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| **PB-T2/HIAK/1221/B 14-APR-2022** | | | |
| **PRE-BOARD EXAMINATION 3 – TERM II (2021-2022)** | | | |
| **MARKING SCHEME** | | | |
| **Subject: HISTORY**  **Grade: XII** | | **Max. Marks: 40**  **Time:2hrs** | |
|  | **Part – A** | |  |
|  | **Answer all the questions given below**: | | **3x4=12** |
| 1. | * The Objective Resolution was introduced by Jawaharlal Nehru on 13th December,1946. * It outlined the defining ideals of the Constitution of Independent India. * Provided the framework within which the work of constitution-making was to proceed. * It proclaimed India to be an “Independent Sovereign Republic”, guaranteed its citizens justice, equality and freedom, and assured that “adequate safeguards shall be provided for minorities, backward and tribal areas, and Depressed and Other Backward Classes | |  |
| 2. | **First:** the initial demands were very high. This was because it was felt that if the demand was fixed for all time to come, the Company would never be able to claim a share of increased income from land when prices rose and cultivation expanded. To minimise this anticipated loss, the Company pegged the revenue demand high, arguing that the burden on zamindars would gradually decline as agricultural production expanded and prices rose.  Second: this high demand was imposed in the 1790s, a time when the prices of agricultural produce were depressed, making it difficult for the ryots to pay their dues to the zamindar. It was difficult for a zamindar to pay revenue who could not collect rent.  Third: the revenue was invariable, regardless of the harvest, and had to be paid punctually. In fact, according to the Sunset Law, if payment did not come in by sunset of the specified date, the zamindari was liable to be auctioned.  Fourth: the Permanent Settlement initially limited the power of the zamindar to collect rent from the ryot and manage his zamindari. The Company had recognised the zamindars as important, but it wanted to control them, subdue their authority and restrict their autonomy. The zamindars’ troops were disbanded, customs duties abolished, and their “cutcheries” (courts) brought under the supervision of a Collector appointed by the Company. Zamindars lost their power to organise local justice and the local police.  Fifth: At the time of rent collection, an officer of the zamindar, usually the amlah, came around to the village. But rent collection was a perennial problem. Sometimes bad harvests and low prices made payment of dues difficult for the ryots. At other times ryots deliberately delayed payment.  Sixth- Rich ryots and village headmen – jotedars and mandals – were only too happy to see the zamindar in trouble. The zamindar could therefore not easily assert his power over them. Zamindars could prosecute defaulters, but the judicial process was long drawn. (Any three points)  Or  As the Company consolidated its power and expanded its commerce, it looked for natural resources it could control and exploit. It surveyed landscapes and revenue sources, organised voyages of discovery, and sent its geologists and geographers, its botanists and medical men to collect information.  Buchanan, undoubtedly an extraordinary observer, was one such individual who was an employee of the British East India Company. The costs of the travels were borne by the East India Company since it needed the information that Buchanan was expected to collect. Buchanan had specific instructions about what he had to look for and what he had to record.  Everywhere Buchanan went, he obsessively observed the stones and rocks and the different strata and layers of soil. He searched for minerals and stones that were commercially valuable, he recorded all signs of iron ore and mica, granite and saltpetre. He carefully observed local practices of salt-making and ironore-mining.  When Buchanan wrote about a landscape, he most often described not just what he saw, what the landscape was like, but also how it could be transformed and made more productive – what crops could be cultivated, which trees cut down, and which ones grown. his assessment of what was necessary was shaped by the commercial concerns of the Company and modern Western notions of what constituted progress. (Any three points) | |  |
| 3. | A whole world of nationalist imagination was woven around the revolt. It was celebrated as the First War of Independence in which all sections of the people of India came together to fight against imperial rule.  Art and literature, as much as the writing of history, have helped in keeping alive the memory of 1857. The leaders of the revolt were presented as heroic figures leading the country into battle, rousing the people to righteous indignation against oppressive imperial rule.  Heroic poems were written about the valour of the queen who, with a sword in one hand and the reins of her horse in the other, fought for the freedom of her motherland. Rani of Jhansi was represented as a masculine figure chasing the enemy, slaying British soldiers and valiantly fighting till her last.  Children in many parts of India grow up reading the lines of Subhadra Kumari Chauhan: “Khoob lari mardani woh to Jhansi wali rani thi” (Like a man she fought, she was the Rani of Jhansi). In popular prints Rani Lakshmi Bai is usually portrayed in battle armour, with a sword in hand and riding a horse – a symbol of the determination to resist injustice and alien rule. | |  |
| 4. | * Rumours of Gandhiji’s miraculous powers spread wherever he went.In some places it was said that he had been sent by the King to redress the grievances of the farmers, and that he had the power to overrule all local officials. * In other places it was claimed that Gandhiji’s power was superior to that of the English monarch, and that with his arrival the colonial rulers would flee the district. * There were also stories reporting dire consequences for those who opposed him; rumours spread of how villagers who criticised Gandhiji found their houses mysteriously falling apart or their crops failing. * Known variously as “Gandhi baba”, “Gandhi Maharaj”, or simply as “Mahatma”, Gandhiji appeared to the Indian peasant as a saviour, who would rescue them from high taxes and oppressive officials and restore dignity and autonomy to their lives. (Any three points) | |
|  | **Part-B**  **Long Answer Type Questions** | |
| 5. | * In 1856, the kingdom of Awadh was formally annexed to the British Empire. * The British were interested in acquiring the territory of Awadh as they felt that the soil there was good for producing indigo and cotton, and the region was ideally located to be developed into the principal market of Upper India. * By the early 1850s, moreover, all the major areas of India had been conquered. The takeover of Awadh in 1856 was expected to complete a process of territorial annexation that had begun with the conquest of Bengal almost a century earlier. * The conquest happened in stages. The Subsidiary Alliance had been imposed on Awadh in 1801. * By the terms of this alliance the Nawab had to disband his military force, allow the British to position their troops within the kingdom, and act in accordance with the advice of the British Resident who was now to be attached to the court. * Deprived of his armed forces, the Nawab became increasingly dependent on the British to maintain law and order within the kingdom. He could no longer assert control over the rebellious chiefs and taluqdars | |
| 6. | * Gandhiji did not attended any function or hoist a flag either at the day of Independence, instead he marked a day with 24 hour fast. He kept himself isolated from the celebrations as he believed that freedom has come at an unacceptable price, country has been divided and due to communalism, two religious communities of India are seeking life of each others. * After attainment of Independence, Gandhiji kept himself aloof from the political work and engagements. He focussed on pacifying people, went around hospitals and refugee camps and giving consolation to distressed people. He appealed to Sikhs, Hindus and Muslims to forget the past and extend the hand of friendship and cooperation to one another. * He said the worst is over and all Indians should work together for equality of all classes and creeds. He even thought that though India and Pakistan are divided geographically and politically, but at heart we shall be friends and brothers and be the one for outside world. Gandhiji was in Bengal when India attained its freedom, after bringing peace to Bengal he shifted to Delhi and he was willing to go to Punjab to console the people. * So, it can be said that in his last days Gandhiji was spending time to bring peace without any pressure of political objectives. He was serving the humanity, tried to reduce the sufferings of displaced people with hands of empathy. Thus, keeping the all above in consideration, scholars described the month after Independence being Gandhiji’s ‘finest hour’.   OR  Quit India Movement was really a mass movement.  The Quit India Movement started on 9th August , 1942. In July 1942, the Congress Working Committee met at Wardha. Here a long resolution was passed that demanded that the “British Rule in India must end immediately”. This resolution was an outcome of the change in attitude of Congress and Gandhi himself towards British.  It started on 9th August, 1942 under the leadership of Gandhiji. It was the third major movement against British rule. He gave the slogan Quit India.  Although Gandhiji was jailed at once, younger activists organised strikes and acts of sabotage all over the country.  Particularly active in the underground resistance were socialist members of the Congress, such as Jayaprakash Narayan. In several districts, such as Satara in the west and Medinipur in the east, “independent” governments were proclaimed.  The British responded with much force, yet it took more than a year to suppress the rebellion.  It had the participation of lakhs of ordinary people. It especially energized the young who in large numbers left their colleges to go to jail.  The British also came to realize that the ultimate goal of all Indians was complete independence from the British rule. So great was the impact of the movement that the British had to free India within three years from the end of this historic movement. The Muslim League made the most out of this movement to expand its influence. It was also during this period that the Muslim League started registering a growth in its influence in the Punjab and Sindh, the provinces where it had scarcely any presence till then. | |
| 7. | * The physical arrangement of the court, focused on the sovereign, mirrored his status as the heart of society. Its centre piece was therefore the throne, the takht, which gave physical form to the function of the sovereign as axis mundi. The canopy, a symbol of kingship in India for a millennium, was believed to separate the radiance of the sun from that of the sovereign. * In court, status was determined by spatial proximity to the king. The place accorded to a courtier by the ruler was a sign of his importance in the eyes of the emperor. Once the emperor sat on the throne, no one was permitted to move from his position or to leave without permission. * Social control in court society was exercised through carefully defining in full detail the forms of address, courtesies and speech which were acceptable in court. The slightest infringement of etiquette was noticed and punished on the spot. * The forms of salutation to the ruler indicated the person’s status in the hierarchy: deeper prostration represented higher status. The highest form of submission was sijda or complete prostration. * Under Shah Jahan these rituals were replaced with chahar taslim and zaminbos (kissing the ground). * The protocols governing diplomatic envoys at the Mughal court were equally explicit. An ambassador presented to the Mughal emperor was expected to offer an acceptable form of greeting – either by bowing deeply or kissing the ground, or else to follow the Persian custom of clasping one’s hands in front of the chest. Thomas Roe, the English envoy of James I, simply bowed before Jahangir according to European custom, and further shocked the court by demanding a chair.   OR   * The political and diplomatic relations between the Mughal kings and the neighbouring countries of Iran and Turan hinged on the control of the frontier defined by the Hindukush mountains that separated Afghanistan from the regions of Iran and Central Asia. * All conquerors who sought to make their way into the Indian subcontinent had to cross the Hindukush to have access to north India. A constant aim of Mughal policy was to ward off this potential danger by controlling strategic outposts – notably Kabul and Qandahar. Qandahar was a bone of contention between the Safavids and the Mughals. * The fortress-town had initially been in the possession of * Humayun, reconquered in 1595 by Akbar. * While the Safavid court retained diplomatic relations with the Mughals, it continued to stake claims to Qandahar. * In 1613 Jahangir sent a diplomatic envoy to the court of Shah Abbas to plead the Mughal case for retaining Qandahar, but the mission failed. In the winter of 1622, a Persian army besieged Qandahar. The ill-prepared Mughal garrison was defeated and had to surrender the fortress and the city to the Safavids. * The relationship between the Mughals and the Ottomans was marked by the concern to ensure free movement for merchants and pilgrims in the territories under Ottoman control. This was especially true for the Hijaz, that part of Ottoman Arabia where the important pilgrim centres of Mecca and Medina were located. * The Mughal emperor usually combined religion and commerce by exporting valuable merchandise to Aden and Mokha, both Red Sea ports, and distributing the proceeds of the sales in charity to the keepers of shrines and religious men there. * However, when Aurangzeb discovered cases of misappropriation of funds sent to Arabia, he favoured their distribution in India which, he thought, “was as much a house of God as Mecca”. | |
|  | **SECTION C**  **Case Based Questions** | |
| 8. | Read the source given below and answer the questions that follows.    8.1. Monserrate, who was a member of the first Jesuit mission.  8.2. Akbar creates an opportunity almost every day for any of the common people or of the nobles to see him and to converse with him  He shows himself as pleasant-spoken and affable rather than severe towards all who come to speak with him.  This courtesy and affability had a great effect in attaching him to the minds of his subjects. | |
| 9. | Read the source given below and answer the questions that follows.  “The British element is gone, but they have left the mischief behind” | |
| 9.1 | The idea of separate electorates. | |
| 9.2 | Demand for separate electorates led to the partition of the country. Moreover no independent country had separate electorate. | |
| 9.3 | He felt that separate electorate had been provided by the British to divide the country and enable them to rule easily.  Now that they were gone the mischief had to be uprooted. | |
|  | **Section-D Map Skill Base Question** | |
| 10. | On the given political outline map of India, locate and label ANY ONE of the following with appropriate symbol.   1. Dandi   Or  2.The place associated with peasants attacking and torching a police station leading to the calling off of the Non-Cooperation Movement.- Chauri Chaura | |
|  | b) Meerut | |
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