

MARKING SCHEME (MARCH 2015)
HISTORY –(027)CLASS-XII(OUTSIDE DELHI)
MARKING SCHEME 61/2

Q.NO	Answers	Page No.	Marks
1	<p>1. The first gold coins were issued in the first century CE by the Kushanas which were identical in weight with those issued by contemporary Roman Kings and Parthian rulers of Iran. Its wide spread use indicated network of trade.</p> <p>2. Coins were issued by tribal republics of Yaudheyas of Punjab and Haryana in 1st century (c. first century CE).</p> <p>3. Several thousands of copper coins have been unearthed issued by Yaudheyas pointing to their interest in economic exchanges.</p> <p>Any other relevant point. Any two points to be mentioned.</p>	44-45	1+1=2
2.	<p>Kabir Bijak and Kabir Granthavali are the two distinct but overlapping traditions</p> <p>1. Kabir Bijak is preserved by the Kabir Panth(the path or sect of Kabir) in Varanasi and elsewhere in U.P.</p> <p>2. Kabir Granthavali is associated with the Dadupanth in Rajasthan.</p> <p>Any other relevant point.</p>	161	1+1=2
3.	<p>Lottery Committee</p> <p>i. Lottery committee initiated in Calcutta.</p> <p>ii. Features –</p> <p>a) It collected funds for town improvement which were raised through public lotteries.</p> <p>b) The Lottery Committee commissioned a new map of the city so as to get a comprehensive picture of Calcutta.</p> <p>c) The Committee’s major activities were road building in the Indian part of the city and clearing the river bank of “encroachments”.</p> <p>d) Removing huts for cleaner city and displacing the labouring poor who were pushed to the outskirts of the calcutta.</p>		

	Any one feature.	336	1+1=2
4.	<p>Vitthala temple of the Vijayanagara</p> <ol style="list-style-type: none"> 1. The principal deity was Vitthala , a form of Vishnu generally worshipped in Maharashtra. 2. The introduction of the worship of the deities in Karnataka drew on different traditions to create an imperial culture. 3. This temple too has several halls and a unique shrine designed as a chariot. 4. A characteristic feature of the temple complexes is the chariot streets that extended from the temple gopuram in a straight line 5. These streets were paved with stone slabs and lined with pillared pavilions in which merchants set up their shops. 6. Nayakas have supported these temples. <p>Any other relevant point. Any four to be explained.</p>	188	1x4=4
5.	<p>Another name of Bombay Deccan revenue system was the Ryotwari System.</p> <p>Features</p> <ol style="list-style-type: none"> 1. The revenue was directly settled with the ryots. 2. The average income from different types of soil was estimated. 3. The revenue-paying capacity of the ryot was assessed. A proportion of it fixed as the share of the state. 4. The lands were resurveyed every 30 years and the revenue rates increased. 5. The revenue demand was no longer permanent. <p>Any other relevant point. Any three to be explained.</p>	277- 278	1+3=4
6.	<p>Various opinions of the archeologists over the central authority of the Harappa civilization</p> <ol style="list-style-type: none"> 1. A large building found at Mohenjodaro was labelled as a palace by archaeologists but no spectacular finds were associated with it. 2. A stone statue was labelled and continues to be known as the “priest-king”. 3. Some archaeologists are of the opinion that Harappan society had no rulers , and that everybody enjoyed equal status. 4. Others feel there was no single ruler but several that Mohenjodaro had a separate ruler , Harappa another , and so 		

	<p>forth.</p> <p>5. Others argue that there was a single state , given the similarity in artefacts , the evidence for planned settlements , the standardised ratio of brick size , and the establishment of settlements near sources of raw materials. The last theory is the most plausible , as it is unlikely that entire communities could have collectively made and implemented such complex decisions.</p> <p>Any other relevant point. Any four to be explained.</p>	16-17	1x4=4
7.	<p>The keeping of exact and detailed record was a major concern of the Mughal administration</p> <ol style="list-style-type: none"> 1. The Mir Bakhshi supervised the corps of court writers who recorded all applications and documents presented to the court , and all imperial orders(farman). 2. Agents or wakils of nobles and regional rulers recorded the entire proceedings of the court under the heading “News from the Exalted court(Akhbarat)” with the date and time of the session. 3. The Akhbarat contained all kinds of information such as attendance at the court , grant of offices and titles , diplomatic missions , presents received , or the enquires made by the emperor about the health of an officer. 4. It was valuable for writing the history of the public and private lives of kings and nobles. 5. News reports and important official documents travelled across the length and breadth of the regions under imperial post. 6. Round –the-clock relays of foot-runners carried papers rolled up in bamboo containers. 7. The emperor received reports from even distant provincial capitals within a few days. 8. Agents of nobles posted outside the capital and Rajput princess and tributary rulers copied these announcements and sent their contents by messenger back to their masters. The empire was connected by a surprisingly rapid information loop for public news. <p>Any other relevant point. Any four to be explained.</p>	246	4x1=4
8.	<p>Sources about Mauryas</p> <ol style="list-style-type: none"> i. Archaeological finds , especially sculpture. 		

	<ul style="list-style-type: none"> ii. The account of Megasthenes which survives in fragments. iii. The Arthashastra , parts of which were probably composed by Kautilya or Chanakya. iv. Buddhist , Jaina and Puranic literature , as well as Sanskrit literary works. v. The inscriptions of Asoka on rocks and pillars. <p>Any other relevant point. Any four to be mentioned.</p>	32	4x1=4
9.	<p>Subsidiary Alliance System</p> <ul style="list-style-type: none"> 1. The British would be responsible for protecting their ally from external and internal threats to their power. 2. In the territory of the ally , a British armed contingent would be stationed. 3. The ally would have to provide the resources for maintaining this contingent. 4. The ally could enter into agreements with other ruler or engage in warfare only with the permission of the British. 5. The ally had to keep the resident who was the representative of the Governor General and was not under direct British rule. <p>Any other relevant point. Any four to be explained.</p>	296	4x1=4
10.	<p>Value Based Question</p> <p>This value is true as historians have discovered numerous stories of how people helped each other during the partition . For eg: Dr Khushdeva Singh won the hearts of people of different communities by his service to them.</p> <p>The values one needs to instill and nurture to avoid hatred are :-</p> <ul style="list-style-type: none"> a) Integrity and feeling of oneness. b) Respect for all religions equally. c) Secularism and Democracy. d) Peaceful coexistence. e) Equality before Law. f) Humanist feeling. g) Social Justice. h) Selflessness i) Tolerance j) Kindness and compassion k) Sharing and caring <p>Any three values</p>	399	1+3=4

<p>11.</p>	<p>Architecture in Colonial Bombay</p> <ol style="list-style-type: none"> i. As Bombay's economy grew in mid 19th century the British developed new administrative structures. Many new buildings were constructed in European style to reflect the culture and confidence of the rulers. To symbolise their power , their superiority , which would also mark a difference between colonial masters and their Indian subjects. ii. For public buildings British adopted three architectural styles . The 1st was Neo-classical which were geometrical structures fronted with lofty pillars. iii. Its original style was that of ancient Rome , the British considered it ideal to express their glory of imperial India . Eg : The Town Hall in Bombay built in 1833 , Elphinstone Circle later named Horniman Circle which was inspired from models in Italy . It made innovative use of covered arcades to shield shoppers and pedestrians from sun and rain of Bombay. iv. Another style was Neo Gothic characterised by high pitched roofs , pointed arches and detail decoration. v. The Gothic style had its roots in buildings , especially churches built in North Europe during medieval period. vi. The Neo Gothic style was revived in mid -19th century in England and the Victoria Terminus is the most spectacular example of this style. vii. Towards the 20th century a new hybrid architectural style developed called Indo –Saracenic . Europeans used Saracen term to designate Muslim and Indo was Shorthand for Hindu. The inspiration came from medieval buildings in India – domes , chhatris , jalis and arches. Example of Indo-Saracenic is Gateway of India and Taj Mahal Hotel. viii. By integrating India and European styles the British wanted to prove that they were legitimate rulers of India . <p>Any other relevant point. Any eight to be mentioned.</p>	<p>339-342</p>	<p>8</p>
<p>12.</p>	<p>Forest dwellers of Mughal India</p> <ol style="list-style-type: none"> i. Forest dwellers were termed jangli in contemporary texts. Being jangli , however did not mean an absence of civilization . The term described those whose livelihood came from gathering forest produce , hunting and shifting agriculture. ii. These activities were season specific which perpetuated 		

	<p>mobility.</p> <p>iii. For the state, the forest was a place of refuge for troublemakers(mawas).</p> <p>iv. External forces entered the forest in different ways . The state required elephants for the army so the peshkash levied from forest people often included a supply of elephants.</p> <p>v. The hunt symbolized the overwhelming concern of the state to ensure justice to all its subjects and paintings were also done on it.</p> <p>vi. The spread of commercial agriculture was an important external factor that impinged on the life of forest dwellers.</p> <p>vii. Forest products-like honey , beeswax and gum lac- were in great demand and became major items of overseas export from India.</p> <p>viii. Elephants were captured and sold. Trade involved exchange through barter system . Lohanis tribe from Punjab were involved in overland trade between India and Afghanishtan.</p> <p>ix. Social factors too affected their lives. Tribal chiefs who became zamindars and even Kings, required an army and recruited people from their lineage groups or demanded that their fraternity provide military service. Eg : Tribes from Sind region had armies consisting of cavalry and infantry , In Assam , the Ahom kings had their paiks.</p> <p>x. Sufi saints played a major role in spread of Islam among these people.</p> <p>Any other relevant point. Any eight to be explained.</p>	<p>208-211</p>	<p>8</p>
<p>13</p>	<p>Salt March of Gandhiji</p> <p>i. On 12th March 1930- Gandhiji began the march from Sabarmati and broke the salt Law by making salt at Dandi and broke the monopoly of the salt.</p> <p>ii. Parallel salt marches and protests were also conducted in other parts of the country. Peasants , factory workers , lawyers ,students and local officials joined the march.</p> <p>iii. During the March Gandhiji told the upper castes that if they want Swaraj they must serve untouchables . Hindus , Muslims , Parsis and Sikhs have to unite and these are the steps towards Swaraj.</p> <p>iv. The salt march of Gandhiji was reported in the American</p>		

	<p>news magazine, Time. In its 1st report on the march the magazine was deeply sceptical of the salt march reaching its destination. But shortly it changed its view and saluted Gandhi as a 'saint ' and statesman.</p> <p>v. Salt March was notable for three reasons : Firstly this event brought Gandhiji to world attention . It was widely covered by the European and American Press.</p> <p>vi. Secondly it was the 1st nationalist activity in which women participated in large numbers. Kamaladevi Chattopadhyay the socialist activist persuaded Gandhiji not to restrict the protest to men alone . She herself courted arrest by breaking salt and Liquor Laws.</p> <p>vii. Thirdly the most significant aspect of the Salt March was that it forced the British the realization that their Raj would not last forever , and they would have to devolve some power to the Indians.</p> <p>viii. To that end British Government convened a series of Round Table Conferences in London. First meeting was held in Nov 1930 without any pre-eminent political Indian leader and was futile. When Gandhiji was released from jail in Jan 1931,many meetings were held with the Viceroy and it culminated in the 'Gandhi Irwin Pact' by which civil disobedience would be called off and all prisoners released and salt manufacture allowed along the coast. Gandhiji represented the congress at Second Round Table Conference at London.</p> <p>Any other relevant point.</p>	<p>357-360</p>	<p>8</p>
<p>14.</p>	<p>Sutta Pitaka reconstructed the philosophy of Buddhism.</p> <p>i. Buddha's teachings have been reconstructed from stories found mainly in the Sutta Pitaka. These stories describe his miraculous powers and reason rather than display of supernatural power.</p> <p>ii. The world is transient and constantly changing ; it is also soulless as there is nothing permanent.</p> <p>iii. Sorrow is intrinsic to human existence.</p> <p>iv. It is by following the path of moderation between severe penance and self-indulgence that human beings can rise above these worldly troubles.</p> <p>v. In the earliest form of Buddhism existence of god was irrelevant. Buddha regarded the social world as the creation of humans rather than of divine origin.</p> <p>vi. He advised kings to be humane and ethical.</p> <p>vii. Individual effort was expected to transform social relations.</p> <p>viii. The Buddha emphasized individual agency and righteous</p>		

	<p>action as a means to escape from the cycle of rebirth and attain self-realisation and nibbana.</p> <p>ix. The extinguishing of the ego and desire would thus end the cycle of suffering.</p> <p>x. The importance attached to conduct and values rather than claims of superiority based on birth , the emphasis placed on fellow feeling and karuna for weaker.</p> <p>xi. The Buddhist developed an alternative understanding of social inequalities and institutions required to regulate social conflict. In a myth found in Sutta Pitaka they suggest that originally human beings did not have fully evolved bodily forms , nor was the world of plants fully developed.</p> <p>xii. All beings lived in idyllic state of peace , taking from nature only what they needed.</p> <p>Any five points to be explained</p> <p>Buddhist Tipitakas</p> <p>i. It means three baskets which hold three types of texts. They were first transmitted orally and then written and classified according to the subject matter.</p> <p>ii. The Vinaya Pitaka included rules and regulations for those who joined the sangha or monastic order.</p> <p>iii. The Sutta Pitaka which contains the teachings of Buddha and the Abhidhamma Pitaka dealt with philosophical matters.</p>	<p>72 91 -92</p> <p>86</p>	<p>5+3=8</p>
<p>15.</p>	<p>Source Based Question</p> <p>(15.1) Guru Drona refused to have Ekalavya as his pupil because</p> <ol style="list-style-type: none"> 1. He was a forest dweller and belonged to nishada (a hunting community). 2. Drona was a Brahmana and followed his dharma because according to Dharamshashtras , brahmanas were not to teach the lower community. <p>(15.2)</p> <p>Ekalavya's Reaction</p> <ol style="list-style-type: none"> 1. Ekalavya acknowledged Drona's demand and honoured his Guru. 2. When Drona demanded his right thumb as his fee or guru dakshina , Ekalavya unhesitatingly cut it off and offered it . 		

	<p>(15.3) Guru –Shishya Parampara</p> <ol style="list-style-type: none"> 1. Drona kept his promise for Arjuna as Drona had once told his favourite student Arjuna that he would be unrivalled amongst his pupils. 2. Drona for keeping his promise for Arjuna compelled Ekalavya to cut off his thumb and offer it to himself as guru dakshina 3. Ekalavya acknowledged and honoured him as his guru and following the guru shishya parampara , gave his thumb as guru dakshina to him. 	62	2+2+3 =7
16.	<p>(16.1) Bernier considered this treatment as a crucial marker of difference between western and eastern society.</p> <ol style="list-style-type: none"> 1. In the western societies women took part in administration but in the eastern societies women were exploited badly. 2. Women enjoyed rights in the western society while no rights were given to them in the eastern society. 3. Women received education in the west but in the eastern society there was no education and many social evils like sati , purdah system and child marriages existed. 4. Eastern societies were male dominated unlike the western. <p>Any other relevant point Any three to be written.</p> <p>(16.2) Indian patriarchal society</p> <ol style="list-style-type: none"> 1. It was a male dominated society where women had no rights , were ill treated , discriminated and confined to the house. 2. Social inequalities were prominent and thus led to these social evils. <p>Any other relevant point to be written.</p> <p>(16.3) Comparison of condition of women</p> <ol style="list-style-type: none"> 1. In medieval era women had no rights but today sati , slavery has been prohibited. 2. Today's women are well educated and assertive. 3. In this era there is women empowerment. 4. She has social ,economic and political rights. <p>Any two to be mentioned.</p>	135	3+2+2 =7

<p>17.</p>	<p>(17.1) Separate electorate was considered as a mischief 1. It was like a poison that had entered into politics. 2. The demand had turned one community against another. 3. It caused bloodshed, civil war ,riots. 4. It divided the nation. Any two points.</p> <p>(17.2) Building political unity and forging a nation 1. He considered separate electorate as a poison. 2. For the goodness of the country it should not be followed. 3. It was necessary for maintenance of peace that this system is not followed. 4. In order to build a strong nation every individual must be moulded as a citizen and assimilated within the nation. 5. For political unity assimilation is a must but not separatist feelings. Any three points.</p> <p>(17.3) Philosophy of Separate electorate 1. It turned one community against another and caused lot of bloodshed. 2. Separatist feelings were cultivated by the British for their selfish ends. 3. Communal hatred led to the tragic partition. 4. It led to the isolation of minorities and eventual partition. Any two points</p>	<p>418</p> <p>417</p>	<p>2+3+2 =7</p>
<p>18.</p>	<p>Map Question (18.1) For location : Filled in Map attached. 1. Dholavira 2. Agra</p> <p>(18.2) For identification : Filled in Map attached. A. Jhansi B. Barrackpore/Calcutta/Kolkatta. C. Delhi</p> <p>For Visually Impaired Candidates (18.1) Any two capital cities of Mughals 1. Agra 2. Shahjahanabad 3.Fatehpur Sikri 4. Lahore (Any two)</p>	<p>2,214</p> <p>305</p>	<p>2+3=5</p>

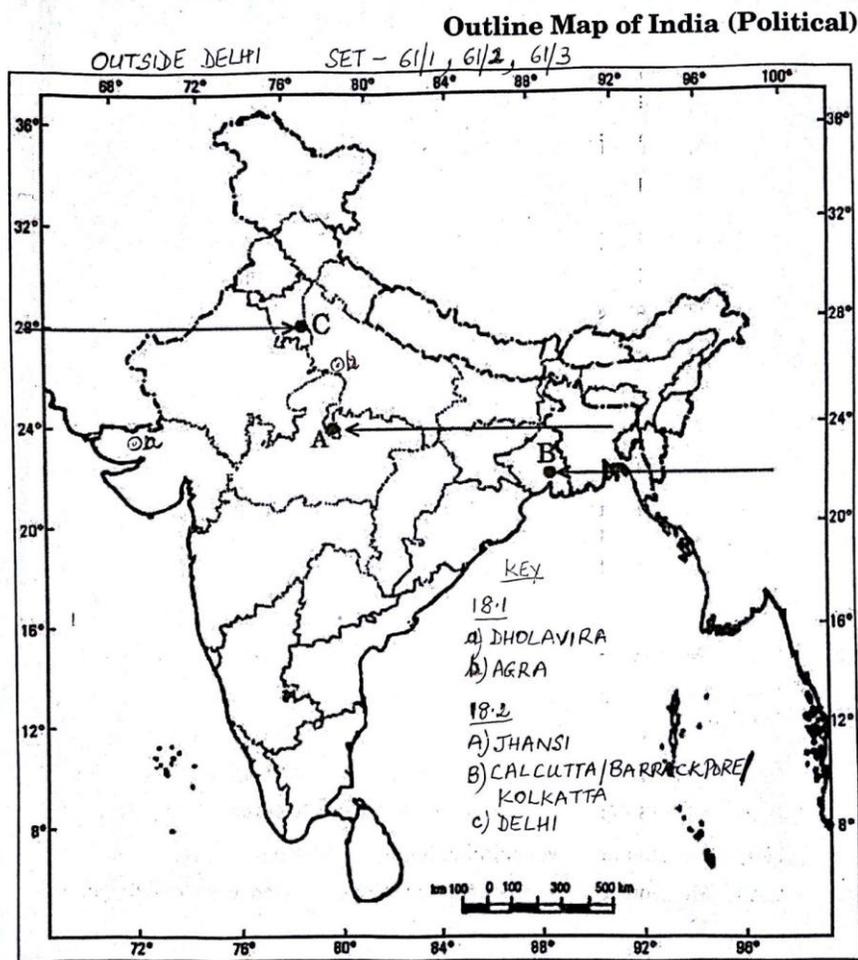
(18.2) Any three centers of revolt

- a. Delhi
- b. Meerut
- c. Jhansi
- d. Lucknow
- e. Kanpur
- f. Azamgarh
- g. Banaras
- h. Jabalpur
- i. Agra
- j. Gwalior
- k. Calcutta

(Any three)

305

2+3=5

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