



B.K. BIRLA CENTRE FOR EDUCATION

SARALA BIRLA GROUP OF SCHOOLS
A CBSE DAY-CUM-BOYS' RESIDENTIAL SCHOOL



POST MID TERM TEST 2025-26 SOCIAL SCIENCE 087 (MS) MARKING SCHEME

Class: VIII

Date: 7/01/2026

Admission no:

Time: 1Hr.

Max Marks: 25

Roll no:

INSTRUCTION:

- I. Question paper comprises four Sections—A, B,C and D. There are13 questions in the question paper.
- II. All questions are compulsory.
- III. Section A –Question 1 to 6 are MCQs of 1 mark each.
- IV. Section B—Question no.7 to 10 is Very Short Answer Type Questions, carrying 2marks each. Answer to each question should not exceed 20-40 words.
- V. Section C—Question no.11 and 12 are Short Answer Type Questions, carrying 3marks each. Answer to each question should not exceed 40-60 words.
- VI. Section D—Question no.13 is Long Type Question, carrying 5 mark. Answer to this question should not exceed 80-100 words.

SECTION-A

1. According to Mahatma Gandhi, true education meant: 1
A. Memorising textbooks
B. Learning to read and write only
C. Developing mind and body through practical work
D. Scoring high marks in exams

2. William Adam's report highlighted that: 1
A. Indian schools had no teaching system
B. Pathshalas were flexible and adapted to local needs
C. English education was already dominant
D. Indian teachers were paid high salaries

3. Assertion (A): William Jones believed that Indian culture and ancient texts such as Sanskrit literature contained valuable knowledge.
Reason (R): He argued that Western education was superior to Indian knowledge and should replace traditional learning. 1
(a) Both A and R are true, and R is the correct explanation of A
(b) Both A and R are true, but R is not the correct explanation of A
(c) A is true, R is false
(d) A is false, R is true

4. Assertion (A): Raja Ram Mohan Roy strongly campaigned against the practice of *sati*.
Reason (R): He believed that women deserved equal rights and that harmful customs violating their dignity should be abolished. 1
(a) Both A and R are true, and R is the correct explanation of A
(b) Both A and R are true, but R is not the correct explanation of A
(c) A is true, R is false
(d) A is false, R is true

5. The Widow Remarriage Act was passed in which year? 1

- (a) 1813
- (b) 1829
- (c) 1856**
- (d) 1882

6. Rabindranath Tagore started Shantiniketan to:

- A. Prepare students for government jobs
- B. Provide military training
- C. Break away from rigid, classroom-bound education**
- D. Teach only Sanskrit literature

SECTION –B

7. **Read the scenario and answer the question that follows:**

2

In a village in the early 1800s, a young widow is told she must follow the practice of *sati* after her husband's death. Some villagers protest, saying that a new movement led by a reformer is questioning such harmful practices. This reformer argues for women's right to live with dignity, receive education, and even remarry. He travels across cities, writes petitions, and urges the British government to abolish inhuman customs.

Based on the scenario, identify the reformer and explain any two social reforms he introduced.

Ans. The reformer mentioned is **Raja Ram Mohan Roy**.

Two of his major social reforms were:

1. **Abolition of Sati:** He campaigned strongly against the practice of sati, leading to its legal abolition in 1829.
2. **Support for Women's Rights:** He promoted women's education and supported widow remarriage, believing women should have equal dignity and opportunities.

8. What was Sati, and how British oppose it?

2

Ans. Sati was a practice in which a widow was forced or expected to burn herself on her husband's funeral pyre. Reformers opposed it because it was cruel, violated women's rights, and caused great suffering. They demanded its abolition as it had no place in a humane society.

9. What were the main observations made by William Adam in his report about Indian education?

2

Ans. William Adam noted that traditional pathshalas were informal, flexible, and closely connected to local needs. Teachers adjusted the timetable to agricultural cycles, and education was inexpensive, making it accessible to many children.

10. Who were the Orientalists and what did they believe?

2

Ans. Orientalists were scholars like William Jones who believed that Indian ancient texts—Sanskrit, Persian, Arabic—contained valuable knowledge. They argued that education in India should be based on traditional Indian learning rather than English.

SECTION C

11. Read the following case and answer the question that follows:

3

In the early 19th century, British officials debated how education should be introduced in India.

William Jones, a scholar of Sanskrit and ancient Indian literature, believed that India had a rich intellectual tradition. He felt that learning should be rooted in classical languages like Sanskrit and Persian because they contained valuable knowledge.

On the other hand, Thomas Macaulay argued that Western knowledge was far superior. He believed English should be promoted because Western science and philosophy would "civilize" Indians and create an educated class that could assist in administration.

Based on the above case, compare the views of William Jones and Macaulay on Indian education.

Ans. William Jones (Orientalist) believed that India's ancient texts in Sanskrit and Persian held deep scientific and philosophical knowledge. He wanted to promote traditional Indian learning and preserve India's cultural heritage.

Macaulay (Anglicist), however, felt that Western literature and science were more advanced. He rejected Oriental learning and argued that English education should be introduced to create a class of Indians who would help the British govern.

Thus, Jones promoted preserving Indian traditions, while Macaulay supported Westernizing Indian education.

12. Explain Jyotiba Phule's contribution to social reforms. 3

Ans. Jyotiba Phule strongly opposed the caste system and particularly the practice of untouchability. He opened schools for girls and lower-caste children, believing education was the key to equality. Phule also established the Satyashodhak Samaj to fight caste discrimination and promote social justice. His work encouraged lower castes to challenge oppressive customs and demand equal rights.

SECTION D

13. How Macaulay completed Britain's conquest of India? 5

Ans. Thomas Babington Macaulay did not complete the military conquest of India, but his policies played a major role in strengthening and consolidating British rule. His most important contribution was the introduction of English education through the Macaulay Minute of 1835. By promoting English as the medium of instruction, he aimed to create a class of Indians who were loyal to British values and could serve as clerks, administrators, and intermediaries. This made governance cheaper and more efficient for the British.

Macaulay's idea of creating a group "Indian in blood and colour, but English in taste and intellect" helped the British establish cultural dominance, weakening traditional systems of knowledge like Sanskrit and Persian education. His support for Western science, law, and rational thought also spread British intellectual influence across India.

Additionally, Macaulay played a key role in drafting the Indian Penal Code (IPC), which became the foundation of India's legal system. This unified legal structure helped the British centralize authority and administer a vast and diverse country more effectively.

Through these educational and legal reforms, Macaulay helped create a social and administrative environment that supported British interests. Thus, even without using force, he contributed significantly to the **cultural**, intellectual, and administrative consolidation of British rule in India.

OR

Explain Gandhiji's and Tagore's views on education. How were they different from British education policies?

Ans. Gandhiji believed that education should develop a child's mind, body, and soul. He stressed basic craft-based learning (nai talim), where students learned through productive, hands-on work. He rejected English-based education because he felt it created a sense of inferiority and disconnected Indians from their culture, language, and communities.

Tagore, on the other hand, wanted an education system that encouraged **creativity, natural learning, and freedom**, not rote learning. At his school *Shantiniketan*, he emphasized open-air classrooms, arts, music, literature, and a close bond with nature.

Both Gandhiji and Tagore criticized British education for its focus on discipline, memorization, and creating clerks for the colonial government. They promoted holistic, humanistic education aimed at nurturing individuality and cultural pride rather than producing obedient workers.