

## HISTORY- 027

### MARKING SCHEME- 2016- 2017

#### CLASS –XII

TIME: 3 HRS

MM-80

<b>Q.N O</b>	<b>EXPECTED ANSWER</b>	<b>M M</b>	<b>PG No.</b>
<b>1</b>	<b>Ways of propagation of dhamma by Ashoka</b>  i. He inscribed the messages of dhamma on the natural rocks as well as polished pillars.  i. Special officers, known as the dhamma mahamatta were appointed to spread the message of dhamma  ii. Any other relevant point  Any two be mentioned	<b>2</b>	<b>34</b>
<b>2</b>	<b>Karl Marx on Asiatic mode of production</b>  i. Surplus was appropriated by the state  ii. It was the emergence of a society that was composed of a large number of large and autonomous and egalitarian village communities.  iii. The imperial court presided over these village communities respecting the autonomy as long as flow of the surplus was unimpeded.  iv. This was considered as a stagnant system  v. Any other relevant point  Any two to be mentioned	<b>2</b>	<b>132</b>
<b>3</b>	<b>Factors that gave shape to Calcutta town planning</b>  i. The crowding  ii. The excessive vegetation  iii. The dirty tanks	<b>2</b>	<b>335</b>

	<p><b>iv.</b> The smell and poor drainage</p> <p><b>v.</b> The poisonous gases from marshlands and pools of stagnant water were the cause of various diseases.</p> <p><b>Any two points of both to be mentioned</b></p>		
<b>4</b>	<p><b>‘Epigraphy</b></p> <p>i. There are technical limitations in studying the Inscriptions. In some inscriptions letters are very faintly engraved.</p> <p>ii. Some inscriptions are damaged and in some inscriptions letters are missing. So reconstructions are uncertain.</p> <p>iii. Besides, it is not always easy to be sure about the exact meaning of the words used in inscriptions, some of which may be specific to a particular place or time. This has to be done carefully, to ensure that the intended meaning of the author is not changed.</p> <p>iv. Several thousand inscriptions were made but only some hundreds have been discovered in which all are not deciphered, published and translated.</p> <p>v. There is another more fundamental problem. Politically and economically significant matters are recorded in inscriptions but routine agricultural practices and the joys and sorrows of daily existence are not found in inscriptions.</p> <p>vi. Historians and Epigraphists have to constantly assess statements made in inscriptions to judge whether they are true, plausible or exaggerations.</p> <p><b>Any four to be explained</b></p>	<b>4</b>	<b>48</b>
<b>5</b>	<p><b>Caste hierarchies laid in the dharamshastras and dharamsutras</b></p> <p>i. The ideal order was laid down in the dharamshashtas as Brahmanas were ranked first, was divinely ordained, were supposed to</p>	<b>4</b>	<b>61</b>

	<p>study and teach the Vedas, perform sacrifices and get sacrifices performed ,give and receive gifts</p> <p>ii. Kshatriyas were to engage in warfare, protect people and administer justice, study the Vedas, get sacrifices performed and make gifts.</p> <p>iii. Vaishyas who were expected to engage in agriculture, pastoralist and trade.</p> <p>iv. Shudders were assigned only one occupation that of serving the three higher varnas.</p> <p>v. Brahmans evolved two or three strategies for enforcing these norms – to assert the Verna order to advice kings, to persuade people.</p> <p>To be assessed as a whole.</p>		
<b>6</b>	<p><b>Causes of the decline of Vijayanagara Empire</b></p> <p>I. Strain began to show after the death of Krishnadeva’s Rayas death in 1529.</p> <p>II. Successors were weak.</p> <p>III. Successors were troubled by the rebellious nayakas or military chiefs.</p> <p>IV. Control of the centre was shifted to another ruling lineage that of Aravidu.</p> <p>V. The military ambitions of the rulers of the Vijayanagara as a well as those of Deccan sultans resulted in shifting alignment.</p> <p><b>VI.</b> In the battle of Rakshasi-Tangadi (Talikota), Vijayanagara was completely sacked.</p> <p><b>Any four to be explained</b></p>	<b>4</b>	<b>84</b>
<b>7</b>	<p><b>Physical Arrangements of Mughal Court</b></p> <p>i. It focused on sovereign status of the king as the heart</p>	<b>4</b>	<b>237</b>

	<p>of the society.</p> <ul style="list-style-type: none"> <li>ii. His throne as the takhat gave physical form to the function of the sovereign as axis Mundi.</li> <li>iii. The Canopy was believed to separate the radiance of the sun from that of the sovereign.</li> <li>iv. In court, status was determined by spatial proximity to the king.</li> <li>v. Once the emperor sat on throne no one was permitted to move or leave without permission.</li> <li>vi. The slightest infringement of etiquette was noticed on the spot.</li> <li>vii. Deeper prostration represented higher status (sijda).</li> <li>viii. Either by bowing or kissing the ground.</li> </ul> <p style="text-align: center;">Any other relevant point</p> <p style="text-align: center;"><b>Any four to be explained</b></p>		
<b>8</b>	<p><b>Fifth Report submitted to the British Parliament in 1813.</b></p> <ul style="list-style-type: none"> <li>i. It was the fifth series of report on the administration and activities of the East India Company in India.</li> <li>ii. It ran into 1002 pages of which over 800 pages were appendices that reproduced petitions of zamindars and riots, reports of collectors and districts, statistical tables on revenue returns and notes on the revenue and judicial administration of Bengal and madras written by officials</li> <li>iii. Many political groups argued that conquest of Bengal was benefitted to east India company only</li> <li>iv. It contained information on company's misrule and maladministration</li> </ul>	<b>4</b>	<b>265</b>

	<ul style="list-style-type: none"> <li>v. British select committee presented reports on the administration of India</li> <li>vi. But it can't be remained uncritical –it exaggerated the collapse of traditional zamindari power</li> <li>vii. Overestimated the scale on which zamindars were losing their land</li> </ul> <p>Any four to be explained</p>		
<b>9</b>	<p><b>Demands of the 1857 rebels from the British govt.</b></p> <ul style="list-style-type: none"> <li>i. Rebels wanted an appeal unity of all the section of the population irrespective of cast. creed and religion</li> <li>ii. They rejected Firangi raj in condemned British for the annexation they carried in the treaties they had broken, like in Awadh, Delhi , Kanpur etc.</li> <li>iii. The rebels tried to establish some kind of structure of authority and administration in the above mentioned areas.</li> <li>iv. Zamindars wanted absolute rule in their own zamindari.</li> <li>v. Merchants wanted reduction in the taxation, postages, tolls, etc.</li> <li>vi. Military and Public servants wanted all the post of dignity with adequate salaries.</li> <li>vii. Sepoyes were against the new cartridges and muskets which had arrived from India</li> <li>viii. Any other relevant point</li> </ul> <p><b>Any four to be explained</b></p>	<b>4</b>	<b>301</b>
<b>10</b>	<p><b>Values</b></p> <p><b>History of help, humanity &amp; harmony during partition of India</b></p> <ul style="list-style-type: none"> <li>i. People helped each other</li> <li>ii. Stories of caring and sharing were also there.</li> <li>iii. New opportunities were there</li> </ul>	<b>4</b>	<b>145</b>

	<ul style="list-style-type: none"> <li>iv. Triumph over trauma</li> <li>v. Humble efforts of people</li> <li>vi. Kindness of people</li> <li>vii. Humanity was also shown</li> <li>viii. Sharing of food shelter and security</li> <li>ix. Numerous stories-examples to be coded</li> <li>i. Any other relevant point</li> </ul> <p><b>Any four to be explained</b></p>		
<p><b>11</b></p>	<p><b>The Buddha's teachings</b> have been reconstructed from stories, found mainly in the <i>Sutta Pitaka</i>.</p> <ul style="list-style-type: none"> <li>i. According to Buddhist philosophy, the world is transient (<i>anicca</i>) and constantly changing;</li> <li>ii. It is also soulless (<i>anatta</i>) as there is nothing permanent or eternal in it.</li> <li>iii. Within this transient world, sorrow (<i>dukkha</i>) is intrinsic to human existence.</li> <li>iv. By following the path of moderation between severe penance and self-indulgence that human beings can come out of these worldly troubles.</li> <li>v. The Buddha regarded the social world as the creation of humans rather than of divine origin.</li> <li>vi. He advised kings and <i>gahapatis</i> to be humane and ethical towards common people.</li> <li>vii. Individual effort was expected to transform social relations.</li> <li>viii. The Buddha emphasized individual agency and righteous action as the means to escape from the cycle of rebirth and attain self-realization.</li> <li>ix. Any other relevant point</li> </ul>	<p><b>8</b></p>	<p><b>90</b></p>

	<p style="text-align: center;"><b>Assess as a whole</b></p> <p style="text-align: center;"><b>OR</b></p> <p><b>The mid First millennium BCE ,the religious thinkers tried to understand the mysteries of existence and relationship between human being and the cosmic world'</b></p> <ol style="list-style-type: none"> <li>I. <b>Thinkers</b> like Zarathustra, king-size, Socrates, Plato, Aristotle, and Buddha tried to understand the mysteries of existence.</li> <li>II. They tried to understand the <b>mysteries of existence and Relationship</b> between human being &amp; cosmic world.</li> <li>III. Curious about the <b>meaning of life</b> and the possibility of life after death.</li> <li>IV. Concerned with understanding and the expressing <b>nature with ultimate reality.</b></li> <li>V. People began speculating on the <b>significance of sacrificial tradition.</b></li> <li>VI. Teachers travelled place to place to convince the <b>validity of philosophy.</b></li> <li>VII. Emphasized on <b>the trials &amp; tribulations of worldly existence.</b></li> <li>VIII. Whether outside the <b>Vedic tradition</b> , then even was a ultimate reality</li> <li>IX. Concerned about the <b>rebirth</b> due to past actions or not.</li> </ol> <p style="text-align: center;"><b>Assess as a whole</b></p>	<b>8</b>	<b>84</b>
<b>12</b>	<p><b>role of zamindars during the Mughal period</b></p> <ol style="list-style-type: none"> <li>i. Landed proprietors enjoyed social and economic privileges</li> <li>ii. Elevated status as they performed khidmat for the</li> </ol>	<b>8</b>	<b>212</b>

state.

- iii. Held extensive personal lands as milkiyat. They could sell, mortgage that land.
- iv. Collect revenue on behalf of the state.
- v. They controlled military resources also.
- vi. Had fortresses and armed contingent.
- vii. Were upper caste brahamans and had full control over village society.
- viii. The dispossession of weaker people was a way of expanding zamindari.
- ix. Few lower caste also entered into zamindari
- x. Rajputs and jats adopted various strategies to consolidate power in north India.
- xi. Zamindars spearheaded the colonization of agricultural lands and helped in settling cultivators.
- xii. The buying and selling of zamindari accelerated the process of monetization in the countryside
- xiii. In few cases zamindars came to be a exploitative class on peasantry section

To be assessed as a whole

**Any eight to be explained**

**OR**

**Role of Mughal Panchayats**

- i. The village panchayat was an assembly of elders, with hereditary rights
- ii. In mixed-caste villages, the panchayat was usually a heterogeneous body
- iii. The panchayat was headed by a headman known as



	<p><i>muqaddam</i> or <i>mandal</i>. ,chosen through the consensus of the elders and zamindar</p> <p>iv. Headmen held office as long as they enjoyed the confidence of the village elders.</p> <p>v. The chief function of the headman was to supervise the preparation of village accounts, assisted by the accountant or <i>patwari</i></p> <p>vi. The panchayat derived its funds from common financial pool.</p> <p>vii. Expenses for community welfare activities such as digging a canal, tiding over floods were also met from these funds.</p> <p>viii. They ensured conduct of the members of the village community.</p> <p>ix. Panchayats also had the authority to levy fines and inflict more serious forms of punishment like expulsion from the community.</p> <p>x. Caste or jati in the village had its own jati panchayat.</p> <p>xi. In Rajasthan, Jati Panchayats arbitrated civil disputes between members of different castes.</p> <p>xii. Rajasthan and Maharashtra – contain petitions presented to the panchayat complaining about extortionate taxation</p> <p>xiii. Any other relevant point</p> <p>Any eight points to be explained</p>	8	203
13	<p><b>Gandhiji</b></p> <p><b>Sources to know about mahatma Gandhi and nationalist role</b></p> <p>I. Writings of Gandhiji &amp; other political members</p> <p>II. Speeches of Gandhiji and his contemporaries on his</p>	8	372

	<p>political role.</p> <p>III. Personnel and private letters on political &amp; private thoughts about the country.</p> <p>IV. Journals published by the govt., harijan, etc</p> <p>V. Autobiographies (retrospective account)</p> <p>VI. Records written by policemen &amp; officials</p> <p>VII. Newspapers on the conversion of political movement into mass movement.</p> <p>VIII. Records prepared by home ministry department.</p> <p>IX. Information from the localities and common people.</p> <p>X. Pictures of Gandhi reveal how he was perceived by the people.</p> <p>XI. Fortnightly reports of various provinces</p> <p style="text-align: center;"><b>To be assessed as a whole</b></p> <p style="text-align: center;"><b>OR</b></p> <p><b>Salt march marked a critical important stage in the progress of the anti-imperialist struggle</b></p> <p>i. On 26 January 1930, "Independence Day" was observed, with the national flag being hoisted in different venues, and patriotic songs being sung.</p> <p>ii. Mahatma Gandhi announced that he would lead a march to break one of the most <b>widely disliked laws</b> in British India, which gave the state a monopoly in the manufacture and sale of salt.</p> <p>iii. His picking on the <b>salt monopoly</b> was another illustration of Gandhiji's tactical wisdom. For in every Indian household, salt was indispensable; yet people were forbidden from making salt even for domestic use, compelling them to buy it from shops at a high price.</p> <p>iv. The state monopoly over salt was <b>deeply unpopular</b>; by making it</p>		
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	<p>his target, Gandhi hoped to <b>mobilize a wider discontent</b> against British rule. 12 March 1930, Gandhiji began walking from his ashram at Sabarmati towards the ocean.</p> <p>v. He reached his destination three weeks later, making a fistful of salt as he did and thereby making himself a criminal in the eyes of the law as <b>he broken the salt law.</b></p> <p>vi. Meanwhile, <b>parallel salt marches</b> were being conducted in other parts of the country.</p> <p>vii. For Swaraj, Hindus, Muslims, Parsis and Sikhs were <b>united.</b></p> <p>viii. These are the <b>steps towards Swaraj.</b></p> <p>ix. The Salt March was notable for at least three reasons. First, it was this event that first brought Mahatma Gandhi to <b>world attention.</b> The march was widely covered by the European and American press.</p> <p>x. Second, it was the first nationalist activity in which <b>women participated</b> in large numbers.</p> <p>xi. Third, and perhaps most significant, it was the Salt March which <b>forced upon the British the realization that their Raj would not last forever,</b> and that they would have to devolve some power to the Indian.</p> <p><b>To be assessed as a whole</b></p>		
14	<p><b>The most ancient system yet discovered</b></p> <p>i. Mackay has described it as complete ancient because of well planned, systematic and unique like its contemporary civilization particularly drainage system. Cleanliness part was also considered.</p> <p>ii. Yes, in large cities like Mohenjo-Daro and small settlement like Lethal drainage was</p>	<p><b>2+3</b></p> <p><b>+2</b></p> <p><b>=7</b></p>	7

	<p>unique.</p> <p>iii. Features of domestic drainage system</p> <ol style="list-style-type: none"> <li>a. Every house was connected with the street drain</li> <li>b. The main channel were made of brick set in mortar and were covered with loose bricks that could be removed for cleaning</li> <li>c. In some cases, limestone was used for the covers.</li> <li>d. House drains first emptied into a sump or cesspit into which solid matter settled while wastewater flowed out into the street drains.</li> <li>e. Very long drainage channels were provided at intervals with sumps for Cleaning.</li> </ol>		
<b>15</b>	<p><b>RITUALS AND THE REAL WORLD</b></p> <p>I.) Basavanna was initially a jaina and minister of chalukya king. His followers were known as virashaivas or lingayats. They worshipped shiva as a linga</p> <p>ii) Basavanna’s attitude towards rituals-challenged the idea of caste and the pollution attributed to brahamanas. They questioned the theory of rebirth. They did not practice funerary rites, gave stress on post-puberty marriages.</p> <p>iii) his cult was lingayat &amp; region he belonged to was Karnataka</p>	<p><b>2+2</b></p> <p><b>+3</b></p> <p><b>=7</b></p>	<b>147</b>
<b>16</b>	<p><b>THERE CAN’T BE DIVIDED LOYALTY</b></p> <p>i. G.B.Pant said these lines for the success of democracy and for becoming a loyal and good citizen of India.</p>	<p><b>2+2</b></p> <p><b>+3</b></p> <p><b>=7</b></p>	<b>420</b>

	<p>ii. criteria for the success of democracy-</p> <ul style="list-style-type: none"> <li>• All loyalties must exclusively be centered on the state</li> <li>• In democracies one should care less for him and more for others</li> <li>• do not create rival loyalties</li> </ul> <p>iii. the attributes of a loyal citizen-</p> <ul style="list-style-type: none"> <li>• One must train him in the art of self- discipline. One should care less for him and more for others.</li> <li>• There cannot be any divided loyalty.</li> <li>• All loyalties must exclusively be centered on the state.</li> <li>• suppress extravagance</li> <li>• Cares for larger or other interest.</li> </ul>		
<p><b>17</b></p>	<p><b>MAP</b></p> <p>17.1 a. Lothal</p> <p>17.2 b. Delhi, the imperial capital of Mughal</p> <p>17.3 ON MAP</p> <p><b>NOTE: The following questions are for the visually impaired candidates only in lieu of Q17</b></p> <p><b>17.1 Any one mature Harappa Sites.</b></p> <p style="padding-left: 40px;">Kotdiji, Lothal, Kalibanga, Harappa, Mohanjodaro, Banawali, Dholavira, Nageshwar, Chaunjodaro, Balakot, Rakhigarhi</p> <p>17.2. <b>capital city of Mughal Empire.</b>- Agra, Lahore, Delhi Fatehpur Sikri- Anyone to be mentioned</p> <p><b>17.3 Any three centres related with Indian National Movement</b></p>	<p><b>2+3</b></p> <p><b>=5</b></p>	

	-Champan, Dandi. Bombay, Kheda, Ahmadabad, Chauri-chaura		
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