

MARKING SCHEME HISTORY - 027 (FOREIGN)

SENIOR SECONDARY SCHOOL EXAMINATION

MARCH 2015

CODE NO. 61/2/1, 61/2/2, 61/2/3

General Instructions:

1. Please read the following guidelines carefully and seek clarifications from the Head Examiner in case of any doubt to reduce subjectivity and bias.
2. Every care has been taken to prepare the Marking Scheme. However, it is important to keep in mind that, it is neither exhaustive nor exclusive. Full credit should be given to candidates who give relevant point other than the ones listed in the Marking Scheme as the answers to the questions. The examiners are requested to use their own knowledge and experience wherever necessary.
3. The Marking Scheme carries only suggested value points for an answer. These are only guidelines and do not constitute the complete answer. The students can have their own expression and if the expression is correct, the marks should be awarded accordingly.
4. The Head Examiners have to go through the first five answer-scripts evaluated by each evaluator to ensure that the evaluation has been carried out as per the instruction, given in the Marking Scheme. The remaining answer scripts meant for evaluation shall be given only after ensuring that there is no significant variation in the marking of individual evaluators.
5. Marking should be neither over-strict nor over-liberal. Marks should not be deducted for spelling errors, wrong proper names, minor inaccuracies or omission of details. No marks be deduced for overshooting word limit.
6. If a candidate answers both the options, both should be read and the better one evaluated.
7. Though break-up of value points is given in a number of answers, the examiner may be flexible in marking the different parts, if the answer reflects understanding of the scope of the question.
8. If a question has parts, please award marks in the right hand side for each part. Marks awarded for different parts of the question should then be totalled up and written in the left hand margin and circled. If a question does not have any parts, marks be awarded in the left hand margin and circled.

9. A full scale of marks 0-80 has to be used. Please do not hesitate to award full marks if the answer deserves it.
10. The candidates are now permitted to obtain photocopy of the answer book on request on payment of prescribed fee. All Examiners/ Head Examiners are once again reminded that they must ensure that evaluation is carried out strictly as per value points for each answer as given in the Marking Scheme.
11. The Examiners should acquaint themselves with the guidelines given in the Guidelines for Spot Evaluation before starting the actual evaluation.
12. Every Examiner should stay upto sufficient reasonable time normally 5-6 hours every day and evaluate 20-25 answer books and should devote minimum 15-20 minutes to evaluate each answer book.
13. Every Examiner should acquaint him/ herself with the marking schemes of all the sets.

MARKING SCHEME (MARCH 2015)
HISTORY –(027)
FOREIGN SETS-(61/2/1) -(61/2/2)- (61/2/3)
Senior School Certificate Exam CLASS-XII
MARKING SCHEME-61/2/1

QNO.	VALUE POINTS	MARKS
1.	<p>The trade of sixth BCE</p> <ul style="list-style-type: none"> i. From the sixth century BCE, land and river routes extended in various directions – overland into Central Asia and overseas ii. Peddlers ,caravan merchants & seafarers traversed from one place to another for trade iii. Successful merchants, masattuvan in Tamil and setthis and sathavahas became rich. iv. A wide range of goods were carried from one place to another – salt, grain, cloth ,metal ores and finished products, stone, timber, medicinal plants,etc v. Spices, especially pepper, were in high demand in the Roman Empire, as were textiles and medicinal plants, and these were all transported across the Arabian Sea to the Mediterranean. vi. Any other relevant point <p style="text-align: right;">Pg44</p>	2
2.	<p>Cholas For Nayanars and Alvars</p> <ul style="list-style-type: none"> i. They supported them by making land grants and constructing temples for Vishnu and Shiva ii. Magnificent Shiva temples -Chidambaram, Thanjavur and Gangaikondacholapuram were constructed by them iii. They represented Shiva in bronze sculpture iv. The Chola ruler Parantaka-I had consecrated metal images of Appar, Sambandar and Sundarar in a Shiva temple. v. Any other relevant point <p style="text-align: right;">Pg-146</p>	2
3	<p>Station founded during the course of the Gurkha War -Simla</p> <ul style="list-style-type: none"> i. The temperate and cool climate of the hills ii. Protection from diseases like cholera, malaria and other epidemics places iii. Soldiers were sent for rest and recovery from illness iv. Any other relevant point <p style="text-align: right;">Pg-327</p>	2

<p>4.</p>	<p>Cunningham's Confusion</p> <ul style="list-style-type: none"> i. Cunningham's main interest was in the archaeology of the Early Historic and later periods. ii. He used the accounts left by Chinese Buddhist pilgrims who had visited the subcontinent between the fourth and seventh centuries CE iii. Cunningham also collected, documented and translated inscriptions found during his surveys iv. A site like Harappa which was not part of the itinerary of the Chinese pilgrims, did not fit very neatly within his framework of investigation. v. Cunningham did not realize how old Harappa artifacts were. vi. Cunningham tried to place Harappan seals within the time-frame with which he was familiar. vii Any other relevant point Any two to be explained <p style="text-align: right;">Pg-19</p>	<p style="text-align: center;">4</p>
<p>5.</p>	<p>Akbar's Darbar</p> <ul style="list-style-type: none"> i. The physical arrangement of the court, focused on the sovereign, mirrored his status as the heart of society ii. The throne gave physical form to the function of the sovereign as <i>axis mundi</i>. iii. The canopy was believed to separate the radiance of the sun from that of the sovereign iv. In court, status was determined by spatial proximity to the king. v. The place accorded to a courtier by the ruler was a sign of his importance in the eyes of the emperor vi. Once the emperor sat on the throne, no one was permitted to move vii. After spending an hour at the jharoka, the emperor walked to the public hall of audience (diwan-i-am) to conduct the primary business of his government. viii. State officials presented him reports and made requests ix. Diwan-i-khas to hold private audiences and discuss confidential matters. High ministers of state placed their petitions before him x. Occasionally, the emperor viewed the works of highly reputed artists or building plans or architects xi. During Id, Shab-i-barat and Holi, the court was full of life. Perfumed candles set in rich holders and palace walls Xii Any other relevant point Any four to be explained <p style="text-align: right;">Pg-237</p>	<p style="text-align: center;">4</p>

6.	<p>Santhals</p> <ul style="list-style-type: none"> i. The Santhals hired Zamidars to reclaim land and expand cultivation. ii. British officials invited them to settle and transform areas into cultivable lands. iii. The Santhals were given land and persuaded to settle in the foothills of Rajmahal. iv. Santhal settlements and population expanded rapidly. v. Due to high taxes and Santhals trapped in the clutches of moneylenders vi. By the 1850s, the Santhals felt that the time had come to rebel against zamindars, moneylenders and the colonial state, in order to create an ideal world vii. It was after the Santhals Revolt that the Santhal Pargana was created viii. The colonial state imposed some special laws to conciliate them ix. Any other relevant point <p style="text-align: right;">Any four to be explained Pg-270</p>	4
7.	<p>Message of dhamma</p> <ul style="list-style-type: none"> i. The inscriptions of Asoka on rocks and pillars are often regarded as most valuable sources to know about dhamma ii. Inscription describes Asoka as “devanampiya,” and “piyadassi”, or “pleasant to behold”. iii. Asoka also tried to hold his empire together by propagating dhamma iv. Principles were based on the value system v. The principles were simple and virtually universally applicable. vi. It was to ensure the well being of people in this world vii. He appointed the <i>dhamma mahamatta</i> to spread the dhamma viii. Any other relevant point <p style="text-align: right;">Any four to be explained. Pg-32,47</p>	4
8.	<p>Rumors and prophecies</p> <ul style="list-style-type: none"> i. They thought that bullets coated with the fat of cows & pigs and that biting those bullets would corrupt their caste and religion ii. The brahman sepoy had refused to drink water from the lower caste as his touch would defile the lota iii. The rumours said, the British had mixed the bone dust of cows and pigs into the flour that was sold in the market. iv. Matter regarding conversion to Christianity was also a big issue. v. Chapattis were being distributed from village to village vi. Any other relevant point(Any four to be explained) Pg 294 	4
9.	<p>Royal Centre</p> <ul style="list-style-type: none"> i. It included over 60 temples ii. About thirty building complexes have been identified as palaces. iii. The “King’s palace” was the largest of the enclosures 	

	<p>iv. It had two of the most impressive platforms, usually called the “audience hall” and the “mahanavami dibba”.</p> <p>v. Rituals associated with the structure probably coincided with Mahanavami (literally, the great ninth day) of the ten day Hindu festival during the autumn months of September and October, known variously as Dusehra(Northern India), Durga Puja, Navratri& mahanavmi.</p> <p>vi. One of the most beautiful building in the royal centre was the Lotus Mahal</p> <p>vii. One of the most spectacular of these is one known as the Hazara Rama temple. This was probably meant to be used only by the king and his family.</p> <p>viii. These include scenes from the Ramayana sculpted on the inner walls of the shrine.</p> <p>ix. Other building palatial structures were constructed by the nayakas Analysis of any four to be given</p>	<p style="text-align: right;">4</p>
<p>10.</p>	<p>Values learnt from the life of Meera Bai</p> <p>i. Sacrifice and devotion to god</p> <p>ii. Caste equality</p> <p>iii. Principles of love & common brotherhood</p> <p>iv. Women empowerment</p> <p>v. Self reliance.</p> <p>vi. Expression of emotions</p> <p>vii. Became source of inspiration</p> <p>viii. Feeling of humanity</p> <p>ix. Perseverance</p> <p>x. Any other relevant point</p> <p>Any four to be explained</p>	<p style="text-align: right;">4</p>
<p>11.</p>	<p><u>Buddha</u></p> <p>i. Siddhartha as the Buddha was named at birth, was the son of a chief of the Sakya clan</p> <p>ii. He had a sheltered upbringing within the palace, insulated from the harsh realities of life.</p> <p>iii. One day he persuaded his charioteer to take him into the city; he saw an old man, a sick man and a corpse.</p> <p>iv. He realized in that moment that the decay and destruction of the human body was inevitable.</p> <p>v. He left the palace and set out in search of his own truth, he meditated for several days and finally attained enlightenment</p> <p>vi. After this he came to be known as the Buddha or the Enlightened One</p> <p>vii. For the rest of his life, he taught dhamma or the path of righteous living</p>	

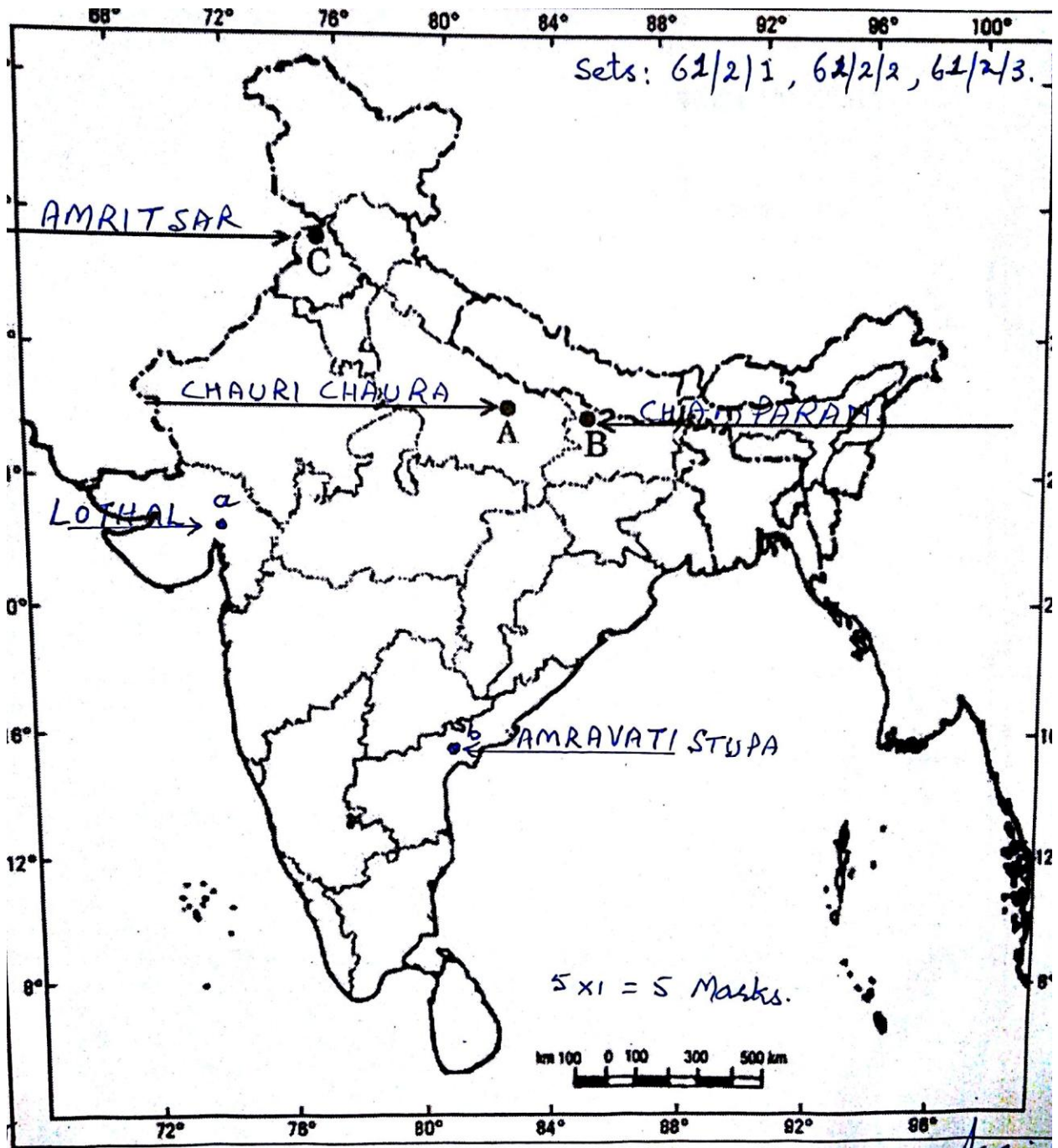
	<p>To be assessed as a whole</p> <p>Followers</p> <ul style="list-style-type: none"> i His followers - bhikkhus spread the philosophy of dhamma ii They lived simply ,possessing only the essential requisites for survivals, such as one bowl a day iii They lived on alms iv Initially , only men were allowed into the sangha,but later women also admitted v Many women who entered the sangha became teachers of dhamma and went on to become theris, or respected women who had attained liberation vi The Buddha’s followers came from many social groups like kings, wealthy men and gahapatis , and also humbler folk, workers, slaves and craftspeople vii Once within the sangha , all were regarded as equal, having shed their earlier social identities on becoming bhikkhus and bhikkunis viii Any other relevant point <p>Any four from B part</p>	<p>Pg-90</p> <p>4+4=8</p>
<p>12.</p>	<p>Mughal Agrarian Women</p> <ul style="list-style-type: none"> i. They worked shoulder to shoulder in the fields ii. Men tilled and ploughed, while women sowed, weeded threshed and winnowed the harvest. iii. Artisanal tasks such as spinning yarn, sifting and kneading clay for pottery, and embroidery were among the many aspects of production dependent on female labour. iv. They even went to the houses of their employers or to the markets if necessary v. They were child bearers in a society dependent on labour. vi. Marriages in many rural communities required the payment of bride-price rather than dowry to the bride’s family vii. Remarriage was considered legitimate. viii. Women were kept under strict control by the family and the community ix. Record petition sent by women to the village panchayat, seeking redress and justice. x. Wives protested against the infidelity xi. Women had the right to inherit property xii. Any other relevant point <p>Any eight to be explained</p>	<p>Pg - 206</p> <p>8</p>

<p>13.</p>	<p>Gandhiji's' finest hours'</p> <ul style="list-style-type: none"> i. Mahatma Gandhi was not present at the festivities in the capital on 15 August 1947 ii. He "appealed to the Sikhs, the Hindus and the Muslims to live in peace iii. He worked to bring peace to Bengal iv. He visited riot torn areas of Punjab and Calcutta v. He was equally concerned for their sufferings vi. He appealed for equality for all classes without any majority - minority domination vii. He tried to raise the feeling of fraternity viii. He urged for mutual respect and trust ix. He spoke in the prayer meeting for peace x. He tried to redress Muslims in Delhi xi. He described his best for mutual cooperation between Hindus and Muslims xii. Any other relevant point Any eight to be explained <p style="text-align: right;">pg 365</p>	<p style="text-align: center;">8</p>
<p>14.</p>	<p>Strengths and weaknesses of oral testimonies</p> <ul style="list-style-type: none"> i. Oral narratives, memoirs, diaries ,family histories , first hand written accounts - all these help us to understand the trials and tribulations of ordinary people ii. It tells about the alterations in psychological, emotional and social adjustments iii. It helps us to grasp experiences and memories of the affected people iv. It enables historians to write richly textured, vivid accounts of people during partition v. It is impossible to extract this kind of information from government documents because they only dealt with policy and party vi. They tell us about the day to day experiences of those affected by the government's decision to divide the country. vii. Oral history also allows historians to broadened the lived experiences of the poor and the powerless viii. The oral history of Partition has succeeded in exploring the experiences of those men and women whose existence has hitherto been ignored. <p>Weaknesses</p> <ul style="list-style-type: none"> i. Oral data lacks concreteness and the chronology ii. They may be imprecise iii. The uniqueness of experience makes generalization difficult iv. A large picture cannot be built from such micro-evidence v. They are concerned with testimony about the different forms of distress that numerous people faced. 	

	<p>vi. There is no dearth of testimony about the different forms of distress that numerous people faced.</p> <p>vii. Any other relevant point Any four each from strengths and weaknesses</p>	<p>4+4=8</p> <p>Pg 400</p>
15	<p>15.1 Hidimba's social practices not influenced by the Brahminical ideas</p> <p>i. She belonged to the rakshasa clan</p> <p>ii. They were the man eating caste</p> <p>iii. In Sanskrit texts they are describe as odd & uncivilized</p> <p>iv. The rakshasa clan did not follow any of the practice of brahmanas</p> <p>v. They had power to transform themselves into lovely maiden Any three to be mentioned</p> <p>15.2 Hidimba's clan as uncivilized in the Sanskrit text</p> <p>i. They did not follow any of the bramhminical practices and rituals</p> <p>ii. They were the man eating clan</p> <p>iii. Bramhminical text described them as animal like creatures</p> <p>iv. They were considered cruel cannibal with sharp, long teeth and prodigious strength</p> <p>v. Any other relevant point Any two be mentioned</p> <p>15.3 The philosophy of dharamsutras about the endogamy not applied in the story</p> <p>i. Pandavas were the kshtriya clan and followed the philosophy of brahminical practice in which endogamy was given stress on but in the case of bhima, he married to the rakshasa clan girl, Hidimba which highlighted exogamy.</p> <p>ii. Any other relevant point</p>	<p>3+2+2=7</p> <p>Pg-65</p>
16	<p>16.1 Brahmanas and their superior status</p> <p>i. They were considered as the highest caste</p> <p>ii. The normative Sanskrit texts of the Hindus described that they were created from the head of Brahman</p> <p>iii. "The Brahman, only another name for the force called nature, and the head is the highest part of the body, the Brahman are the choice Part of the whole genus." Therefore the Hindus consider them as the very best of mankind</p> <p>iv. Any other relevant point Any two to be mentioned</p> <p>16.2 Al Biruni disapproved the notion of caste pollution</p> <p>i. He considered every caste as equal part of the society</p> <p>ii. Exploitation and this caste hierarchy was against the law of nature</p> <p>iii. He considered this system as social pollution as it was based on social</p>	

	<p>oppression</p> <p>iv. Any other relevant point Any two to be mentioned</p> <p>16.3 They lived together , yet segregated ‘ – impact</p> <p>i. Brahamnas and Kshatriyas had strong bonding as Brahmans were the teachers to the kshatriyas where as vaishyas were the merchants’ class and shudras were considered as untouchable who were discriminated by all the classes.</p> <p>ii. First three classes followed all the vedic rituals and brahminical practices and between them there was no very great distance.</p> <p>iii. However all the classes differ from each other</p> <p>iv. They all lived in the same town and villages and mixed together for providing services</p> <p>v. Shudras were ill treated and were not allowed to mix in the society</p> <p>vi. Any other relevant point Any three to be mentioned</p> <p style="text-align: right;">Pg 125</p>	2+2+3=7
17.	<p>17.1 N G Ranga has drawn attention on</p> <p>i. He interpreted minorities in economic terms who were poor and down-trodden</p> <p>ii. These people were so depressed ,oppressed and suppressed that they were not able to take advantage of the ordinary civil rights</p> <p>iii The tribal people were considered real minorities so they needed protection and assurances of protection</p> <p>iv Any other relevant point Any two to be explained</p> <p>17.2 Problems of the ordinary villagers</p> <p>i. Merchants, money lenders snatched their lands</p> <p>ii The merchants were able to turn the tribal people into veritable slaves</p> <p>iii They compelled them to sign various kinds of bonds, and made them Hereditary Bond – Slaves</p> <p>iv Zamindars & malguzars all exploited them</p> <p>v No elementary educational facilities were there. Any three to be explained</p> <p>17.3 Protection needed for the real minorities</p> <p>i. By giving elementary education to the minorities</p> <p>ii. By giving legal protection</p> <p>iii. By granting them special rights over their lands</p> <p>iv By giving them advantage of civil rights</p> <p>v By giving them proper work to earn their living Any two to be mentioned</p> <p style="text-align: right;">Pg-420</p>	2+3+2=7

<p>18.</p>	<p>Map question</p> <p>18.1- Filled in Map attached</p> <p>18.2- Filled in Map attached</p> <p>1) Champaran 2) Dandi 3) Amritsar</p> <p><u>For Visually Impaired</u></p> <p>18.1 Mature Harappan Sites – Harappa , Banawali , Kalibangan, Balakot, Rakhigadi, Dholavira, Nageshwar , Lothal, Mohenjodaro, Chanhudaro, KotDiji Any two to be evaluated</p> <p>18.2 Important Places Of Indian National Movement Champaran, Kheda, Ahmedabad , Benaras, Amritsar, Chaurichaura, Lahore Bardoli, Dandi, Bombay(Quit India Resolution), Karachi Any three to be evaluated</p>	<p>2+3=5</p>
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MARKING SCHEME (MARCH 2015)
HISTORY –(027)
FOREIGN SETS-(61/2/1) -(61/2/2)- (61/2/3)
Senior School Certificate Exam CLASS-XII
MARKING SCHEME-61/2/2

QNO.	VALUE POINTS	MARKS
1	<p>Technological usage and rural society during sixth century BCE</p> <ul style="list-style-type: none"> i. Technologies often led to an increase in production, the benefits were very uneven. ii Differentiation amongst people refers to landless agricultural labourers, small peasants , as well as large landholders. iii.The term gahapati was often used in Pali texts to designate the second and third categories iv The large landholders, as well as the village, emerged as powerful figures, and often exercised control over other cultivators. v Different categories of people living in the villages – large landowners or vellalar, ploughmen or uzhavar and slaves or adimai vi It is likely that these differences were based on differential access to land , labour and some of the new technologies <p style="text-align: right;">Any two to be explained Pg 39</p>	2
2.	<p>Chishtis -the most influential</p> <ul style="list-style-type: none"> i. This was because they adapted successfully to the local environment ii. They adopted several features of Indian devotional traditions iii. Christies adopted local culture iv. Christies composed verses in the local languages v. They maintained distance from worldly power and believed in austerity vi. Any other relevant point <p style="text-align: right;">Any two to be explained Pg-154</p>	2
3	<p>Station founded during the course of the Gurkha War -Shimla</p> <ul style="list-style-type: none"> I. The temperate and cool climate of the hills II. Protection from diseases like cholera, malaria and other epidemics places III. Soldiers were sent for rest and recovery from illness IV. Any other relevant point <p style="text-align: right;">Any two to be explained Pg-327</p>	2

4.	<p>The religious beliefs and practices of Harappa</p> <ul style="list-style-type: none"> i. Mother Goddess-Terracotta figurines of women heavily jeweled with elaborate head-dresses. ii. “Priest-King”- stone statuary of men seated with one hand on the knee iii. Some structures have been assigned ritual significance like the Great Bath and fire altars at Kalibangan and Lothal iv. Attempts have also been made to reconstruct religious beliefs and practices by examining seals v. Plant motifs are thought to indicate nature worship vi. Some animals – such as the one horned animal seem to be mythical, composition creatures vii. “Proto-Shiva seals , a figure shown seated cross-legged in a “yogic” posture, sometimes surrounded by animals as one of the major deities of Hinduism viii Conical stone objects have been classified as lingas. ix Any other relevant point <p>Any two to be explained</p> <p style="text-align: right;">Pg-23</p>	4
5.	<p>The Mughal kingdom as ideal kingdom</p> <ul style="list-style-type: none"> i King was placed highest in the authority receiving light from the god ii There was a hierarchy in which the divine light was transmitted to the king who was the source of spiritual guidance for his subjects iii Believed in the supreme sovereignty over people and complete control over enemies iv The ideal of sulh-i-kul was implemented through state policies. v His nobility comprised of different ethnic groups vi His administrative structure was also unique vii Akbar’s quest for religious knowledge led to interfaith debates in the Ibadat- Khana at Fatehpur Sikri between learned muslims,Hindus,Jains,Parsis and Christians viii Akbar abolished the tax on pilgrimage in 1563 and Jizya in 1564 as the two were based on religious discrimination ix Any other relevant point <p>Any four to be explained</p> <p style="text-align: right;">Pg-232 -250</p>	4
6.	<p>Fortification of Vijayanagara</p> <ul style="list-style-type: none"> i. Encircled not only the city but also its agricultural hinterland and forests ii The outermost wall linked the hills surrounding the city iii The massive masonry construction was slightly tapered. iv No mortar or cementing agent was employed anywhere in the Construction. v The stone blocks were wedge shaped, which held them in place, and the inner portion of the walls was of earth packed with rubble Square or rectangular bastions projected outwards 	

	<p>Vi Most significant as its enclosed agricultural tracts.</p> <p>vii. Between the first, second and the third walls there were cultivated fields, gardens and houses”.</p> <p>viii. Large granaries within fortified areas</p> <p>ix A second line of fortification went round the inner core of the urban complex , and a third line surrounded the royal centre, within which each set of major buildings was surrounded by walls</p> <p>x The fort was entered through well-guarded gates, which linked the city to the major roads</p> <p>xi Gateways had distinctive architectural features</p> <p>xii Reflection of Indo-Islamic art in the fortification was there</p> <p>xiii Any other relevant point</p> <p>Any four to be explained</p> <p style="text-align: right;">Pg-177</p>	4
7.	<p>Repression of 1857 revolt</p> <p>i The British passed a series of laws of quell the insurgency .</p> <p>ii By a number of Acts, whole of North India put under martial law</p> <p>iii Military officers and even ordinary British were given the power to try and punish Indians suspected of rebellion</p> <p>iv Death punishment were given</p> <p>v The British mounted a two pronged attack. One force from Calcutta into North India and the other from the Punjab to reconquer Delhi</p> <p>vi The British tried to break up the unity by promising to give back to the big landholders their estates</p> <p>vii Rebel landholders were dispossessed and the loyals were rewarded</p> <p>viii Many landholders died fighting the British or they escaped into Nepal</p> <p>ix. Any other relevant point</p> <p>Any four to be explained</p> <p style="text-align: right;">Pg-305</p>	4
8.	<p>Reasons for the formation of Deccan Riots Commission</p> <p>i. To investigate into the causes of the riots</p> <p>ii. To enquire the injustices done with the ryots</p> <p>iii. To check the manipulating laws and forging accounts</p> <p>iv. To check the statistical data on revenue rates, prices and interest rates in different regions</p> <p>v. To investigate the fictitious figures in bonds, deeds and transactions</p> <p>vi. To check the customary norms which regulated the relationship between the moneylenders and ryots</p> <p>vii. To enquire the areas of spread of riots</p> <p>viii. Any other relevant point</p> <p>Any four to be evaluated</p> <p style="text-align: right;">Pg-285</p>	4

<p>9.</p>	<p>Message of dhamma</p> <ul style="list-style-type: none"> ix. The inscriptions of Asoka on rocks and pillars are often regarded as most valuable sources to know about dhamma x. Inscription describes Asoka as “devanampiya,” and “piyadassi”, or “pleasant to behold”. xi. Asoka also tried to hold his empire together by propagating dhamma xii. Principles were based on the value system xiii. The principles were simple and virtually universally applicable. xiv. According to him it would ensure the well being of people in this world xv. He appointed the dhamma mahamatta to spread the dhamma xvi. Any other relevant point <p>Any four to be explained. Pg-32,47</p>	<p>4</p>
<p>10.</p>	<p>Values learnt from the life of Meera Bai</p> <ul style="list-style-type: none"> i. Sacrifice and devotion to god ii. Caste equality iii. Principles of love & common brotherhood iv. Women empowerment v. Self reliance. vi. Expression of emotions vii. Became source of inspiration viii. Feeling of humanity ix. perseverance x. Any other relevant point <p>Any four to be explained</p>	<p>4</p>
<p>11.</p>	<p>Mughal agrarian women</p> <ul style="list-style-type: none"> i. They worked shoulder to shoulder in the fields ii. Men tilled and ploughed, while women sowed, weeded threshed and winnowed the harvest. iii. Artisanal tasks such as spinning yarn, sifting and kneading clay for pottery, and embroidery were among the many aspects of production dependent on female labour. iv. They even went to the houses of their employers or to the markets if necessary v. They were child bearers in a society dependent on labour. vi. Marriages in many rural communities required the payment of bride-price rather than dowry to the bride’s family 	

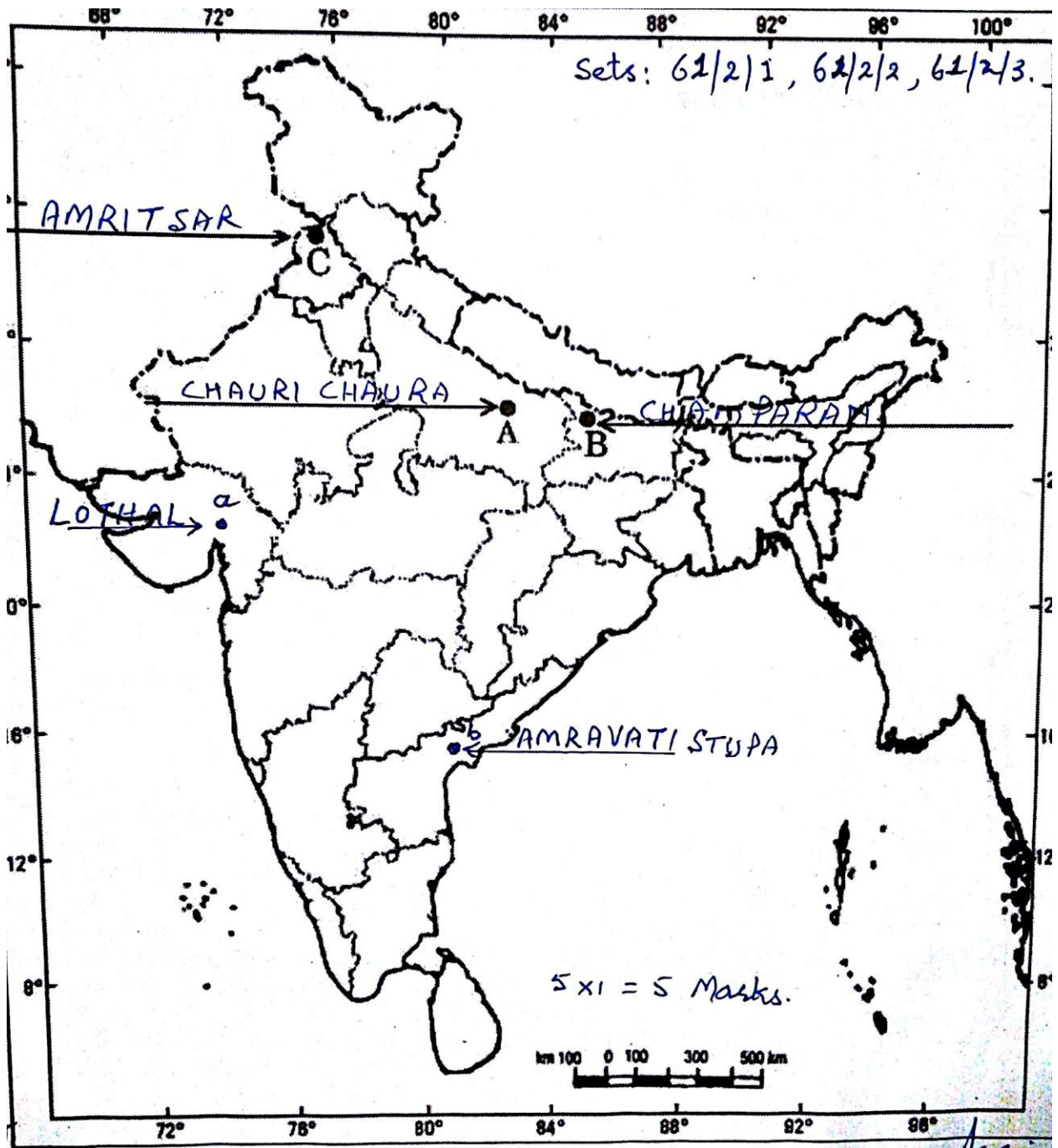
	<p>vii. Remarriage was considered legitimate.</p> <p>viii. Women were kept under strict control by the family and the community</p> <p>ix. Record petition sent by women to the village panchayat, seeking redress and justice.</p> <p>x. Wives protested against the infidelity</p> <p>xi. Women had the right to inherit property</p> <p>xii. Any other relevant point</p> <p>Any eight to be explained</p> <p style="text-align: right;">Pg-207</p>	4+4=8
12.	<p><u>Buddha</u></p> <p>i. Siddhartha as the Buddha was named at birth, was the son of a chief of the Sakya clan</p> <p>ii. He had a sheltered upbringing within the palace, insulated from the harsh realities of life.</p> <p>iii. One day he persuaded his charioteer to take him into the city; he saw an old man, a sick man and a corpse.</p> <p>iv. He realized in that moment that the decay and destruction of the human body was inevitable.</p> <p>v. He left the palace and set out in search of his own truth, he meditated for several days and finally attained enlightenment</p> <p>vi. After this he came to be known as the Buddha or the Enlightened One</p> <p>vii. For the rest of his life, he taught dhamma or the path of righteous living</p> <p style="padding-left: 20px;">To be assessed as a whole</p> <p>Followers</p> <p>i His followers - bhikkhus spread the philosophy of dhamma</p> <p>ii They lived simply ,possessing only the essential requisites for survivals, such as one bowl a day</p> <p>iii They lived on alms</p> <p>iv Initially , only men were allowed into the sangha,but later women also admitted</p> <p>v Many women who entered the sangha became teachers of dhamma and went on to become theris, or respected women who had attained liberation</p> <p>vi The Buddha’s followers came from many social groups like kings, wealthy men and gahapatis , and also humbler folk, workers, slaves and craftspeople</p> <p>vii Once within the sangha , all were regarded as equal, having shed their earlier social identities on becoming bhikkhus and bhikkunis</p> <p>viii Any other relevant point</p> <p style="text-align: right;">Any four from B part</p> <p style="text-align: right;">Pg-90</p>	8

<p>13.</p>	<p>Gandhiji's finest hours</p> <ul style="list-style-type: none"> i. Mahatma Gandhi was not present at the festivities in the capital on 15 August 1947 ii. He "appealed to the Sikhs, the Hindus and the Muslims to live in peace iii. He worked to bring peace to Bengal iv. He visited riot torn areas of Punjab and Calcutta v. He was equally concerned for their sufferings vi. He appealed for equality for all classes without any majority -minority domination vii. He tried to raise the feeling of fraternity viii. He urged for mutual respect and trust ix. He spoke in the prayer meeting for peace x. He tried to redress Muslims in Delhi xi. He described his best for mutual cooperation between Hindus and Muslims xii. Any other relevant point <p>Any eight to be explained</p> <p style="text-align: right;">pg 365</p>	<p style="text-align: center;">8</p>
<p>14.</p>	<p>Strengths and weaknesses of oral testimonies</p> <ul style="list-style-type: none"> i. Oral narratives, memoirs, diaries ,family histories , first hand written accounts - all these help us to understand the trials and tribulations of ordinary people ii. It tells about the alterations in psychological, emotional and social adjustments iii. It helps us grasp to experiences and memories of the affected people iv. It enables historians to write richly textured, vivid accounts of people during partition v. It is impossible to extract this kind of information from government documents because they only dealt with policy and party vi. They tell us about the day to day experiences of those affected by the government's decision to divide the country. vii. Oral history also allows historians to broadened the lived experiences of the poor and the powerless viii. The oral history of Partition has succeeded in exploring the experiences of those men and women whose existence has hitherto been ignored. <p>Weaknesses</p> <ul style="list-style-type: none"> i. oral data seem to lack concreteness and the chronology ii. They yield may be imprecise iii. The uniqueness of experience makes generalization difficult iv. A large picture cannot be built from such micro-evidence v. They are concerned with testimony about the different forms of distress that numerous people faced. vi. There is no dearth of testimony about the different forms of distress 	<p style="text-align: center;">4+4=8</p>

	<p>that numerous people faced.</p> <p>vii. Any other relevant point Any four each from strengths and weaknesses</p> <p style="text-align: right;">Pg 400</p>	
15.	<p>15.1 Hidimba's social practices not influenced by the Brahminical ideas</p> <p>i. She belonged to the rakshasa clan ii. They were the man eating caste iii. In Sanskrit texts they are describe as odd & uncivilized iv. The rakshasa clan did not follow any of the practice if brahmanas v. They had power to transform themselves into lovely maiden Any two to be mentioned</p> <p>15.2 Hidimba's clan consider as uncivilized in the Sanskrit text</p> <p>i. They did not follow any of the bramhminical practices and rituals ii. They were the man eating clan iii. Bramhminical texts described them as animal like iv. They were considered cruel cannibal with sharp, long teeth and prodigious strength v. Any other relevant point Any two to be mentioned</p> <p>15.3 The philosophy of dharamsutras about the endogamy not applied in the story</p> <p>i. Pandavas were the kshtriya clan and followed the philosophy of brahminical practice in which endogamy was given stress on but in the case of Bhima, he married to the rakshasa clan girl ,Hidimba which highlighted exogamy. ii. Any other relevant point</p> <p style="text-align: right;">Pg-65</p>	2+2+3=7
16	<p>16.1 Brahmanas and their superior status</p> <p>i. They were considered as the highest caste ii. The normative Sanskrit texts of the Hindus described that they were created from the head of Brahman iii. " The Brahman, only another name for the force called nature , and the head is the highest part of the body, the Brahman are the choice part of the whole genus." Therefore the Hindus consider them as the very best of mankind vii. Any other relevant point Any two to be mentioned</p> <p>16.2 Al Biruni disapproved the notion of caste pollution</p> <p>i. He considered every caste as equal part of the society ii. Exploitation and this caste hierarchy was against the law of nature iii. He considered this system as social pollution as it was based on social oppression iv. Any other relevant point Any two to be mentioned</p>	

	<p>16.3 They lived together , yet segregated ‘ – impact</p> <ul style="list-style-type: none"> i. Brahamnas and Kshatriyas had strong bonding as Brahmans were the teachers to the kshatriyas where as vaishyas were the merchants’ class and shudras were considered as untouchable who were discriminated by all the classes. ii. First three classes followed all the vedic rituals and brahminical practices and between them there was no very great distance. iii. However all the classes differ from each other iv. They all lived in the same town and villages and mixed together for providing services v. Shudras were ill treated and were not allowed to mix in the society vi. Any other relevant point <p>Any three to be mentioned Pg-125</p>	2+2+3=7
17	<p>17.1 N G Ranga has drawn attention on</p> <ul style="list-style-type: none"> i. He interpreted minorities in economic terms who were poor and down-trodden ii. These people were so depressed, oppressed and suppressed that they were not able to take advantage of the ordinary civil rights iii. The tribal people are considered to be the real minorities that needed protection and assurances of protection iv. Any other relevant point <p>Any two to be explained</p> <p>17.2 Problems of the ordinary villagers</p> <ul style="list-style-type: none"> i. Merchants, money lenders snatched their lands ii. The merchants were able to turn the tribal people into veritable slaves iii. They compelled them to sign various kinds of bonds, and make them hereditary bond – slaves iv. Zamindars, malguzars all exploited them v. No elementary educational facilities were there. <p>Any three to be explained</p> <p>17.3 Protection needed for the real minorities</p> <ul style="list-style-type: none"> i. By giving elementary education to the minorities ii By giving legal protection iii Special rights over their lands iv Advantage of civil rights v By giving them proper work to earn their living <p>Any two to be mentioned Pg-420</p>	2+3+2=7

<p>18.</p>	<p>Map question</p> <p>18.1- Filled in Map attached</p> <p>18.2- Filled in Map attached</p> <p>1) Champaran 2) Dandi 3) Amritsar</p> <p><u>For Visually Impaired</u></p> <p>18.1 Mature Harappan Sites – Harappa , Banawali , Kalibangan, Balakot, Rakhigadi Dholavira, Nageshwar , Lothal, Mohenjodaro, Chanhudaro, KotDiji Any two to be evaluated</p> <p>18.2 Important Places Of Indian National Movement Champaran, Kheda, Ahmedabad , Benaras, Amritsar, Chaurichaura, Lahore Bardoli, Dandi, Bombay(Quit India Resolution), Karachi Any three to be evaluated</p>	<p>2+3=5</p>
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MARKING SCHEME (MARCH 2015)
HISTORY –(027)
FOREIGN SETS-(61/2/1) -(61/2/2)- (61/2/3)
Senior School Certificate Exam CLASS-XII
MARKING SCHEME-61/2/3

1	<p>Asoka an important source to know about Maura dynasty</p> <ul style="list-style-type: none"> i. Ashokan inscriptions on rocks and pillars described him as famous ruler of Mauryas as ‘devempiya and piyadassi’ ii. Historians have constantly assessed statements made in inscriptions to know about Ashoka iii. Asoka’s dhamma philosophy and its propagation made him a known ruler iv. Asoka’s edicts v. Buddhist Literature vi. Polished Pillars vii. Archeological findings and sculpture viii. Stupas at various regions ix. Any other relevant point <p style="text-align: right;">Any two to be mentioned Pg 47,32</p>	2
2.	<p>Naths, Jogis and Siddhas</p> <ul style="list-style-type: none"> i. They came from artisanal groups & weavers ii. Their demand grew which helped in the spread of philosophy in Central Asia and West Asia iii. They questioned the authority of the Vedas, and expressed themselves in languages spoken by ordinary people iv. They could not win the support of the ruling elites v. Any other relevant point <p style="text-align: right;">Any two to be mentioned Pg-148</p>	2
3.	<p>Station founded during the course of the Gurkha War -Shimla</p> <ul style="list-style-type: none"> I. The temperate and cool climate of the hills II. Protection from diseases like cholera, malaria and other epidemics places III. Soldiers were sent for rest and recovery from illness IV. Any other relevant point <p style="text-align: right;">Any two to be explained Pg-327</p>	

<p>4.</p>	<p>Urban core of the Vijayanagara city</p> <ul style="list-style-type: none"> i. Chinese porcelain was used in the north-eastern part of rich Muslim traders ii. Tombs and mosques located here resembled with the mandapas of Hampi iii. The houses of ordinary people were thatched, but well built and arranged according to occupations, in long streets with many open places. iv. Numerous shrines and small temples of cults were there v. Wells, rainwater tanks and temple tanks served as sources of water to the ordinary town dwellers vi. Any other relevant point <p>Any four to be explained</p> <p style="text-align: right;">Pg-179</p>	<p style="text-align: center;">4</p>
<p>5.</p>	<p>Zamindars defaulted on payments</p> <ul style="list-style-type: none"> i. The initial demands of taxes were very high, because the company felt that if the demand was fixed for all time to come they would never be able to claim for high shares in the condition of increased income. ii. This high demand was imposed in the 1790s, a time when the prices of agricultural produce were depressed, making it difficult for the ryots to pay their dues to the zamindar iii. The revenue was invariable, regardless of the harvest, and had to be paid punctually iv. Sun Set Law , auctioning of land if payment did not come in by sunset v. The permanent settlements initially limited the power of the Zamindars to collect rent from the ryot and manage his zamindari vi. Any other relevant point <p>Any five to be explained</p> <p style="text-align: right;">Pg 105</p>	<p style="text-align: center;">4</p>
<p>6.</p>	<p>Features of the Harappa script</p> <ul style="list-style-type: none"> i. Harappan script is an enigmatic or undeciphered script ii. Most inscriptions are short, the longest containing about 26 signs. iii. It was not alphabetical in form iv. Each sign stands for a vowel or a consonant v. It had just too many signs – between 375 and 400 vi. The script was written from right to left as some seals show a wider spacing on the right and cramping on the left 	

	<p>vii. Any other relevant point Any four to be explained</p> <p style="text-align: right;">Pg 15</p>	4
7.	<p>Mughal painting as the magical art</p> <p>i. Painting enhanced the beauty of a book</p> <p>ii. It provided visual expression to the themes</p> <p>iii. It possessed special powers of communicating ideas about the kingdom and the power of kings</p> <p>iv. Many paintings were miniature</p> <p>v. The artist created pictures on the themes related with court and life of emperor.</p> <p>vi. Imperial work shop submitted their work before the emperor and rewards were given</p> <p>vii. Painting were depicted on the books also</p> <p>viii. It had to power to make inanimate objects as possessed life</p> <p>ix. Any other relevant point Any four to be explained</p> <p style="text-align: right;">Pg 228</p>	4
8.	<p>Message of dhamma</p> <p>i. The inscriptions of Asoka on rocks and pillars are often regarded as most valuable sources to know about dhamma</p> <p>ii. Inscription describes Asoka as “devanampiya,” and “piyadassi”, or “pleasant to behold”.</p> <p>iii. Asoka also tried to hold his empire together by propagating dhamma</p> <p>iv. Principles were based on the value system</p> <p>v. The principles were simple and virtually universally applicable.</p> <p>vi. According to him it would ensure the well being of people in this world</p> <p>vii. He appointed the dhamma mahamatta to spread the dhamma</p> <p>viii. Any other relevant point Any four to be explained.</p> <p style="text-align: right;">Pg-32,47</p>	4
9.	<p>Reasons for permanent settlement</p> <p>i. For the regular flow of income or profit</p> <p>ii British wanted Loyal Yomen Farmers</p> <p>iii For the improvement of agriculture and revenue</p> <p>iv Revenue demand was fixed in perpetuity</p> <p>v For solving the Problem of revenue collection</p> <p>vi Zamindars became the contractors</p>	

	<p>vii They were expected to pay the company regularly, failing their estates were auctioned</p> <p>viii. Any other relevant point Any four to be mentioned</p> <p style="text-align: right;">Pg- 259</p>	4
10.	<p>Values learnt from the life of Meera Bai</p> <p>i. Devotion and sacrifice</p> <p>ii. Caste equality</p> <p>iii. Principles of love & common brotherhood</p> <p>iv. Women empowerment</p> <p>v. Self reliance.</p> <p>vi. Expression of emotions</p> <p>vii. Became source of inspiration</p> <p>viii. Feeling of humanity</p> <p>ix. perseverance</p> <p>x. Any other relevant point Any four to be explained</p>	4
11.	<p>Gandhiji's 'finest hours'</p> <p>i. Mahatma Gandhi was not present at the festivities in the capital on 15 August 1947</p> <p>ii. He "appealed to the Sikhs, the Hindus and the Muslims to live in peace</p> <p>iii. He worked to bring peace to Bengal</p> <p>iv. He visited riot torn areas of Punjab and Calcutta</p> <p>v. He was equally concerned for their sufferings</p> <p>vi. He appealed for equality for all classes without any majority - minority domination</p> <p>vii. He tried to raise the feelings of fraternity</p> <p>viii. He urged for mutual respect and trust</p> <p>ix. He spoke in the prayer meeting for peace</p> <p>x. He tried to redress Muslims in Delhi</p> <p>xi. He described his best for mutual cooperation between Hindus and Muslims</p> <p>xii. Any other relevant point Any eight to be explained</p> <p style="text-align: right;">pg 365</p>	8
12.	<p><u>Buddha</u></p> <p>i. Siddhartha as the Buddha was named at birth, was the son of a chief of the Sakya clan</p> <p>ii. He had a sheltered upbringing within the palace, insulated from the harsh realities of life.</p> <p>iii. One day he persuaded his charioteer to take him into the city; he saw an old man, a sick man and a corpse.</p>	

	<p>iv. He realized in that moment that the decay and destruction of the human body was inevitable.</p> <p>v. He left the palace and set out in search of his own truth, he meditated for several days and finally attained enlightenment</p> <p>vi. After this he came to be known as the Buddha or the Enlightened One</p> <p>vii. For the rest of his life, he taught dhamma or the path of righteous living To be assessed as a whole</p> <p>Followers</p> <p>i His followers - bhikkhus spread the philosophy of dhamma</p> <p>ii They lived simply ,possessing only the essential requisites for survivals, such as one bowl a day</p> <p>iii They lived on alms</p> <p>iv Initially , only men were allowed into the sangha, but later women also admitted</p> <p>v Many women who entered the sangha became teachers of dhamma and went on to become theris, or respected women who had attained liberation</p> <p>vi The Buddha’s followers came from many social groups like kings, wealthy men and gahapatis , and also humbler folk, workers, slaves and craftspeople</p> <p>vii Once within the sangha , all were regarded as equal, having shed their earlier social identities on becoming bhikkhus and bhikkunis</p> <p>viii Any other relevant point</p> <p>Any four from B part</p>	<p>Pg-90</p> <p>4+4=8</p>
13	<p>Mughal Agrarian women</p> <p>i. They worked shoulder to shoulder in the fields</p> <p>ii. Men tilled and ploughed, while women sowed, weeded threshed and winnowed the harvest.</p> <p>iii. Artisanal tasks such as spinning yarn, sifting and kneading clay for pottery, and embroidery were among the many aspects of production dependent on female labour.</p> <p>iv. They even went to the houses of their employers or to the markets if necessary</p> <p>v. They were child bearers in a society dependent on labour.</p> <p>vi. Marriages in many rural communities required the payment of bride-price rather than dowry to the bride’s family</p>	

	<ul style="list-style-type: none"> vii. Remarriage was considered legitimate. viii. Women were kept under strict control by the family and the community ix. Record petition sent by women to the village panchayat, seeking redress and justice. x. Wives protested against the infidelity xi. Women had the right to inherit property xii. Any other relevant point <p>Any eight to be explained</p>	8
14.	<p>Strengths and weaknesses of oral testimonies</p> <ul style="list-style-type: none"> i. Oral narratives, memoirs, diaries ,family histories , first hand written accounts - all these help us to understand the trials and tribulations of ordinary people ii. It tells about the alterations in psychological, emotional and social adjustments iii. It helps us to grasp experiences and memories of the affected people iv. It enables historians to write richly textured, vivid accounts of people during partition v. It is impossible to extract this kind of information from government documents because they only dealt with policy and party vi. They tell us about the day to day experiences of those affected by the government’s decision to divide the country. vii. Oral history also allows historians to broadened the lived experiences of the poor and the powerless viii. The oral history of Partition has succeeded in exploring the experiences of those men and women whose existence has hitherto been ignored. <p>Weaknesses</p> <ul style="list-style-type: none"> i. Oral data lacks concreteness and the chronology ii. They may be imprecise iii. The uniqueness of experience makes generalization difficult iv. A large picture cannot be built from such micro-evidence v. They are concerned with testimony about the different forms of distress that numerous people faced. vi. There is no dearth of testimony about the different forms of distress that numerous people faced. vii. Any other relevant point <p>Any four each from strengths and weaknesses</p>	4+4=8

15.	<p>15.1 Hidimba’s social practices not influenced by the Brahminical ideas</p> <ul style="list-style-type: none"> i. She belonged to the rakshasa clan ii. They were the man eating caste iii. In Sanskrit texts they are describe as odd & uncivilized iv. The rakshasa clan did not follow any of the practice if brahmanas v. They had power to transform themselves into lovely maiden <p>Any two to be mentioned</p> <p>15.2 Hidimba’s clan consider as uncivilized in the Sanskrit text</p> <ul style="list-style-type: none"> i. They did not follow any of the bramhminical practices and rituals ii. They were the man eating clan iii. Bramhminical texts described them as animal like iv. They were considered cruel cannibal with sharp, long teeth and prodigious strength v. Any other relevant point <p>Any two to be mentioned</p> <p>15.3 The philosophy of dharamsutras about the endogamy not applied in the story</p> <ul style="list-style-type: none"> i. Pandavas were the kshtriya clan and followed the philosophy of brahminical practice in which endogamy was given stress on but in the case of Bhima, he married to the rakshasa clan girl ,Hidimba which highlighted exogamy. ii. Any other relevant point 	Pg-65 2+3+2=7
16.	<p>16.1 Brahmanas and their superior status</p> <ul style="list-style-type: none"> i. They were considered as the highest caste ii. The normative Sanskrit texts of the Hindus described that they were created from the head of Brahman iii. “ The Brahman, only another name for the force called nature , and the head is the highest part of the body, the Brahman are the choice Part of the whole genus.” Therefore the Hindus consider them as the very best of mankind iv. Any other relevant point <p>Any two to be mentioned</p> <p>16.2 Al Biruni disapproved the notion of caste pollution</p> <ul style="list-style-type: none"> i. He considered every caste as equal part of the society ii. Exploitation and this caste hierarchy was against the law of nature v. He considered this system as social pollution as it was based on social oppression vi. Any other relevant point <p>Any two to be mentioned</p>	

	<p>16.3 They lived together , yet segregated ‘ – impact</p> <ul style="list-style-type: none"> i. Brahamnas and Kshatriyas had strong bonding as Brahmans were the teachers to the kshatriyas where as vaishyas were the merchants’ class and shudras were considered as untouchable who were discriminated by all the classes. ii. First three classes followed all the vedic rituals and brahminical practices and between them there was no very great distance. iii. However all the classes differ from each other iv. They all lived in the same town and villages and mixed together for providing services v. Shudras were ill treated and were not allowed to mix in the society vi. Any other relevant point <p style="text-align: right;">Pg-125</p>	<p>2+2+3=7</p>
<p>17.</p>	<p>17.1 N G Ranga has drawn attention on</p> <ul style="list-style-type: none"> i. He interpreted minorities in economic terms who were poor and down-trodden ii. These people were so depressed ,oppressed and suppressed that they were not able to take advantage of the ordinary civil rights iii The tribal people were considered real minorities so they needed protection and assurances of protection iv Any other relevant point <p style="text-align: center;">Any two to be explained</p> <p>17.2 Problems of the ordinary villagers</p> <ul style="list-style-type: none"> i. Merchants, money lenders snatched their lands ii The merchants were able to turn the tribal people into veritable slaves iii They compelled them to sign various kinds of bonds, and made them Hereditary Bond – Slaves iv Zamindars & malguzars all exploited them v No elementary educational facilities were there. <p style="text-align: center;">Any three to be explained</p> <p>17.3 Protection needed for the real minorities</p> <ul style="list-style-type: none"> i. By giving elementary education to the minorities ii. By giving legal protection iii. By granting them special rights over their lands iv By giving them advantage of civil rights v By giving them proper work to earn their living <p style="text-align: center;">Any two to be mentioned</p> <p style="text-align: right;">Pg-420</p>	<p>2+3+2=7</p>

18.	<p>Map question</p> <p>18.1- Filled in Map attached</p> <p>18.2 Filled in Map attached</p> <p>1) Champaran 2) Dandi 3)Amritsar</p> <p><u>For Visually Impaired</u></p> <p>18.1 Mature Harappan Sites – Harappa , Banawali , Kalibangan, Balakot, Rakhigadi, Dholavira, Nageshwar , Lothal, Mohenjodaro, Chanhudaro, KotDiji Any two to be evaluated</p> <p>18.2 Important Places Of Indian National Movement Champaran, Kheda, Ahmedabad , Benaras, Amritsar, Chaurichaura, Lahore Bardoli, Dandi, Bombay(Quit India Resolution), Karachi Any three to be evaluated</p>	
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