

1. b

Bharat Rang Mahotsav (BRM), the annual theatre festival is organized by the National School of Drama (NSD), was established two decades ago to stimulate the growth and development of theatre across India. Originally a national festival showcasing the work of the most creative theatre workers in India, BRM has evolved to international scope, hosting theatre groups from around the world, and is now the largest theatre festival of Asia.

- The 20th edition of BRM: This year, the festival pays a tribute to Mahatma Gandhi, the 'Father of the Nation', on his 150th birth anniversary and will stage plays depicting the Gandhian philosophy and the dilemmas Bapu had as a person. The 20th Bharat Rang Mahotsav also hold parallel festival in other cities including Dibrugarh (Assam), Varanasi (Uttar Pradesh), Ranchi (Jharkhand), Mysore (Karnataka), and Rajkot (Gujarat)

2. b

Statement 1: The trade union movement was led by All India Trade Union Congress (AITUC) founded in 1920. LalaLajpatRai was its first president and DewanChamanLal its general secretary.

Tilak was also one of the moving spirits. LalaLajpatRai was the first President.

Statement 2: LajpatRai was the first to link capitalism with imperialism. He stated that "imperialism and militarism are the twin children of capitalism".

Statement 3: The prominent Congress and swarajist leader C.R. Das presided over the third and the fourth sessions of the AITUC. The Gaya session of the Congress (1922) welcomed the formation of the AITUC and a committee was formed to assist it. C.R. Das advocated that the Congress should take up the workers' and peasants' cause and incorporate them in the struggle for swaraj or else they would get isolated from the movement. Other leaders who kept close contacts with the AITUC included Nehru, Sabhas Bose, C.F. Andrews, J.M. Sengupta, Satyamurthy, V.V. Giri and Sarojini Naidu. In the beginning, the AITUC was

influenced by social democratic ideas of the British Labour Party. The Gandhian philosophy of non-violence, trusteeship and class-collaboration had great influence on the movement. Gandhiji helped AnasuyaSarabaiorganisethe Ahmedabad Textile Labour Association (1918).

<https://www.thehindu.com/todays-paper/tp-national/aituc-announces-40-day-agitation-against-anti-worker-govt/article24083402.ece>

3. b

On the night of June 7, 1893, Mohandas Karamchand Gandhi, then a young lawyer, was thrown off the train's first class compartment at Pietermaritzburg station after he refused to give up his seat as ordered by racially prejudiced officials. The incident led him to develop his Satyagraha principles of peaceful resistance and mobilise people in South Africa and in India against the discriminatory rules of the British.

<https://www.thehindu.com/todays-paper/tp-national/a-journey-to-mark-an-infamous-event/article24108394.ece>

4. a

Verses ascribed to Kabir have been compiled in three distinct but overlapping traditions. The KabirBijak is preserved by the Kabirpanth (the path or sect of Kabir) in Varanasi and elsewhere in Uttar Pradesh; the KabirGranthavali is associated with the Dadupanth in Rajasthan, and many of his compositions are found in the AdiGranth Sahib. All these manuscript compilations were made long after the death of Kabir Some hagiographies suggest that he was initiated into bhakti by a guru, perhaps Ramananda.

However, the verses attributed to Kabir use the words guru and satguru, but do not mention the name of any specific preceptor. Historians have pointed out that it is very difficult to establish that Ramananda and Kabir were contemporaries, without assigning improbably long lives to either or both.

Bhakti-Sufi traditions, Themes in Indian History Part 2 –
NCERT Class 12

<https://www.thehindu.com/todays-paper/tp-national/be-wary-of-opposition-unity-pm/article24284325.ece>

5. c

He mastered the western art of oil painting and realistic life study, but painted themes from Indian mythology. He dramatised on canvas, scene after scene from the Ramayana and the Mahabharata.

In Bengal, a new group of nationalist artists gathered around Abanindranath Tagore (1871-1951). They rejected the art of Ravi Varma as imitative and westernised, and declared that such a style was unsuitable for depicting the nation's ancient myths and legends. They felt that a genuine Indian style of painting had to draw inspiration from non-Western art traditions, and try to capture the spiritual essence of the East. So they broke away from the convention of oil painting and the realistic style, and turned for inspiration to medieval Indian traditions of miniature painting and the ancient art of mural painting in the Ajanta caves. They were also influenced by the art of Japanese artists who visited India at that time to develop an Asian art movement.

6. b

Rani-ki-Vav, on the banks of the Saraswati River (Patan, Gujarat), was initially built as a memorial to a king in the 11th century AD.

Stepwells are a distinctive form of subterranean water resource and storage systems on the Indian subcontinent, and have been constructed since the 3rd millennium BC. They evolved over time from what was basically a pit in sandy soil towards elaborate multi-storey works of art and architecture.

Rani-ki-Vav was built at the height of craftsmens' ability in stepwell construction and the Maru-Gurjara architectural style, reflecting mastery of this complex technique and great beauty of detail and proportions.

Designed as an inverted temple highlighting the sanctity of water, it is divided into seven levels of stairs with sculptural panels of high artistic quality; more than 500 principle sculptures and over a thousand minor ones combine religious, mythological and secular imagery, often referencing literary works.

7. c

The 'Adopt a Heritage: Apni Dharohar, Apni Pehchaan' scheme is an initiative of the Ministry of Tourism, in collaboration with the Ministry of Culture and the Archaeological Survey of India.

Under it, the government invites entities, including public sector companies, private sector firms as well as individuals, to develop selected monuments and heritage and tourist sites across India. Development of these tourist sites calls for providing and maintaining basic amenities

The sites/monument are selected on the basis of tourist footfall and visibility and can be adopted by private and public sector companies and individuals — known as Monument Mitras — for an initial period of five years.

Monument Mitras are selected by the 'oversight and vision committee,' co-chaired by the Tourism Secretary and the Culture Secretary, on the basis of the bidder's 'vision' for development of all amenities at the heritage site. There is no financial bid involved. The oversight committee also has the power to terminate a memorandum of understanding in case of non-compliance or non-performance.

The corporate sector is expected to use corporate social responsibility (CSR) funds for the upkeep of the site. Monument Mitras, in turn, will get limited visibility on the site premises and on the Incredible India website.

8. c

In the 1900s, he did not approve of the Congress movement on account of its 'slowness'; also he could not join the Muslim League whose political goal he found unpredictable.

Thus he associated himself with the Hindu revolutionaries of Bengal in spite of their 'exclusive' and indifferent attitude to the Muslims. He managed, however, to convince them that the systematic exclusion of Muslims from the group would ultimately make political struggle much more difficult.

In order to politicise his community, Maulana Azad started from 13 July 1912 an Urdu weekly the Al-Hilal from Calcutta. Its influence was prodigious. He was politically and religiously radical. The paper shocked the conservatives and created a furore; but there were many Muslims ready to follow him.

In the pages of the Al-Hilal Maulana Azad began to criticize the 'loyal' attitude of the Muslims to the British, and the 'hostile' attitude of the British to the Muslim world in general. The Government of Bengal unhappy with its editorial policy, put pressure on the paper.

Meanwhile World War I broke out and the publication was banned in 1914 by the Bengal Government. On 12 November 1915 Maulana Azad started a new weekly, the Al-Balagh from Calcutta, which continued till 31 March 1916.

The publication of the Al-Balagh was also banned by the Government of Bengal and Maulana Azad was exiled from Calcutta under the Defence of India Regulations.

9. c

The largest number of paintings belong the Mesolithic paintings. During this period the themes multiply but the paintings are smaller in size. Hunting scenes predominate. In some pictures, animals are chasing men. In others they are being chased and hunted by men. Some of the animal paintings, especially in the hunting scenes, show a fear of animals, but many others show a feeling of tenderness and love for them. There are paintings of people gathering fruit or honey from trees and of women grinding and preparing food. Hence, statement 1 is correct.

The paintings of the Chalcolithic period reveal the association, contact, and mutual exchange of requirements of the cave dwellers of this area with

settled agricultural communities of the Malwa plains. Hence, statement 2 is correct

10. a

All the statements are correct.

The Mauryas created for the first time a well-organised state machinery, which operated in the heart of the empire. On the other hand their conquest opened the doors for trading and missionary activities.

Contact established by administrators, traders and Jaina and Buddhist monks led to the spread of the material culture of the Gangetic basin to the areas situated on the periphery of the empire.

The new material culture in the Gangetic basin was characterised by intensive use of iron, plenty of punch-marked coins, abundance of beautiful pottery called Northern Black Polished ware, introduction of burnt bricks and ringwells, and above all the rise of towns in north-eastern India. (Phase of Urbanisation) A Greek writer called Arrian states that it is not possible to record with accuracy the number of cities on account of their multiplicity

11. d

Jizyah was the tax that early Islamic rulers demanded from their non-Muslim subjects. This was a tax in lieu of military service and was paid on a graduated scale according to means. It was not a pilgrimage tax. Women, children and indigent who had insufficient means were exempt from it. Hence, statement 1 is not correct.

Barids were intelligence agents posted in different parts of the empire. Only a nobleman who enjoyed the fullest confidence of the ruler was appointed as the chief barid. Hence, statement 2 is not correct.

12. b

The bronze dancing girl of the same period discovered at Mohenjodaro is perhaps the greatest surviving achievement of the metal work of the Harappan age. This world-famous figure shows a female dancing figure

standing as if relaxing after a dance number, with her right hand on her hip and the left dangling free. She wears a large number of bangles, probably made of bone or ivory on her left arm together with a couple of pairs on her right arm.

The statuette is a great master piece of the art of the metal craftsman of the period who knew the art of bronze casting in the cire perdue or lost-wax process

The statuette was discovered by British archaeologist Ernest Mackay in 1926, prior to the Partition of India. It is held by the National Museum, New Delhi, and ownership is disputed by Pakistan.

13. b

The most remarkable of them all is the highly polished monolithic lion-capital found at Sarnath, which is now the Emblem of the Government of India. It represents four roaring lions back to back facing the four cardinal directions. The round abacus is decorated with four dharmachakras or wheels of law, alternating with an elephant, a bull, a horse and a lion, all carved with masterly skill. The abacus is supported by a bell-shaped base consisting of a lotus with dharmachakra, which perhaps symbolized the victory of righteousness over physical force. The superb modelling of the figures executed in a realistic manner with a certain stylization, is invested with a great power and dignity, and reveals the aristocratic and international nature of Mauryan art.

14. b

After the decline of the Mauryan empire, the Sungas succeeded to power in circa 185 B.C. They ruled the central and eastern parts of Northern India. Their native style, distinguished by its simplicity and folk appeal is best represented in monolithic free standing sculptures of Yakshas and Yakshis, discovered from Gwalior and Mathura; and the fragments of the beautifully carved gate and railings of the Buddhist stupa at Bharhut, now preserved in the Indian Museum, Calcutta. The narrative art of Bharhut, depicting Jatakas of Buddha's previous birth in sculptures, the decorative art of Sanchi and the Jain Stupa of Mathura belong to the same tradition. They all have an echo of wood construction

and the style of the sculptures seems related to carving in wood or ivory, basically the exploitation and elaboration of a flat surface, governed by the law of frontality as distinct from 'perspective' presentation. Whether it is the representation of Buddha by his lotus feet, an empty throne, a pair of fly whisks or the triratna symbol, or the nativity of Maya Devi by the two elephants elegantly giving an Abhisheka or bath to the new born, pouring water from thekalasha or jars, the language employed by the artist is that of symbols.

15. d

The important contributions of early nationalists in Indian National Movement were:

To provide leadership to the movement in the early stage.

To provide economic criticism of colonial government.

To create public interest in political questions and organization of public opinion.

The early nationalists did not believe in the capacity of masses and considered them as uneducated. It was the major weakness of early nationalists most of whom were elite educated Indians. Hence, statement 2 is not correct

16. d

The Buddhist Stupa is another form of architecture, comprising a hemispherical dome, a solid structure into which one cannot enter.

Second statement is wrong as Stupa is not fully intact.

https://en.wikipedia.org/wiki/Nagarjunakonda#/media/File:Panaromic_view_of_the_buddha_statue_and_othe_r_monuments.jpg

Nagarjunakonda (meaning Nagarjuna Hill) is a historical Buddhist town, now an island located near Nagarjuna Sagar in Guntur district,[1][2] Andhra Pradesh, India. It is 160 km west side of another important historic site Amaravathi. It is one of India's richest Buddhist sites, known in the ancient times as Sri Parvata. It now lies

almost entirely under the Nagarjunasagar Dam. It is named after Nagarjuna, a southern Indian master of Mahayana Buddhism who lived in the 2nd century AD, who is believed to have been responsible for the Buddhist activity in the area. The site was once the location of many Buddhist universities and monasteries, attracting students from as far as China, Gandhara, Bengal and Sri Lanka. The Buddhist archaeological sites there were submerged, and had to later be dug up and transferred to higher land on the hill, which had become an island.

17.b

Third one belongs to Chandella kings.

The Chandellas, who ruled from 950 to 1100 A.D. constructed towering temples in central India, like the Kandariya Mahadev temple at Khajuraho. These were sculpted with human representations of endless variety. The sculptor here preferred the slender taller figures with a considerable accentuation of linear details.

A charming specimen of the Chandella art of the 11th century is this figure of a woman writing a love letter. Behind her right shoulder are the fingernails marks inflicted by her lover, while embracing her. Recalling the pleasures of which she had experienced in union with her lover and longing for another meeting with him she is prompted to write a love letter. On either side of her stands an attendant.

First Two belong to Rashtrakutas

In the middle of the 8th century the Rashtrakutas wrested power from the Chalukyas. They created the greatest wonder of medieval Indian art in their Kailasa temple at Ellora. Quarried out of a hill and solid rocks, it is sculptured on a grand scale. The bold and magnificent carving in this temple shows the Rashtrakuta style of tall and powerfully built figures, reflecting with spiritual and physical poise.

The cave-shrine at Elephanta is another great monument of the Rashtrakutas, which contains the famous Mahishamurti. The three heads emanating from

one and the same body represent three different aspects of Lord Shiva.

18. d

Second statement is about Jahangir (it was a distinct style that developed under his patronage)

Under Jahangir, painting acquired greater charm, refinement and dignity. He had great fascination for nature and took delight in the portraiture of birds, animals and flowers. Some important manuscripts illustrated during his period are, an animal fable book called Ayar-i-Danish, the leaves of which are in the Cowasji Jahangir collection, Bombay and the Chester Beatty Library, Dublin, and the Anwar-i-sunavli, another fable book in the British Museum, London, both executed between 1603-10, some miniatures in the Gulistan and a Diwan of Hafiz both in the British Museum. Besides a number of durbar scenes, portraits, bird, animal and flower studies were also executed during his period. The famous painters of Jahangir are Aqa Riza, Abul Hasan, Mansur, Bishan Das, Manohar, Goverdhan, Balchand, Daulat, Mukhlis, Bhim and Inayat.

First statement is wrong: Aurangzeb was against art.

Aurangzeb was a puritan and therefore did not encourage art. Painting declined during his period and lost much of its earlier quality. A large number of court painters migrated to the provincial courts.

19. d

Satyameva Jayate is a mantra from the ancient Indian scripture Mundaka Upanishad. Following the independence of India, it was adopted as the national motto of India in 26 January 1950. It is inscribed in script at the base of the national emblem. The emblem and the words "Satyameva Jayate" are inscribed on one side of all Indian currency. The emblem is an adaptation of the Lion Capital of Ashoka which was erected around 250 BCE at Sarnath, near Varanasi in the north Indian state of Uttar Pradesh. It is inscribed on all currency notes and national documents.

20. d

India's Struggle for Independence, Bipan Chandra,
Chapter – 2

The word Dikus means outsiders. Dikus were the people who made the tribal people depend on them, thereby causing them a lot of misery and suffering. The outsiders consist of traders and money lenders, who can come into the forest. They used to sell the goods not produced in the forests and offer cash loans with high rate of interests.

21. a

Lord Cornwallis, who came to India as Governor-General in 1786, was determined to purify the administration, but he realised that the Company's servants would not give honest and efficient service so long as they were not given adequate salaries. He therefore enforced the rules against private trade and acceptance of presents and bribes by officials with strictness. At the same time, he raised the salary of the Company's servants. For example, the Collector of a district was to be paid Rs. 1500 a month and one per cent commission on the revenue collection of his district. In fact the Company's Civil Service became the highest paid service in the world. Cornwallis also laid down that promotion in the Civil Services would be by seniority so that its members would remain independent of outside influence. Hence, statement 1 is correct.

In 1800, Lord Wellesley pointed out that even though civil servants often ruled over vast areas, they came to India at the immature age of 18 or so and were given no regular training before starting on their jobs.

They generally lacked knowledge of Indian languages. Wellesley therefore established the Fort William college at Calcutta for the education of young recruits to the Civil Services. Hence, statement 2 is not correct.

Civil services examination started to be held in India from 1922 (Lord Reading) onwards. It was not introduced by Lord Cornwallis. Hence, statement 3 is not correct.

22. a

The new political thrust in the years between 1875 and 1885 was the creation of the younger, more radical nationalist intellectuals most of whom entered politics during this period. They established new associations for their programmes and political activities as well as social bases.

1836-Bangabhasha Prakasika Sabha.

1838 - Zamindari Association or Landholders' Society in Calcutta. The promotion of landholders' interests through petitions to government and discreet persuasion of the bureaucracy was its professed object.

1843-Bengal British India Society

In 1873-74, the Poona Sarvajanik Sabha, led by Justice Ranade, organized a successful campaign among the peasants, as well as at Poona and Bombay against the land revenue settlement of 1867.

The British Indian Association of Bengal was established in 1851.

The younger nationalists of Bengal, led by Surendranath Banerjee and Anand Mohan Bose, founded The Indian Association in 1876.

Younger men of Madras - M. Viraraghavachariar, G. Subramaniya Iyer, P. Ananda Charlu and others - formed the Madras Mahajan Sabha in 1884.

In Bombay, the more militant intellectuals like K.T. Telang and Pherozeshah Mehta broke away from older leaders like Dadabhai Naoroji and Dinshaw Petit on political grounds and formed the Bombay Presidency Association in 1885.

1883-India National Conference- Surendranath Banerjee

All India Muslim League was formed in 1906 at Dacca

23. b

In 1873-74, the Poona Sarvajanik Sabha (Poona Public Society), led by Mahadev Govind Ranade, who organized a successful campaign among the peasants, as well as at Poona and Bombay against the land revenue settlement of 1867. The Servants of India

Society was formed in Pune, Maharashtra, on June 12, 1905 by Gopal Krishna Gokhale, who left the Deccan Education Society to form this association.

This agitation had generated a mentality of resistance among the peasants which contributed to the rise of peasant protest in 1875. The Sabha as well as many of the nationalist newspapers also supported the Deccan Agriculturists' Relief Bill. Under its impact, a large number of peasants refused to pay the enhanced revenue.

24. c

The Government of India Act 1935 provided for the establishment of an All India Federation which was to be based on union of princely states. There was to be a bicameral federal legislature in which states were given disproportionate weightage. The representatives of the states were not to be elected by the people but appointed directly by the rulers. It also provided for a new system of government for the provinces on the basis of provincial autonomy.

The franchise was restricted and only about 14 percent of the total population in British India was given the right to vote. There were restrictions on the basis of tax, property and educational qualifications.

25. b

India's struggle for Independence, Bipan Chandra Chapter – 3

First statement is wrong as it was the British planters who enforced these contracts (not Zamindars)

The indigo planters, nearly all Europeans, compelled the tenants to grow indigo which they processed in factories set up in rural (mofussil) areas. The planters forced the peasants to take a meager amount as advance and enter into fraudulent contracts. The price paid for the indigo plants was far below the market price.

The planters could not withstand the united resistance of the ryots, and they gradually began to close their

factories. The cultivation of indigo was virtually wiped out from the districts of Bengal by the end of 1860.

26. a

India's Struggle for Independence, Bipan Chandra, Chapter – 10

The reason behind the partition that was officially announced was that the Bengal province was too large to be administered by a single governor and so it would be partitioned on administrative purpose. The real reason behind the partition was political and not administrative. East Bengal was dominated by the Muslims and West Bengal by the Hindus. Partition was yet another part of the divide and rule policy.

Curzon reacted sharply to the almost instant furore that was raised in Bengal over the partition proposals and wrote to the Secretary of State. 'If we are weak enough to yield to their clamour now, we shall not be able to dismember or reduce Bengal again: and you will be cementing and solidifying a force already formidable and certain to be a source of increasing trouble in the future'. The partition of the state intended to curb Bengali influence by not only placing Bengalis under two administrations but by reducing them to a minority in Bengal itself as in the new proposal Bengal proper was to have seventeen million Bengali and thirty-seven million Oriya and Hindi speaking people! Also, the partition was meant to foster another kind of division—this time on the basis of religion. The policy of propping up Muslim communalists as a counter to the Congress and the national movement, which was getting increasingly crystallized in the last quarter of the 19th century, was to be implemented once again.

27. a

India's Struggle for Independence, Bipan Chandra, Chapter – 9

Born in 1845 in Bombay, Pherozeshah Mehta came under Dadabhai Naoroji's influence while studying law in London during the 1860s. He was one of the founders of the Bombay Presidency Association as also the Indian National Congress. From about the middle of the 1890s

till his death in 1915 he was a dominant figure in the Indian National Congress and was often accused of exercising autocratic authority over it. He was a powerful debater and his speeches were marked by boldness, lucidity, incisiveness, a ready wit and quick repartee, and a certain literary quality.

28. D

Gaffar Khan, also called Badshah Khan and Frontier Gandhi, had started the first Pushto political monthly Pukhtoon and had organised a volunteer brigade 'Khudai Khidmatgars', popularly known as the 'Red-Shirts', who were pledged to the freedom struggle and non-violence.

They played an extremely active role in the Civil Disobedience Movement. The atmosphere created by their political work contributed to the mass upsurge in Peshawar during which the city was virtually in the hands of the crowd for more than a week.

29. D

All the statements are not correct.

The British guaranteed the Princes against any threat to their autocratic power, internal or external. Most of the princely States were run as unmitigated autocracies, with absolute power concentrated in the hands of the ruler or his favorites. The burden of the land tax was usually heavier than in British India and there was usually much less of the rule of law and civil liberties. The rulers had unrestrained power over the state revenues for personal use, and this often led to ostentatious living and waste. Some of the more enlightened rulers and their ministers did make attempts, from time to time, to introduce reforms in the administration, the system of taxation and even granted powers to the people to participate in government. But the vast majority of the States were bastions of economic, social, political and educational backwardness, for reasons not totally of their own making.

30. D

Statements 1 and 3 are correct: An important aspect of the swadeshi Movement was the emphasis placed on self-reliance or 'Atmasakti', which means assertion of national dignity, honour and selfconfidence. In economic field, fostering of indigenous industries was emphasised.

Statement 2 is correct: Nationalists opened National Education institutions who regarded the existing education system as inadequate. To this effect, National Council of Education was setup in 1906. Also active participation of women and many prominent muslims such as Abdul Rasul, Liaquat Hussain, Guznavi etc. was seen

31. B

India's Struggle for Independence, Bipan Chandra, Chapter – 9

The voting record of Indian nominees on the Council was poor. When the Vernacular Press Bill came up before the Council, only one Indian member, Maharaja Jotendra Mohan Tagore, the leader of the zamindari-dominated British Indian Association was present. He voted for it.

What was the role of Indian members in this Legislative Council? The Government had decided to add them in order to represent Indian views, for many British officials and statesmen had come to believe that one reason for the Revolt of 1857 was that Indian views were not known to the rulers. But, in practice, the Council did not serve even this purpose. Indian members were few in number — in thirty years, from 1862 to 1892, only forty-five Indians were nominated to it.

32. B

India's Struggle for Independence, Bipan Chandra, Chapter – 8

Gandhiji had pleaded guilty to the charges.

Statement 2 is correct.

Tilak was arrested and tried on the charge of sedition. Justice Davar awarded him the sentence of six years' transportation and after some time the Lokamanya was sent to a prison in Mandalay in Burma.

33. D

There were many different tribal groups in Medieval India. Some were hunter-gatherer nomads.

One such type of nomadic group was that of the Banjaras.

They were the most important trader-nomads during the medieval period.

Their caravan was called *tanda*. Sultan Alauddin Khalji's market regulation system could become successful primarily because of the fact that he relied heavily on the Banjaras to transport grains to the city markets.

34. b

Statement 1: It is central to the Mahayana sect of Buddhism.

In non-Mahayana Buddhism, it usually refers either to Maitreya, the Buddha of the Future, or to the historical Buddha Gautama prior to his enlightenment.

Statement 2 and 3: A bodhisattva is literally a living being (*sattva*) who aspires to enlightenment (*bodhi*) and carries out altruistic practices. The bodhisattva ideal is central to the Mahayana Buddhist tradition as the individual who seeks enlightenment both for him- or herself and for others. Clearly 2 is correct.

Compassion, an empathetic sharing of the sufferings of others, is the bodhisattva's greatest characteristic.

It is held that the bodhisattva makes four vows expressing a determination to work for the happiness of others: "However innumerable sentient beings are, I vow to save them; however inexhaustible the passions are, I vow to master them; however limitless the teachings are, I vow to study them; however infinite the Buddha-truth is, I vow to attain it."

Clearly 3 is correct

35. b

Statement 1: As per ASI Website, "While there is some evidence of architectural activity going back to the period of Mahendravarman-I (AD 600-30), the father of Mamalla, most of the monuments are attributed to the period of Narasimhavarman-I Mamalla (AD 630-68) – the Pallava ruler.

On the other hand Ajanta caves were excavated in different periods (circa. 2nd century B.C. to 6th century A.D.) according to the necessity. So, clearly 1 is wrong.

Statement 2: Mahabalipuram contains rock-cut rathas, sculptured scenes on open rocks like Arjuna's penance, the caves of Govardhanadhari and Mahishasuramardini, the Jala-Sayana Perumal temple (the sleeping Mahavishnu or Chakrin at the rear part of the Shore temple complex). So, it is more linked to the Vaishnavites.

On the other hand, Ajanta is linked more to the Buddhist religious denomination.

Statement 2 is also wrong.

Statement 3: Both have rock-cut monuments, because cave cut Chaityas, Viharas and Stupas can be clearly seen at Ajanta. Also, the mural paintings that are made at Ajanta involve some rock-cutting as per ASI.

Mahabalipuram is famous for rock monuments as described above.

Only 3 is correct.

http://asi.nic.in/asi_monu_whs_mahabalipuram.asp

36. b

Calcutta Unitarian Committee was established in 1823 by Rammohun Roy, Dwarkanath Tagore, and William Adam. So, 1 is wrong.

In 1868, Keshub laid the foundation stone of his new church, the Tabernacle of New Dispensation. So, 2 is correct.

Indian reform association was founded in 1870 with Keshub Chunder Sen as president. It represented the secular side of the Brahmo Samaj and included many who did not belong to the Brahmo Samaj. So, 3 is correct.

<http://www.thebrahmosamaj.net/founders/keshub.html>

37. d

Statement 1: A special category of land Eripatti or tank land, was known only in south India, This was land donated by individuals, the revenue from which was set apart for the maintenance of the village tank, which indicates the dependence of the village on the tank for irrigation. You can see here <http://tinyurl.com/hprtzyu>

Statement 2: Taniyurs were distinct revenue units under Cholas. You can see here <http://tinyurl.com/zchz6ue>

Statement 3: In South India centres of higher learning were known as Ghatikas. There was a famous Ghatika at Kanchi, drawing students from far and near. These Ghatikas were run in temples.

38. C

<http://base.d-p-h.info/en/fiches/dph/fiche-dph-7866.html>

39. C

As the World War II situation worsened, President Roosevelt of the USA and President Chiang Kai-Shek of China as also the Labour Party leaders of Britain put pressure on Churchill to seek the active cooperation of Indians in the War. To secure this cooperation the British Government sent to India in March 1942 a mission headed by a Cabinet minister Stafford Cripps, a leftwing Labourite who had earlier actively supported the Indian national movement. Hence, statement 1 is correct.

Even though Cripps announced that the aim of British policy in India was 'the earliest possible realization of self-government in India,' the Draft Declaration he brought with him was disappointing. The Declaration

promised India Dominion Status and a constitution-making body, after the war, whose members would be elected by the provincial assemblies and nominated by the rulers in case of the princely states. Hence, statement 2 is correct.

40. B

The British introduced the modern concept of the rule of law. This meant that their administration was to be carried out, at least in theory, in obedience to laws, which clearly defined the rights, privileges, and obligations of the subjects and not according to the caprice or personal discretion of the ruler. One important feature of the concept of the rule of law was that any official could be brought before a court of law for breaches of official duty or for acts done in excess of his official authority. The rule of law was to some extent, a guarantee of the personal liberty of a person. Hence, statement 1 is correct.

The Indian legal system under the British was based on the concept of equality before law. This meant that in the eyes of law all men were equal. The same law applied to all persons irrespective of their caste, religion, or class. Previously, the judicial system had paid heed to caste distinctions and had differentiated between the high-born and low-born. For the same crime lighter punishment was awarded to a Brahmin than to a non-Brahmin. Hence, statement 2 is not correct.

There was one exception to this principle of equality before law. The Europeans and their descendants had separate courts and even laws. In criminal cases they could be tried only by European judges. Hence, statement 3 is correct.

41. C

Samkhya philosophy was put forward by Kapila. It provided the materialistic ontology for Nyaya and Vaisheshika. It is generally believed that Samkhya philosophy is dualistic and not monistic because it has two entities, purush (spirit) and prakriti (nature) in it. It believes that world is not a creation of God but nature and human life is regulated by natural forces. Thus, it

does not recognize the existence of God. Hence, statement 1 is incorrect.

Samkhya emphasizes the attainment of knowledge of self by means of concentration and meditation. Samkhya holds that it is the self-knowledge that leads to liberation and not any exterior influence or agent. Samkhya forms the philosophical basis for Yoga. In Samkhya, the necessity of God is not felt for epistemological clarity about the interrelationship between higher Self, individual self, and the universe around us. Hence statement 2 is correct

42. C

Gandhara school of art - has Greco-Roman elements in the treatment of sculpture. The Buddha head has typical Hellenistic elements that have grown over a period of time. The curly hair of the Buddha, the forehead plane is large having protruding eyeballs, the eyes are half-closed and the face and cheeks are not round like the images found in other parts of India. There is a certain amount of heaviness in the figures. The ears are elongated especially the earlobes. The treatment of the form bears linearity and the outlines are sharp. The surface is smooth. Hence Option c is correct.

Sarnath school of sculpture - the body is slender and well-proportioned but slightly elongated. The outlines are delicate, very rhythmic. Folded legs are expanded in order to create a visual balance in the picture space. Drapery clings to the body and is transparent to create the effect of integrated volume. The face is round, the eyes are half-closed, the lower lip is protruding.

Mathura School of art - There is boldness in carving the large images, the volume of the images is projected out of the picture plane, the faces are round and smiling, heaviness in the sculptural volume is reduced to relaxed flesh. The garments of the body are clearly visible and they cover the left shoulder.

43. D

All the statements are correct.

Ashokan edicts illustrate the basic attributes of Dhamma- compassion (daya), charity (dana), truthfulness, purity and gentleness. Ashoka's Dhamma emphasized to promote a harmonious life both in the family and community. He considered the family as the ideal nucleus for development of Dhamma. Pillar Edict III asks subjects to control violence, cruelty, anger and envy. Rock edict I calls for a ban on animal sacrifice. Another important aspect of Dhamma was the generation of mutual respect among people belonging to different sects and religious communities. Dhamma did not propagate one belief, and this aspect demonstrates religious toleration.

44. C

Ajanta is located in Aurangabad District of Maharashtra State. It has twenty-nine Buddhist rock-cut caves. It has large chaitya- viharas and it is decorated with sculptures and paintings. Ajanta is the only surviving example of painting of the first century BCE and the fifth century CE.

Ellora - It is located a hundred kilometres from Ajanta and has thirty-two Buddhist, Brahmanical and Jain rock-cut caves. It is a unique arthistorical site in the country as it has monasteries associated with the three religions dating from the fifth century CE onwards to the eleventh century CE.

It has famous Chaitya hall with seated Buddha sculpture. Hence, only statements 1 and 2 are correct

45. B

In 1916 at Lucknow, both the Congress and Muslim League signed a pact known as the Lucknow Pact, and put forward common political demands before the Government including the demand for self-government for India after the war. The Pact accepted separate electorates and the system of weightage and reservation of seats for the minorities in the legislatures.

46. C

Statement 1: Siddhas believe in oneness of the transcendental being in the world as well as charity towards men. This clearly shows they believed there is only one God, i.e. monotheism.

The Siddhar tradition has also been contrasted with the Bhakti tradition. Their attitude against idol worship and their stress on yoga, knowledge right conduct distinguished them from Bhakti cults. So, clearly 1 is correct.

Statement 2: Basavanna (founder of Lingayatism) rebelled against the rigid practices of the caste system then prevalent in orthodox Hindu society and eventually began expounding his own philosophy with a casteless society at its core.

Lingayats believed that there is no rebirth and on death the devotee reunites with Shiva never coming back to the World. So, 2 is also correct.

Source: Religion, Philosophy, Yoga: A Selection of Articles By Jean Filiozat

47. d

The Turkish rulers had strong reasons for coveting Malwas and Gujarat. Not only were these areas fertile and populous, they controlled the western sea-ports and the trade routes connecting them with the Ganga valley. Another reason for the sultans of Delhi to establish their rule over Gujarat was that it would secure them a better control over the supply of horses to their armies. The import of Arabi, Iraqi and Turki horses to India from the western seaports had been an important item of trade since the eight century. Hence, all statements are correct.

48. b

In the first week of February in 1922 at Chauri-Chaura, demonstrators participating in the Noncooperation movement attacked and set fire to a police station, killing all of its occupants. On 12 February 1922, the Congress leaders met at Bardoli and Gandhiji decided to withdraw the Non-cooperation movement. By Bardoli resolution Non-cooperation movement was withdrawn.

Bardoli (Surat, Gujarat) satyagraha was a no-tax movement launched in mid-February 1928

49. b

The main provisions of Indian Councils Act 1892 were as follows:

Number of additional members in Imperial Legislative Councils and the Provincial Legislative Councils was raised. In Imperial Legislative Council, now the governor-general could have ten to sixteen nonofficials(instead of six to ten previously). Hence, statement 1 is correct.

Some of these additional members could be indirectly elected Thus an element of election was introduced for the first time. Hence, statement 2 is correct.

Budget could be discussed.

Questions could be asked.

But there were certain limitations of these reforms:

The officials retained their majority in the council, thus leaving ineffective the non-official voice.

The reformed Imperial Legislative Council met, during its tenure till 1909, on an average for only thirteen days in a year, and the number of unofficial Indian members present was only five out of twenty-four.

The budget could not be voted upon, nor could any amendments be made to it. Hence statement 3 is not correct.

Supplementary questions could not be asked, nor could answers be discussed

50. b

Lingaraja Temple at Bhubaneswar was created in 11th AD. Rock-cut Monuments at Mahabalipuram are 7th century AD creation. At Udayagiri, it is 5th century AD creation.

Rock-cut Elephant at Dhauri was created during Ashoka's reign (272-231 BC). This is the oldest among the four.

Sources:

<http://www.bl.uk/onlinegallery/onlineex/apac/photocoII/s/019pho000001003u0330b000.html>

https://en.wikipedia.org/wiki/Udayagiri_Caves

https://en.wikipedia.org/wiki/Lingaraja_Temple

51. d

The CSP advocated decentralized socialism in which co-operatives, trade unions, independent farmers, and local authorities would hold a substantial share of the economic power. As secularists, they hoped to transcend communal divisions through class solidarity. Some, such as Narendra Deva or Basawon Singh (Sinha), advocated a democratic socialism distinct from both Marxism and reformist social democracy.

Source:

https://en.wikipedia.org/wiki/Congress_Socialist_Party

52. b

Statement 1: Chinese gunpowder technology is believed to have arrived in India by the mid-14th century, but could have been introduced much earlier by the Mongols, who had conquered both China and some borderlands of India, perhaps as early as the mid-13th century. The unification of a large single Mongol Empire resulted in the free transmission of previously top-secret Chinese technology into Mongol conquered parts of India. Regardless, it is believed that the Mongols used Chinese gunpowder weapons during their invasions of India.

If statement 1 is wrong, the only possible option is B.

Source:

https://en.wikipedia.org/wiki/History_of_gunpowder#India

53. d

In addition to the Sangam literature, the Greek authors like Megasthenes, Strabo, Pliny and Ptolemy mention the commercial contacts between the West and South India.

The Asokan inscriptions mention the Chera, Chola and Pandya rulers on the south of the Mauryan empire.

The Hathikumbha inscription of Kharavela of Kalinga also mentions about Tamil kingdoms.

The excavations at Arikamedu, Poompuhar, Kodumal and other places reveal the overseas commercial activities of the Tamils.

54. b

With a few exceptions, the magistrates, mostly European, favoured the planters with whom they dined and hunted regularly. Those few who tried to be fair were soon transferred. Twenty-nine planters and a solitary Indian zamindar were appointed as Honorary Magistrates in 1857, which gave birth to the popular saying 'je rakhak se bhakak'

A significant feature of the Indigo Revolt was the role of the intelligentsia of Bengal which organized a powerful campaign in support of the rebellious peasantry. It carried on newspaper

campaigns, organized mass meetings, prepared memoranda on peasants' grievances and supported them in their legal battles. Outstanding in this respect was the role of Harish Chandra Mukherji, editor of the Hindoo Patriot. Din Bandhu Mitra's play, Neel Darpan, was to gain great fame for vividly portraying the oppression by the planters

The Government's response to the Revolt was rather restrained and not as harsh as in the case of civil rebellions and tribal uprisings. It appointed a commission to inquire into the problem of indigo cultivation. Government issued a notification in November 1860 that ryots could not be compelled to sow indigo and that it would ensure that all disputes were settled by legal means.

55. b

Architectural edifices in the Indian sub-continent, as elsewhere in the world, were constructed by wealthy people. They were, in descending order, rulers and nobles and their families, merchants, merchant guilds, rural elite and devotees of a cult.

By the twelfth century India was already familiar with monumental constructions in grandiose settings. Certain techniques and embellishments were prevalent and popular, such as trabeation, brackets, and multiple pillars to support a flat roof or a small shallow dome. While arches were shaped in wood and stone, these were unable to bear the weight of the top structure. Now, however, the archuate form of construction was introduced gradually in which arches could support the weight of the domes. Such arches needed to be constructed with voussoirs (series of interlocking blocks) and fitted with keystones. The domes, resting on pendentives and squinches enabled spanning of large spaces leaving the interiors free of pillars.

In spite of the obvious Saracenic, Persian and Turkish influences, Indo-Islamic structures were heavily influenced by prevailing sensibilities of Indian architectural and decorative forms.

The study of Indo-Islamic architecture is conventionally categorised into the Imperial Style (Delhi Sultanate), the Provincial Style (Mandu, Gujarat, Bengal, and Jaunpur), the Mughal Style (Delhi, Agra, and Lahore) and the Deccani Style (Bijapur, Golconda).

56. c

Sri Ramanuja (1017 - 1137 CE), the most important philosopher-saint of Sri Vaishnavam and one of the most dynamic characters of Hinduism.

Ramanuja argued that for salvation, the grace of God was more important than the knowledge about him.

He further argued that the path of Bhakti was open to all, irrespective of caste, and enrolled disciples from all castes.

Unlike the Nayanars and Alvars who distrusted book learning Ramanuja tried to link bhakti with the tradition

of the Vedas. Thus, Ramanuja was a bridge between the popular movement based on bhakti and upper caste movement based on the Vedas.

57. b

Option (b) is the correct answer.

The most outstanding Rajput ruler of the 18th century was Raja Sawai Jai Singh of Amber (1681-1743). He was a distinguished statesman, law-maker and reformer. But most of all he shone as a man of science in an age when Indians were oblivious to scientific progress. He founded the city of Jaipur and made it a great seat of science and art. Jai Singh was above all a great astronomer. He set up observatories with accurate and advanced instruments at Delhi, Jaipur, Ujjain, Varanasi and Mathura. Jai Singh was also a social reformer. He tried to enforce a law to reduce the lavish expenditure which Rajputs had to incur on their daughters wedding and which led to female infanticide

58. a

Statement 1 is correct: Buddha, who was in the symbolic form earlier, got a human form in both Mathura and Gandhara schools of art.

Statement 2 is not correct: It was the sculptural tradition in Gandhara which had the confluence of Bactria, Parthia and the local Gandhara tradition. The local sculptural tradition at Mathura became so strong that the tradition spread to other parts of northern India.

59. c

The Indian Councils Act of 1909 increased the number of elected members in the imperial Legislative Council and the provincial legislative councils. Hence, statement 1 is correct.

Most of the elected members were still elected indirectly. An Indian was to be appointed a member of the Governor-General's Executive Council. Of the sixty-eight members of the Imperial Legislative Council, thirty-six were officials and five were nominated non-officials. Out of twenty seven elected members, 8 seats

were reserved for the Muslims; six were elected by big landlords and two by British capitalists. Separate electorates for Muslims, big landlords and by British capitalists. Separate electorates means only Muslims/landlord/ British capitalists should vote for candidates for a seat reserved for Muslim/landlord/ British capitalists respectively. Hence, statement 3 is not correct.

The Act permitted members to introduce resolutions; it also increased their power to ask questions. Voting on separate budget items was allowed. But the reformed councils still enjoyed no real power and remained mere advisory bodies. Hence, statement 2 is correct.

60. a

Gangadhara, in Gujarat, wrote Lilavati Karamdipika, Suddhantadipika, and Lilavati Vyakhya. These were famous treatises which gave rules for trigonometrical terms like sine, cosine tangent and cotangent. Faizi, at the behest of Akbar, translated Bhaskara's Bijaganit. Akbar ordered to make Mathematics as a subject of study, among others in the education system

Akbar had a special interest in producing good breeds of domestic animals like elephants and horses. Jahangir, in his work – Tuzuk-i-jahangiri – recorded his observations and experiments on breeding and hybridization.

The Mughals knew the technique of production of gunpowder and its use in gunnery, another application of Chemistry. The Indian craftspersons learnt the technique in evolved suitable explosive composition. The work Sukraniti attributed to Sukracarya contains a description of how gunpowder can be prepared using saltpeter, sulphur and charcoal in different ratios for use in different types of guns.

61. d

Though initially the Company gained financially under Permanent Settlement, in the long run the Company suffered financial loss because land productivity was high, income from it was meagre since it was a fixed sum. It should be noted that in pre-British period a share on the crop was fixed as land tax. Nevertheless, this

system proved to be a great boon to the zamindars and to the government of Bengal. It formed a regular income and stabilised the government of the Company

Mahalwari system eliminated middlemen between the government and the village community and brought about improvement in irrigation facility

Ryotwari settlement was introduced mainly in Madras, Berar, Bombay and Assam. Sir Thomas Munro introduced this system in the Madras Presidency. Under this settlement, the peasant was recognised as the proprietor of land. There was no intermediary like a Zamindar between the peasant and the government.

62. c

He believed that the removal of untouchability would have, a positive impact on communal and other questions since opposition to untouchability meant opposing the notion of highness and lowness. He was opposed to using compulsion against the orthodox Hindus whom he called Sanatanis. They were to be won over by persuasion, by appealing to "their reason and their hearts". His fasts were aimed at inspiring friends and followers to redouble their anti-untouchability work. Gandhi's Harijan campaign included a programme of internal reform by Harijans covering education, cleanliness, hygiene, giving up eating of beef and carrion and consumption of liquor, and removing untouchability among themselves. All-India Anti-Untouchability League was established in 1932 which was later renamed Harijan Sevak Sangh; the weekly Harijan was founded by Gandhi in 1933. He wanted abolition of untouchability and not caste system. (Hence statement 1 and 2 are correct.)

63. d

Ilutmish belonged to the Ilbari tribe and hence his dynasty was named as Ilbari dynasty.

His half-brothers sold him as a slave to Aibak, who made him his-son-in-law by giving his daughter in marriage to him. Later Aibak appointed him as iqtadar of Gwalior. In 1211 Ilutmish defeated Aram Baksh and became Sultan. He shifted his capital from Lahore to

Delhi. During the first ten years orivals. In the meantime, Temujin popularly known as Chengiz Khan, the leader of the Mongols, started invading Central Asia. He defeated Jalaluddin Mangabarni, the ruler of Kwarizam. Mangabarni crossed the river Indus and sought asylum from Iltutmish. Iltutmish refused to give him shelter in order to save his empire from the onslaught of the Mongols. Fortunately for Iltutmish, Chengiz Khan returned home without entering into India.

He patronized many scholars and a number Sufi saints came to India during his reign. Minhaj-us-Siraj, Taj-uddin., Nizam-ul-mulk Muhammad Janaidi, Malik Qutb-uddin Hasan and Fakhrul-Mulk Isami were his contemporary scholars who added grandeur to his court. Apart from completing the construction of Qutb Minar at Delhi, the tallest stone tower in India (238 ft.), he built a magnificent mosque at Ajmir.

Iltutmish introduced the Arabic coinage into India and the silver tanka weighing 175 grams became a standard coin in medieval India. The silver tanka remained the basis of the modern rupee. Iltutmish had also created a new class of ruling elite of forty powerful military leaders, the Forty.

Balban introduced the Persian festival of Nauroz to impress the nobles and people with his wealth and power. (Hence Option d is correct)

64. d

Alauddin Khalji maintained a large permanent standing army and paid them in cash from the royal treasury. According to the Ferishta, he recruited 475000 cavalrymen. He introduced the system of dagh (branding of horses) and prepared huliya (descriptive list of soldiers). In order to ensure maximum efficiency, a strict review of army from time to time was carried out.

The introduction of paying salaries in cash to the soldiers led to price regulations popularly called as Market Reforms. Alauddin Khalji established four separate markets in Delhi, one for grain; another for cloth, sugar, dried fruits, butter and oil; a third for

horses, slaves and cattle; and a fourth for miscellaneous commodities. Each market was under the control of a high officer called Shahna-i-Mandi. The supply of grain was ensured by holding stocks in government store-houses. Regulations were issued to fix the price of all commodities. A separate department called Diwani Riyasat was created under an officer called Naib-i-Riyasat. Every merchant was registered under the Market department. There were secret agents called munhiyans who sent reports to the Sultan regarding the functioning of these markets. The Sultan also sent slave boys to buy various commodities to check prices. Violation of regulations was severely punished. Harsh punishment was given if any shopkeeper charged a higher price, or tried to cheat by using false weights and measures. Even during the famine the same price was maintained.

We are not sure whether the market regulations in Delhi were also applied in the provincial capitals and towns. Apart from market reforms, Alauddin Khalji took important steps in the land revenue administration. He was the first Sultan of Delhi who ordered for the measurement of land. Although the Sultan was illiterate, he patronized poets like Amir Khusrau and Amir Hasan. He also built a famous gateway known as Alai Darwaza and constructed a new capital at Siri.

65. a

The construction of the temple began during the rule of the Rashtrakuta king, Dantidurga (735-757 AD). A group of skilled artisans cut and carved the vertical face of the basalt rock of a hill in Elapura, known today as Ellora, near Aurangabad. Unlike the Buddhists who made carvings inside the rock to construct cave temples, this group cut the rock internally and externally, with exquisite precision, to build a monolithic rock temple. The result is the magnificent Kailasa temple, one of the largest rock-cut temples in the world. Major work on the temple was done by King Dantidurga's successor, Krishna I (757-773 AD), although work continued under many successive kings for more than a century.

The double-storey gopuram has exquisitely carved sculptures on the walls. Goddesses Ganga and Yamuna flank the entrance gateway.

There are five subsidiary shrines around the main temple in the circumambulatory path that runs along the side of the hill.

The lotus on the roof of the sanctum is crowned by a finial with four mythical lions, each facing one cardinal direction.

66. b

Our Past-II (NCERT Class 7): Kabir's teachings were based on a complete, indeed vehement, rejection of the major religious traditions. His teachings openly ridiculed all forms of external worship of both Brahmanical Hinduism and Islam, the pre-eminence of the priestly classes and the caste system.

From March 2018 (IE): Periyar resigned from the Congress in 1925, and associated himself with the Justice Party and the Self Respect Movement, which opposed the dominance of Brahmins in social life, especially the bureaucracy.

TH: The wheel for the appointment of non-Brahmin priests in temples was set in motion by E.V. Ramasamy, called as Periyar, in 1970. Periyar, who called the caste discrimination in temple priesthood as a thorn in his heart, threatened to stage a mass demonstration on the Republic Day in 1970 against this. It was in response to this that the then DMK government issued an order that enabled the appointment of people from all castes as priests.

TH: The reason why religious but nonconforming thinkers, like Kabir, railed against rituals was that they perceived how rituals are used, in the name of religion, to control, influence and exploit people. They also felt that rituals are worldly matters and have nothing to do with the divine.

67. c

Varadharaja and Ekamparanatha temples at Kanchipuram stand as examples for the magnificence of

the Vijayanagara style of temple architecture. The Raya Gopurams at Thiruvannamalai and Chidambaram speak the glorious epoch of Vijayanagar. They were continued by the Nayak rulers in the later period.

68. c

Gommateshwara Statue is a 57-foot (17 m) high monolithic statue located on Vindhyagiri Hill at Shravanbelagola in the Indian state of Karnataka. Vindhyagiri is one of the two hills in Shravanabelagola in the Indian state of Karnataka; the other is Chandragiri, which is also a seat of several very ancient Jain centres, dating back much older than Gommateshwara statue.

The statue Gommateshwara is dedicated to the Jain god Bahubali son of Adinatha. (Hence statement 3 is correct)

It was built around 983 A.D. and is one of the largest free standing statues in the world. Materials Used is Granite. (Hence statement 1 is incorrect)

The construction of the statue was commissioned by the Ganga dynasty minister and commander, Chavundaraya. (Hence statement 2 is correct)

Neighboring areas have Jain temples known as basadis and several images of the Tirthankaras.

One can have a beautiful view of the surrounding areas from the top of the hill. An event known as Mahamastakabhisheka attracts devotees from all over the world.[2]The Mahamastakabhisheka festival is held once in 12 years.

Bahubali abandoned his clothes and kingdom to become a Digambara monk and began meditating with great resolve to attain omniscience (Kevala Gyana). (Hence statement 4 is correct)

He is said to have meditated motionless in a standing posture (kayotsarga) for a year, during which time climbing plants grew around his legs.

Hence option c is correct

69. c

In the first century BCE some modifications were made to the standard plan of the apsidal vault-roof variety where the hall becomes rectangular like at Ajanta Cave No. 9 with a stone-screen wall as a facade. It is also found at Bedsa, Nashik, Karla and Kanheri. Many cave sites have the standard first type of chaitya halls in the subsequent period. In Karla, the biggest rock-cut chaitya hall was excavated. (Hence statement 1 is correct)

The cave consists of an open courtyard with two pillars, a stone screen wall to protect from rain, a veranda, a stone-screen wall as facade, an apsidal vault-roof chaitya hall with pillars, and a stupa at the back. (Hence statement 2 is correct)

Karla chaitya hall is decorated with human and animal figures. They are heavy in their execution, and move in the picture space.

Junnar has the largest cave excavations— more than two hundred caves around the hills of the town— whereas Kanheri in Mumbai has a hundred and eight excavated caves. (Hence statement 3 is incorrect)

Earlier it was presumed that because of the absence of the Buddha image, the caves were considered belonging to the orthodox faith of Buddhism, i.e., the Theravadins, but with the discovery of the Konkan Maurya inscription mentioning the Saka era 322, i.e., 400 CE, it is now satisfactorily proved that the cave activity in western Deccan was an ongoing process and many caves had been carved with Buddha images where the image does not exist anymore. It may also be noted that many caves are converted into modern Hindu shrines and have become popular worshipping sites. (Hence statement 4 is incorrect) Hence option c is correct.

70. c

Buddha in the symbolic form got a human form in Mathura and Gandhara. The sculptural tradition in Gandhara had the confluence of Bactria, Parthia and the local Gandhara tradition. The local sculptural tradition at Mathura became so strong that the tradition spread

to other parts of northern India. The best example in this regard is the stupa sculptures found at Sanghol in the Punjab. The Buddha image at Mathura is modelled on the lines of earlier Yaksha images whereas in Gandhara it has Hellenistic features. (Hence statement 1 is correct)

Images of Vaishnava (mainly Vishnu and his various forms) and Shaiva (mainly the lingas and mukhalingas) faiths are also found at Mathura but Buddhist images are found in large numbers. (Hence statement 2 is correct)

Mathura remained the main art production site whereas Sarnath and Kosambi also emerged as important centres of art production. Many Buddha images in Sarnath have plain transparent drapery covering both shoulders, and the halo around the head has very little ornamentation (Hence statement 3 is incorrect) whereas the Mathura Buddha images continue to depict folds of the drapery in the Buddha images and the halo around the head is profusely decorated.

Hence, Option c is correct.

71. d

The factors behind the expansion of trade and commerce in India during the 17th century:

- Political integration of India under Mughals.
- Establishment of law and order over extensive area.
- Uniform tax was levied on goods at the point of their entry into the empire.
- Road cess was declared illegal.
- Minting of silver coin and making it standard coin throughout India

72. a

Statement 1 is correct: The Labour Party, which had come to power in Britain after the War, was in a hurry to settle the Indian problem. As a result the ban on the Congress was lifted and elections declared.

Statement 2 is not correct: The Indian National Army was an armed force formed by Indian nationalists in 1942 in Southeast Asia during World War II. Its aim was to secure Indian independence from British rule.

Statement 3 is not correct: RIN revolt occurred after the elections. Hence, it was not responsible for the declaration of elections by British government

73. d

While there was agreement among Congressmen on the question of attitude towards the World War II and the resignation of the ministries, sharp differences developed over the question of the immediate starting of a mass satyagraha. Gandhiji and the dominant leadership advanced three broad reasons for not initiating an immediate movement. First, they felt that since the cause of the Allies i.e. Britain and France, was just, they should not be embarrassed in the prosecution of the War.

Second, the lack of Hindu- Muslim unity was a big barrier to a struggle. In the existing atmosphere any civil disobedience movement could easily degenerate into communal rioting or even civil war.

Above all, they felt that there did not exist in the country an atmosphere for an immediate struggle. Neither the masses were ready nor was the Congress organizationally in a position to launch a struggle. The Congress organization was weak and had been corrupted during 1938-39. There was indiscipline and lack of cohesion within the Congress ranks. Under these circumstances, a mass movement would not be able to withstand severe repressive measures by the Government

74. d

The dravida style temples were surrounded by high walls and lofty gates. These lofty gates were called **gopurams**. Chief deity room was called as **garbhagriha**. A pillared hall called **mandapa** was generally placed in front of the sanctum. The main feature of dravida style was building of storey upon storey above garbhagriha, which came to be called as **vimana**.

75. b

Balban considered that power and prestige should belong to those who were born in noble houses. Balban supervised the appointment of all officers and was particular that only people of noble birth were appointed to higher posts. Hence, statement 1 is not correct.

The accession of Balban to the throne began an era of strong, centralised government. He also organised a strong centralised army, both to deal with internal disturbance and to repel the Mongols who had entrenched themselves in Punjab and posed a serious danger to the Delhi sultanate. Hence, statement 2 is correct.

76. d

77. d

Madras Mahajan Sabha was founded by M. Viraraghavachari, G Subramanian Iyer and Ananda Charlu in 1884 to promote the right of Indians. It was earlier known as Madras Native Association which was established by Gazulu Lakshminarasu Chetty in 1849.

78. c

A mains-oriented question. The statements are feeder points for if and when there is a requirement to write about the history of civil-military relations in India.

“...Nehru laid the foundations of firm civilian control of the military which has held steady for the last seven decades...”

September 1946: One of the first steps taken by Nehru was to replace the commander-in-chief as defence member of the Viceroy's executive council — de facto, the defence minister — by a civilian leader, Sardar Baldev Singh. This was not done on a whim. It was the culmination of a longstanding demand of the Indian nationalists and the Congress party. As part of the measures to keep the military firmly under civilian control, the Motilal Nehru committee had recommended that the defence member of the council should be a civilian as early as in 1928.

Steven Wilkinson, professor at Yale University, says Nehru's high point of dealing with the military was in 1955, when he reduced and split up the unified armed forces hierarchy into three separate commands, one each for the army, air force and navy. Each of them was headed by a nominally equal chief of staff. Nehru did this deliberately, Wilkinson argues, as he acknowledged in February 1963, "to reduce the role of the military on the Indian scene."

Nehru was not alone in institutionalising firm civilian control of the military. Sardar Vallabhbhai Patel, his deputy prime minister, was angrier than Nehru when the British chiefs of the armed forces protested the government's decision to position troops around Junagadh state in October 1947, after it had declared accession to Pakistan. Both leaders made it clear that they were prepared for a showdown if military commanders didn't follow the orders of the civilian government. This incident led to the creation of a defence committee of the cabinet to institutionalise civil-military interaction on matters of national security.

The fabric of civil-military relations, woven so deftly by Nehru, had started fraying at the edges in his final years. But the culture, norms and institutional structures established in the early years have shown India as an exception to all other postcolonial societies. The British did not bestow a structured template of civil-military relations to independent India.

<http://indianexpress.com/article/india/india-newsindia/jawaharlal-nehru-legacy-prime-minister-military-4371638/>

79. d

University of Oxford's Bodleian Libraries announced that the oldest Indian reference to the digit zero has been identified, in a manuscript dating back to the third or fourth century. The 'Bakshali manuscript' consists of 70 leaves of birch bark and contains hundreds of zeros in the form of dots. The manuscript cannot claim to contain the earliest use of zero – other ancient civilisations too used symbols to denote zero as a placeholder, including the Babylonians 5,000 years ago,

millennia before the Bakhshali Manuscript. But the manuscript does lay claim to being the oldest surviving document that expresses zero, the placeholder, in a form that would later evolve into the modern symbol for zero, the number

ZerOrigIndia Foundation, or the Zero Project, based in Netherlands, is a crowdsourced project with the aim of determining the origin of the zero digit as the numeral we know today. They are of the view that in ancient India are found numerous so-called 'cultural antecedents' that make it plausible that the mathematical zero digit was invented here. It hypothesizes that mathematical zero ('shunya', in Sanskrit) may have arisen from the contemporaneous philosophy of emptiness or Shunyata. If philosophical and cultural factors found in India were important to the development of zero as a mathematical concept, it would explain why other civilizations did not develop zero as a mathematical concept.

The first text to discuss zero in the numerical sense is the Indian astronomer Brahmagupta's work "Brahmasphutasiddhanta," which was written in A.D. 628.

80. a

The Rampa Rebellion of 1922–24, led by Alluri Sita Rama Raju was directed against the 1882 Madras Forest Act and its restrictions on the free movement of tribal people in the forest which prevented them from engaging in their traditional podu agricultural system. Hence, statements 1 and 2 are correct.

The movement took place in the border areas of the East Godavari and Visakhapatnam regions of Madras Presidency. The rebels took inspiration from the revolutionaries of Bengal and raided police stations and stole guns. Hence, statement 3 is not correct

81. a

Justice movement in Madras Presidency was started by C.N. Mudaliar, T.M. Nair and P. Tyagaraja to secure jobs and representation for the non-brahmins in the legislature. In 1917, Madras Presidency Association was

formed which demanded separate representation for the lower castes in the legislature. Hence, statement 1 is correct and statement 2 is not correct

82. a

In 1920s Atmashakti, Dhumketu and Navayuga were left nationalist journals. Atmashakti and Dhumketu were published in Calcutta. Navayuga was published in Guntur.

83. a

Congress Socialist Party (CSP) was formed at Bombay in October 1934 under the leadership of Jayaprakash Narayan, Acharya Narendra Dev and Minoo Masani. Congress socialists were agreed upon four basic propositions: that the primary struggle in India was the national struggle for freedom and that nationalism was a necessary stage on the way to socialism; that socialists must work inside the National Congress because it was the primary body leading the national struggle and, as Acharya Narendra Dev put it in 1934. It would be a suicidal policy for us to cut ourselves from the national movement that the Congress undoubtedly represents; that they must give the Congress and the national movement a socialist direction; and that to achieve this objective they must organize the workers and peasants in their class organizations, wage struggles for their economic demands and make them the social base of the national struggle.

However, Nehru never formally joined this group

84. b

Dr. Ambedkar thought that separate electorate might help in empowerment of lower classes. But according to Gandhiji, this might have created a permanent chasm between upper classes and lower classes. So Gandhiji opposed this idea of separate electorate and in opposition of the communal award he started fast unto death which forced Ambedkar to sign Poona Pact with him and let go his demand of separate electorate, paving way for unstead, reservation of seats for the Depressed Classes in general constituencies. Hence, 1st statement is correct and 2nd statement is not correct.

Dr. Ambedkar was not opposed to partition. Ambedkar, in his treatise 'Thoughts on Pakistan' (1941), held that a Pakistan with peaceful transfer of population is desirable for a strong India with national feeling. Hence, 3rd statement is not correct

85. c

Based on the study of over 7,200 stone artefacts collected from the archaeological site at Attirampakkam about 60 km from Chennai, researchers suggest that hominins in India may have developed a Middle Palaeolithic culture phase around 3,85,000 years ago and continuing up to around 1,72,000 years ago. According to earlier evidence, the Middle Palaeolithic culture in India was dated to around 1,25,000 years ago.

1.5-million-year-old stone artefacts belonging to the Lower Palaeolithic (Acheulian) culture were discovered from Attirampakkam in 2011. The objects were buried in sediments at the lowest levels in the excavation. In the top three metres of the soil, the same site has yielded artefacts that reflect a distinct Middle Palaeolithic culture.

<http://www.thehindu.com/sci-tech/science/archaeological-site-near-chennai-shows-the-long-process-of-human-evolution/article22612382.ece>

86. d

In addition to the points mentioned above, "...the British used military power on a gigantic scale. But this was not the only instrument they used. In large parts of present-day Uttar Pradesh, where big landholders and peasants had offered united resistance, the British tried to break up the unity by promising to give back to the big landholders their estates. Rebel landholders were dispossessed and the loyal rewarded. Many landholders died fighting the British or they escaped into Nepal where they died of illness or starvation.

87. a

"In the RIN revolt, Karachi was a major centre, second only to Bombay. The RIN revolt started on 18th

February. The news reached Karachi on the 19th, upon which the HMIS Hindustan went on a lightning strike. Sympathetic token strikes took place in military establishments in Madras, Vishakhapatnam, Calcutta, Delhi....”

‘Post-War National Upsurge’, India’s Struggle for Independence, Bipan Chandra;

Improvisation:

[http://indianexpress.com/article/opinion/columns/remembering-an-act-of-insurrection-royal-indian-navy-mutiny-ina-trial-5074578/;](http://indianexpress.com/article/opinion/columns/remembering-an-act-of-insurrection-royal-indian-navy-mutiny-ina-trial-5074578/)

88. b

The Breakdown Plan was prepared by Lord Wavell and his closest circle of advisors to deal with the fast evolving political situation in India. Two main political tendencies had crystallized in post-War India:

Keeping India as one geographic entity; the second one was diametrically opposed to it, espoused by the Muslims, who wanted an independent Muslim-majority state.

Wavell’s breakdown plan was formulated with two main goals in mind: Firstly, a safe withdrawal of the British from India; secondly, to avoid a partition of India by attempting to maintain it as one geographic entity.

For the first goal Wavell suggested a ‘phased withdrawal’ from India, which would be initiated from the Hindu-majority provinces of the south.

The second goal was to be achieved by proposing a partition of both the Punjab and Bengal, as a bargaining tool with the Muslim League to deter from pursuing its agenda of a separate Muslim-majority homeland on religious grounds

Although Wavell’s overall plan was rejected in London, parts of it were, however, incorporated in the final withdrawal plan laid down by Mountbatten, Wavell’s successor, in his June 3 Plan. This included the partitioning of both the Bengal and the Punjab thus dealing a blow to Muslim interests in both those provinces.

89. a

Narayan Malhar Joshi, founded the Social Service League in Bombay with an aim to secure for the masses better and reasonable conditions of life and work. They organized many schools, libraries, reading rooms, day nurseries and cooperative societies. Their activities also included police court agents' work, legal aid and advice to the poor and illiterate, excursions for slum dwellers, facilities for gymnasia and theatrical performances, sanitary work, medical relief and boys' clubs and scout corps.

He also founded the All India Trade Union Congress (1920). However, there was a split in 1931 and the corporatist trend led by N.M. Joshi broke away from the AITUC to set up All India Trade Union Federation. This led to a dip in the working class movement.

Indian Reform Association was formed by Keshub Chandra Sen in 1870 to create public opinion against child marriages, for upliftment of status of women and to legalise Brahma type of marriage.

90. c

Statement 1 is not correct: Subhas Bose was elected unanimously as the President of the Congress in 1938(Haripur Session). He was elected again on 29 January 1939 by 1580 votes against 1377 (Pattabhi Sitaramayya) before the Tripuri Session.

Statement 2 is correct: The Tripuri Session of the Congress is known for the internal strife coming to a climax between Subhash Chandra Bose and other top leaders of the Congress whom he called ‘rightists’. Subhas Bose believed that the Congress was strong enough to launch an immediate struggle and that the masses were ready for such struggle. He argued for a programme of immediately giving the British Government a six-month ultimatum to grant the national demand for independence and of launching a mass civil disobedience movement if it failed to do so.’ He openly accused the ‘rightists’ of working for a compromise with the Government on the question of federation. Gandhiji’s perceptions were very different. He believed, the time was not yet ripe for an ultimatum

because neither the Congress nor the masses were yet ready for struggle. The Congress leaders, labelled as compromisers, resented Bose's charges and branded them as a slander. On 22 February, 13 out of the 15 members of the old Working Committee resigned, on the ground that Subhas had publicly criticized them.

Statement 3 is correct: Govind Ballabh Pant moved a resolution at Tripuri expressing full confidence in the old Working Committee, reiterating full faith in Gandhiji's leadership of the movement and the Congress policies of the previous twenty years, and asking Subhas to nominate his Working Committee _in accordance with the wishes of Gandhiji.' The resolution was carried by 218 to 133 votes in the Subjects Committee, and by an overwhelming majority through show of hands in the open session. Jayaprakash also moved the extremely diluted National Demand resolution which dropped Bose's idea of a time-bound ultimatum and merely called for preparations for a struggle to achieve a Constituent Assembly through strengthening the Congress. Bose could also not get the support of the Congress Socialists and the Communists at Tripuri or after for they were not willing to divide the national movement and felt that its unity must be preserved at all costs. Subhash Bose ultimately resigned from the Presidentship and Rajendra Prasad was elected in his place.

91. a

In 1928, Jawaharlal joined hands with Subhas to organize the Independence for India League to fight for complete independence and 'a socialist revision of the economic structure of society.'

92. c

Lord Willingdon served as a Viceroy and Governor General of India from 1931 to 1936.

The important events of this period include Second and Third Round Table Conferences, relaunching of Civil Disobedience Movement, Communal Award by Ramsay

MacDonald (1932), Poona Pact (1932), Government of India Act 1935, and Separation of Burma from India.

The All India Kisan Sabha (AIKS), also known as the Akhil Bharatiya Kisan Sabha and All India Peasants Union, was an Indian political association of the peasants front of the former undivided Communist Party of India (CPI). The All India Kisan Sabha was one of the Indian Organisations during Freedom Struggle and peasant movement that was founded by Swami Sahajanand Saraswati in the year 1936 The Congress Socialist Party was founded by radical and young Congressmen who during their long terms of imprisonment in the Civil Disobedience Movement came into contact with Marxist ideas. They had their reservation about Gandhi's constructive programme. In April 1934, at Banaras, Sampurnananda published a pamphlet in which he stressed the need for the formation of an All India Socialist Party as a wing of the Congress. The Congress Socialists belonged to the westernized middle class. They were influenced by the ideas of Marx, Gandhi and the Social Democracy of the West. They practised Marxian Socialism, Congress Nationalism and liberal democracy of the West

93. b

Corps of volunteers or Samitis was another major form of mass mobilization widely used by the Swadeshi Movement. The Swadesh Bandhab Samiti set up by Ashwini Kumar Dutt, a school teacher, in Barisal was the most well known volunteer organization of them all. The Samitis was able to generate an unparalleled mass following among the predominantly Muslim peasantry of the region. The Samitis took the Swadeshi message to the villages through magic lantern lectures and Swadeshi songs, gave physical and moral training to their members, and did social work during famines and epidemic, organized schools, training in Swadeshi craft and arbitration courts Barisal Samiti reportedly settled 523 disputes through eighty-nine arbitration committees.

Anushilan Smiti was the first revolutionary organization in Bengal.

Hence, only statements 2 and 3 are correct

94. a

Doubt on Guru Nanak being disciple of Kabir

“There is no evidence in the entire Guru Granth Sahib that God Kabir Ji was Guruji of Shri Nanak ji. Like Guru Granth is respectable and authentic, similarly Holy Kabir Sagar is also respectable and authentic scripture and was written before Shri Guru Granth Sahib. Therefore around 4000 Bani has been taken in to Guru Granth Sahib from Kabir Sagar only. There is a vivid description about the dialogue between God Kabir Ji and Nanak ji in Kabir Sagar and that the venerable Gurudev of Nanak ji were God Kabir.”

However, in Tamil Nadu History book, it is specifically mentioned that Guru Nanak was his disciple.

95. d

The dispute in Ahmedabad had not yet ended when Gandhiji learnt that the peasants of Kheda district were in extreme distress due to a failure of crops, and that their appeals for the remission of land revenue were being ignored by the Government. Enquiries by members of the Servants of India Society, Vithalbhai Patel and Gandhiji confirmed the validity of the peasants' case. This was that as the crops were less than one-fourth of the normal yield, they were entitled under the revenue code to a total remission of the land revenue.

The Gujarat Sabha, of which Gandhiji was the President, played a leading role in the agitation

Vallabhbhai Patel, a young lawyer and a native of Kheda district, and other young men, including Indulal Yagnik, joined Gandhiji in touring the villages and urging the peasants to stand firm in the face of increasing Government repression which included the seizing of cattle and household goods and the attachment of standing crops.

96. b

97. c

The World Monument Fund is a private nonprofit organization founded in 1965 by individuals concerned about the accelerating destruction of important artistic treasures throughout the world.

Through its programme World Monuments Watch it aims to identify imperiled cultural heritage sites and direct financial and technical support for their preservation. Hence, both the statements are correct.

.World Monuments Fund has placed 25 cultural heritage sites spanning 30 countries on its 2018 World Monuments Watch list. Putting the heritage sites on watch list means that they are currently threatened by conflict, climate change, or other dangers.

From India —Post-Independence Architecture of Delhi has been identified for preservation.

98. c

Kalbelia is a folk dance from Rajasthan, recognised as an intangible cultural heritage of India by UNESCO. It is performed by the Kalbelia community who were traditionally professional snakehandlers.

Women dance replicating the movement of the snake and men accompany them on khanjari and poongi.

Swang is a music-based theatre form from Haryana.

Bhavai is traditional theatre from Gujarat.

Lavani is a folk dance performed by the women of fishing community in Maharashtra.

Hence, (c) is the correct option.

99. d

Images of Vaishnava (mainly Vishnu and his various forms) and Shaiva (mainly the lingas and mukhalingas) faiths are found at Mathura. Buddhist images are found in large numbers. It may be noted that the images of Vishnu and Shiva are represented by their ayudhas.

100. a