested against the infidelity of their husbands or the neglect of the wife and children by the male head of the household.</li> <li>• Amongst the landed gentry, women had the right to inherit property. <b>Other relevant points</b></li> </ul> <p style="text-align: center;">OR</p> <p><u>Explain how did Village Headman Regulated Rural Society during the Mughal Period.</u></p> <ul style="list-style-type: none"> <li>• The village headman supervised the preparation of village accounts, assisted by the accountant or patwari of the panchayat</li> <li>• The panchayat had to undertake welfare measures for the village people (community welfare) such as construction of bund or digging the canal which peasants usually could not afford to do on their own.</li> <li>• The panchayat also made arrangements against natural calamities, like floods, famine, droughts etc.</li> <li>• One important function of the panchayat was to ensure that caste boundaries among the various communities inhabiting the village were upheld. In eastern India all marriages were held in the presence of the mandal.</li> </ul>

	<ul style="list-style-type: none"> <li>• Panchayats also had the authority to levy fines and inflict more serious forms of punishment like expulsion from the community. It meant that a person forced to leave the village became an outcaste and lost his right to practise his profession.</li> <li>• In western India people of lower castes presented petitions to the panchayat complaining about extortionate taxation or the demand for unpaid labour (begar) imposed by the “superior” castes or officials of the state. .</li> <li>• In the eyes of the petitioners the right to the basic minimum for survival was sanctioned by custom. They regarded the village panchayat as the court of appeal that would ensure that the state carried out its moral obligations and guaranteed justice. The decision of the panchayat in conflicts between “lower –caste”peasants and state officials or the local zamindar could vary from case to case. In cases of excessive revenue demands, the panchayat often suggested compromise.In cases where reconciliation failed; peasants took recourse to more drastic forms of resistance, such as deserting the village. <b>Other relevant points</b></li> </ul>
30	<ul style="list-style-type: none"> <li>- Auto-biographies and biographies.</li> <li>- Contemporary newspapers.</li> <li>- Official and police records.,</li> <li>- Public speeches</li> <li>- private letters <b>Other relevant points</b></li> </ul> <p style="text-align: center;">OR</p> <p>The Quit India Movement genuinely was a mass movement</p> <ol style="list-style-type: none"> <li>(i) Failure of Cripps Mission led to the launch of Quit India Movement in August 1942 for the liquidation of British imperialism.</li> <li>(ii) Dissatisfaction from the Govt. of India 1935.</li> <li>(iii) Gandhi ji and other important leaders were arrested and jailed.</li> <li>(iv) The mass movement was left to the young people of India.</li> <li>(v) Younger activists organised strikes and acts of sabotage.</li> <li>(vi) Brought into the movement hundreds of Indians.</li> <li>(vii) Socialist members like Jayaprakash Narayan were very active in the underground resistance.</li> </ol> <p>‘Independent’ govt. Was proclaimed in many districts like Satara, Medinipur,etc.</p> <ol style="list-style-type: none"> <li>(viii) British used force to suppress the movement but failed</li> <li>(ix) Thousands of ordinary citizens joined the Movement</li> <li>(x) Young people participated in large numbers</li> <li>(xi) Muslim League was working on expanding its base</li> <li>(xii) In 1944, Gandhi was released from jail. <b>Other relevant points</b></li> </ol>
<b>खंड –द Section –D</b>	
31	<p><b>Q.31-SOURCE BASED QUESTION</b></p> <p>Ans1. The Stupa were the sacred places. They preserved the relics of the Buddha shch as his bodily remains or the objects used by him. All these things were buried in the stupas.</p> <p>Ans2. This excerpt has been taken from the “Mahaparinibbhana Sutta.” It was a part of the “Sutta Pitaka.”</p> <p>Ans3. Tathagata was another name for the Buddha. He told Ananda that the honour to his worldly remains were not important. He laid stress on the importance of one’s good deeds. The stupas should be erected on the holy places. If anybody placed garlands or perfume or saluted them, he will not only get the peace of mind but also profit and joy.</p>
32	<p><b>Q.32- SOURCE BASED QUESTION</b></p> <p>32.1. Karaikal Ammaiyar personified beauty as “Pey” or Demoness”</p> <p>32.2 The poet was mad as she was shouting and wailing in the devotion of Lord Shiva and she was desperately searching for him in Alankadu and hence her appearance has become “Bulging veins, protruding eyes, white teeth and shrunken stomach.”</p> <p>32.3. The Phrase infers Lord shiva dancing in Alankadu where in, his matted hair was thrown in all eight directions while dancing with his limbs freely moving in the air.</p>

33	<p><b>Q.33- SOURCE BASED QUESTION</b></p> <p><b>33.1</b> Separate electorates means the system of election to legislatures which divides voters on the basis of religion, caste or occupation. The Morley-Minto Reforms of 1909 provided separate electorates for Muslim whereby seats were reserved for the Muslims from where Muslims could vote for the Muslim candidates.</p> <p><b>33.2</b> I think it would be extremely dangerous for them if they were segregated from the rest of the community and kept aloof in an air-tight compartment where they would have to rely on others even for the air they breathe.</p> <p><b>33.3</b> separate electorates will be suicidal to the minorities and will do them tremendous harm. If they are isolated forever, they can never convert themselves into a majority and the feeling of frustration will cripple them even from the very beginning.</p> <ol style="list-style-type: none"> <li>1. The minorities if they are returned by separate electorates can never have any effective voice.</li> <li>2. They will separate from the rest of country</li> <li>3. If they are isolated forever, they can never convert themselves into a majority and the feeling of frustration will cripple them even from the very beginning.</li> </ol>
	<b>खंड- य Section –E</b>
34	<p><b>Q,34-MAP BASED QUESTION</b></p> <p>A. CHAMPARAN B. DANDI</p>