

**MARKING SCHEME**  
**SUBJECT – HISTORY (027)**  
**CLASS-XII (2017-18)**

Time: 3Hrs.

M.M. 80

Q.NO.	VALUE POINTS	MARKS
1.	<p><b><u>Popular perceptions of kings-</u></b> the Gandatindu Jataka describes the plight of the subjects of a wicked king.</p> <ul style="list-style-type: none"> <li>i. When the king went in disguise to find out what his subjects thought about him, each one of them cursed him for their miseries, complaining that they were attacked by robbers at night and by tax collectors during the day.</li> <li>ii. To escape from this situation, people abandoned their village and went to live in the forest.</li> <li>iii. As this story indicates the relationship between a king and his subjects, especially the rural population, could often be strained – kings frequently tried to fill their coffers by demanding high taxes, and peasants particularly found such demands oppressive</li> </ul> <p><b>Any two to be explained</b></p> <p style="text-align: right;">Pg32</p>	2x1=2
2.	<p><b>Two broad categories of bhakti</b></p> <ul style="list-style-type: none"> <li>i. Saguna bhakti- Tradition that focused on the worship of specific deities as Lord Shiva, Lord Vishnu and his avatars, and forms of goddesses or deities often conceptualized in anthropomorphic forms.</li> <li>ii. Nirguna bhakti - worship of an abstract form of god</li> </ul> <p style="text-align: right;">Pg-143</p>	2x1=2
3	<p><b>Characteristics of Mughal towns</b></p> <ul style="list-style-type: none"> <li>i. Agra, Delhi and Lahore were important centres of imperial administration and control.</li> <li>ii. Mansabdars and jagirdars who were assigned territories in different parts of the empire usually maintained houses in these cities.</li> <li>iii. wide variety of services had to be provided</li> <li>iv. Artisans produced exclusive handicrafts for the households of nobles. Grain from the countryside was brought into urban markets for the town dwellers and the army.</li> </ul>	2X1=2

	<ul style="list-style-type: none"> <li>v. The treasury was also located in the imperial capital.</li> <li>vi. Thus the revenues of the kingdom flowed into the capital regularly.</li> <li>vii. The emperor lived in a fortified palace and the town was enclosed by a wall, with entry and exit being regulated by different gates.</li> <li>viii. Within these towns were gardens, mosques, temples, tombs, colleges, bazaars and caravanserais.</li> <li>ix. The focus of the town was oriented towards the palace and the principal mosque</li> </ul> <p><b>Any two points to be explained</b> <b>Pg-318</b></p>	
4.	<p><b>Trade relations of Harappa</b></p> <ul style="list-style-type: none"> <li>i. Copper was probably brought from Oman</li> <li>ii. Mesopotamian texts refer to copper coming from a region called Magan</li> <li>iii. Mesopotamian texts mention contact with regions named Dilmun (probably the island of Bahrain), Magan and Meluhha, possibly the Harappan region.</li> <li>iv. The products from Meluhha: carnelian, lapis lazuli, copper, gold, and varieties of wood.</li> <li>v. Harappan jar coated with a thick layer of black clay has been found at Omani sites. Such thick coatings prevent the percolation of liquids.</li> <li>vi. They established settlements such as Nageshwar and Balakot in areas where shells were available.</li> <li>vii. Other such sites were Shortughai, in far-off Afghanistan, near the best source of lapis lazuli, a blue stone that was apparently very highly valued</li> <li>viii. Lothal which was near sources of carnelian (from Bharuch in Gujarat), steatite (from south Rajasthan and north Gujarat) and metal (from Rajasthan)</li> </ul> <p><b>Any four to be explained</b> <span style="float: right;"><b>pg 14</b></span></p>	<b>4X1=4</b>
5.	<p><b>The sixth century BCE is often regarded as a major turning point in early Indian history</b></p> <ul style="list-style-type: none"> <li>i. An era associated with early states, cities.</li> <li>ii. An era associated with the growing use of iron.</li> <li>iii. An era associated with the development of coinage.</li> <li>iv. It witnessed the growth of diverse systems of thought (Religions)</li> </ul>	<b>4X1=4</b>

	<p>including Buddhism and Jainism.</p> <p>v. It is also associated with emergence of Sixteen Mahajanapadas</p> <p><b>Justification by giving any four points</b> <span style="float: right;"><b>pg-55-60</b></span></p>	
<b>6</b>	<p><b>Royal centre</b></p> <ol style="list-style-type: none"> <li>i. It included over <b>60 temples</b>.</li> <li>ii. About <b>thirty building</b> complexes have been identified as palaces.</li> <li>iii. The <b>Mahanavamidibba</b> was there.</li> <li>iv. -The “king’s palace” is the largest of the enclosures</li> <li>v. It has two of the most impressive platforms, usually called the “audience hall” and the “<i>mahanavamidibba</i>”.</li> <li>vi. 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</li> <li>vii. One of the most beautiful buildings in the royal centre was the Lotus Mahal.</li> <li>viii. 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.</li> <li>ix. These include scenes from the <i>Ramayana</i> sculpted on the inner walls of the shrine.</li> <li>x. Other building palatial structures were constructed by the <i>nayakas</i>.</li> </ol> <p><b>Analysis of any four to be given</b> <span style="float: right;"><b>Pg-183</b></span></p>	<b>4X1=4</b>
<b>7.</b>	<p><b>Role of Rural Women-</b></p> <ol style="list-style-type: none"> <li>i. They worked shoulder to shoulder in the fields.</li> <li>ii. Men tilled and ploughed, while women sowed, weeded, threshed and winnowed the harvest.</li> <li>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.</li> <li>iv. They even went to the houses of their employers or to the markets if necessary.</li> <li>v. They were child bearers in a society dependent on labour.</li> <li>vi. Marriages in many rural communities required the payment of bride-price rather than dowry to the bride’s family.</li> <li>vii. Remarriage was considered legitimate.</li> <li>viii. Women were kept under strict control by the family and the</li> </ol>	<b>4X1=4</b>

	<p>community.</p> <p>ix. Record petitions 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><b>Any four to be explained</b> <span style="float: right;"><b>Pg 207</b></span></p>	
<b>8.</b>	<p><b>Awadh's annexation</b></p> <p>i. The conquest happened in stages.</p> <p>ii. The <b>Subsidiary Alliance</b> had been imposed on Awadh in 1801. By the terms of this alliance the Nawab had to disband his military force, allowed the British to position their troops within the kingdom, and act in accordance with the advice of the British Resident.</p> <p>iii. Deprived of his armed forces, the Nawab became increasingly dependent on the British to maintain law and order within the kingdom. He could no longer assert control over the rebellious chiefs and <i>taluqdars</i></p> <p>iv. Infact British acquired Awadh for producing indigo and cotton</p> <p>v. The region was ideally located to be developed into the principal market of Upper India and was expected to complete a process of territorial annexation</p> <p>vi. <b>Dethroning of Wajid Ali Shah</b>-On the plea that the region was being misgoverned and he was unpopular</p> <p><b>To be assessed as a whole</b> <span style="float: right;"><b>Pg-296</b></span></p>	<b>4X1=4</b>
<b>9.</b>	<p>i. Mahatma Gandhi felt that everyone should speak in a language that common people could easily understand.</p> <p>ii. Hindustani – a blend of Hindi and Urdu – was a popular language of a large section of the people of India, and it was a composite language enriched by the interaction of diverse cultures.</p> <p>iii. Over the years it had incorporated words and terms from very many different sources, and was therefore understood by people from various regions.</p> <p>iv. This multi-cultural language, Mahatma Gandhi thought, would be the ideal language of communication between diverse communities</p> <p>v. It could unify Hindus and Muslims, and people of the north and the south</p> <p><b>Any four points to be explained</b> <span style="float: right;"><b>Pg-425</b></span></p>	<b>4X1=4</b>

<p><b>10.</b></p>	<p><b><u>Value based question</u></b></p> <p><b>i. Gandhiji and secularism-</b></p> <ul style="list-style-type: none"> <li>a) He gave stress on harmony and brotherhood</li> <li>b) He visited riot torn slums of Calcutta to appeal for peace.</li> <li>c) He assured the minority community of their safety.</li> <li>d) He tried to build a spirit of mutual trust and confidence between the two communities</li> <li>e) He tried to raise the feelings of fraternity and integration.</li> <li>f) Any other relevant point</li> </ul> <p><b>Any two be explained</b></p> <p><b>ii. Gandhiji's values of secularism</b></p> <ul style="list-style-type: none"> <li>a) Respect all religions equally.</li> <li>b) Secular polity &amp; democracy</li> <li>c) Religious and cultural diversity should provide enriching public experience</li> <li>d) Plurality, co existence, rationalism</li> <li>e) Concern and consideration for others;</li> <li>f) Equality before law</li> <li>g) Humanist feelings</li> <li><b>h) Social justice</b></li> <li><b>i) Tolerance amongst all</b></li> <li><b>j) Solidarity of humankind.</b></li> </ul> <p><b>Any three to be explained</b></p> <p style="text-align: right;"><b>Pg-393</b></p>	<p><b>1+3=4</b></p>
<p><b>11</b></p>	<p><b><u>Message of Jainism-</u></b></p> <ul style="list-style-type: none"> <li>i. Entire world is animated: even stones, rocks and water have life.</li> <li>ii. Non-injury to living beings, especially to humans, animals, plants and insects</li> <li>iii. The principle of ahimsa, emphasized within Jainism, has left its mark on Indian thinking as a whole.</li> <li>iv. According to Jaina teachings, the cycle of birth and rebirth is shaped through karma.</li> <li>v. Asceticism and penance are required to free oneself from the cycle of karma.</li> <li>vi. This can be achieved only by renouncing the world</li> <li>vii. Monastic existence is a necessary condition of salvation.</li> <li>viii. Jaina monks and nuns took five vows: to abstain from killing, stealing and lying; to observe celibacy; and to abstain from possessing property</li> <li>ix. Any other relevant point</li> </ul> <p><b>Any eight to support the statement</b></p> <p style="text-align: right;"><b>Pg-88</b></p>	<p><b>8X1=8</b></p>

	<p><b>Or</b> <b>Buddhism</b></p> <ol style="list-style-type: none"> <li>i. According to the traditions, Siddhartha was the son of a chief of the Sakya clan. He had a sheltered upbringing within the palace, insulated from the harsh realities of life.</li> <li>ii. One day he persuaded his charioteer to take him into the city. His first journey into the world outside was traumatic.</li> <li>iii. He was deeply anguished when he saw an old man, a sick man and a corpse (dead body). He realized in that moment that the decay and destruction of the human body was inevitable.</li> <li>iv. He also saw a homeless mendicant, who had come to terms with old age, disease and death, and found peace. Siddhartha decided that he too would adopt the same path.</li> <li>v. Soon after, he left the palace and set out in search of his own truth. Siddhartha explored several paths including bodily mortification which led him to a situation of near death. He meditated for several days and finally attained enlightenment. After this he came to be known as the Buddha or the Enlightened One.</li> </ol> <p>Any three to be explained</p> <p><b>The Teachings of the Buddha</b></p> <ol style="list-style-type: none"> <li>i. The Buddha's teachings have been reconstructed from stories, found mainly in the <i>SuttaPitaka</i>.</li> <li>ii. According to Buddhist philosophy, the world is transient (<i>anicca</i>) and constantly changing; 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. Therefore, he advised kings and <i>gahapatis</i> to be humane and ethical towards common people.</li> <li>vi. Individual effort was expected to transform social relations.</li> <li>vii. The Buddha emphasized individual agency and righteous action as the means to escape from the cycle of rebirth and attain self-realization.</li> </ol> <p><b><u>Any five to be explained</u></b></p>	<p><b>3+5=8</b></p>

12.

**LONG QUESTIONS**

**Sulh-i-kul policy of Akbar**

- i. His empire comprised of many different ethnic and religious communities –Hindus, Jainas, Zoroastrians and Muslims.
- ii. As the source of all peace and stability the emperor stood above all religious and ethnic groups, mediated among them, and ensured that justice and peace.
- iii. In *sulh-i-kul* all religions and schools of thought had freedom of expression.
- iv. The ideal of *sulh-i-kul* was implemented through state policies.
- v. The nobility under the Mughals was a composite one comprising Iranis, Turanis, Afghans, Rajputs, Deccanis, etc.
- vi. Akbar abolished the tax on pilgrimage in 1563 and *jizya* in 1564 as the two were based on religious discrimination.
- vii. Instructions were sent to officers of the empire to follow the precept of *sulh-i-kul* in administration.
- viii. All Mughal emperors gave grants to support the building and maintenance of places of worship and maintenance.
- ix. On Id, Shab-i-barat and Holi, the court was full of life.
- x. The nobility was recruited from diverse ethnic and religious groups
- xi. Akbar had marital alliances with various ethnic groups
- xii. Members of Hindu castes inclined towards education and accountancy were also promoted, a famous example being Akbar's finance minister, Raja Todar Mal, who belonged to the Khatri caste
- xiii. The high respect shown by Akbar towards the members of the Jesuit mission
- xiv. Interfaith debates in the *ibadatkhana* at Fatehpur Sikri between learned Muslims, Hindus, Jainas, Parsis and Christians.
- xv. Akbar's religious views matured as he queried scholars of different religions and sects and gathered knowledge about their doctrines.
- xvi. He tried to understand religions towards a self-conceived eclectic form of divine worship focused on light and the sun.
- xvii. He assimilated a heterogeneous populace within an imperial edifice

**Any four to be explained Pg 250**

**B. Chronicle production**

**4+4=8**

- i. Chronicles were written in Persian alongside Hindavi and its regional variants. This was because Turkish was their mother tongue.
- ii. All books in India were the manuscript.
- iii. The centre for manuscript production was imperial kitabkhana.
- iv. It was a scriptorium that was a place where the emperor's collections of manuscript was kept and new were produced.
- v. Number of people performed variety of tasks like paper makers prepared the folios of the manuscript, scribes or calligraphers copied the text and painters illustrated the scenes.
- vi. The book binders and the folios within ornamental covers.
- vii. The people involved in the production of manuscripts got recognition in the form of titles and awards

**Any four to be explained**

**Pg227-28**

**OR**

**Importance and limitations of Ain-i- Akbari**

**A. Importance**

- i. The *Ain* gives detailed accounts of the organization of the court, administration and army, the sources of revenue and the physical layout of the provinces and the literary, cultural and religious traditions of the people.
- ii. Along with a description of the various departments of Akbar's government and elaborate descriptions of the various provinces (*subas*) of the empire
- iii. The *Ain* gives us intricate quantitative information of those provinces.
- iv. The *Ain* is therefore a mine of information for us about the Mughal Empire during Akbar's reign.
- v. The *Ain* is made up of five books (*daftars*), of which the first three books describe the administration.
- vi. The first book, called *manzil-abadi*, concerns the imperial Household and its maintenance.
- vii. The second book, *sipah-abadi*, covers the military and civil administration and the establishment of servants.
- viii. The third book, *muluk-abadi*, is the one which deals with the fiscal side

**4+4=8**

**Any four to be explained**

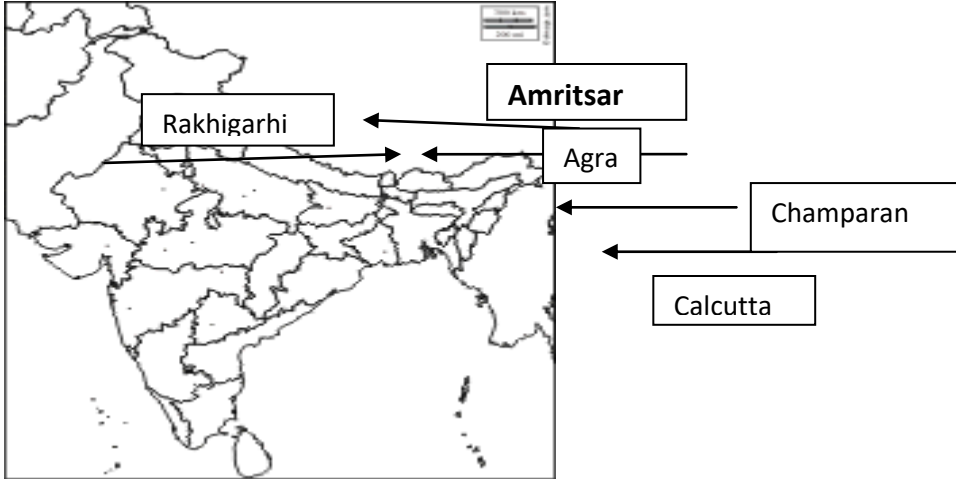
**B. limitations of Ain-i- Akbari**



	<ul style="list-style-type: none"> <li>i. Numerous errors in totaling have been detected. These are ascribed to simple slips of arithmetic or of transcription by Abu'l Fazl's assistants.</li> <li>ii. <i>Ain</i> is the somewhat skewed nature of the quantitative data.</li> <li>iii. <i>Data</i> were not collected uniformly from all provinces.</li> <li>iv. For many <i>subas</i> detailed information was compiled about the caste composition of the zamindars such information is not available for Bengal and Orissa.</li> <li>v. Vital parameters such as prices and wages from these areas are not as well documented except Agra.</li> <li>vi. It has limited relevance for the rest of the country.</li> </ul> <p><b>Any four to be explained</b> <span style="float: right;"><b>Pg-217</b></span></p>	
13.	<p><b><u>Non cooperation movement</u></b></p> <ul style="list-style-type: none"> <li>i. Protest against Rowlatt act, Jallianwala Bagh massacre, Khilafat movement for Swaraj and against the Govt. of India Act 1919</li> <li>iii. Knitted a popular movement through Hindu Muslims participated together against the colonial power.</li> <li>iv. Swadeshi and boycott movement became popular</li> <li>v. People defied laws</li> <li>vi. Tribal people violated forest laws.</li> <li>vii. Traders, farmers, workers joined in the movement</li> <li>viii. Non-cooperation with the colonial power</li> <li>ix. He became people's leader by entailed renunciation and self discipline</li> <li>x. Gandhiji emerged as undisputed leader</li> <li>xi. Shaken the foundation of British power.</li> <li>xii. It was a training for self-rule</li> </ul> <p><b>To be assessed as a whole</b> <span style="float: right;"><b>Pg- 350</b></span></p> <p style="text-align: center;"><b>OR</b></p> <p><b><u>Factors responsible for Partition of India</u></b></p> <ul style="list-style-type: none"> <li>i. Separate electorates given by the British to Muslims in 1909 and expanded in 1919. (Govt. of India Act-1909 and 1919)</li> <li>ii. Sectarian slogans used on the basis of religion in the 1920s.</li> <li>iii. Tabligh and Shuddhi movements -Music before Mosque, cow</li> </ul>	<p><b>8X1=8</b></p> <p style="text-align: right;"><b>8</b></p>

	<p>protection movement etc.</p> <ul style="list-style-type: none"> <li>iv. Communal tensions and riots deepened the differences between the two communities.</li> <li>v. Outcome of 1937 elections.</li> <li>vi. Muslim league demanded a joint government in UP and was rejected by INC.</li> <li>vii. Jinnah’s insistence that the league should be recognized as the sole spokesman of the Muslims and other developments.</li> <li>viii. Demand for communal vote in the executive council by Jinnah.</li> <li>ix. Pakistan resolution by Muslim league in 1940</li> <li>x. Congress ministries also contributed to the widening of rift. The party rejected the Muslim league proposal for coalition govt.</li> <li>xi. Provincial elections of 1946.</li> <li>xii. Cabinet Mission Plan.</li> <li>xiii. Direct Action Day.</li> <li>xiv. Partition of India and Communal riots</li> <li>xv. Any other relevant point</li> </ul> <p style="text-align: right;"><b>Pg-383</b></p>	<b>8</b>
<b>14</b>	<p><b><u>Mother’s advice</u></b></p> <p><b><u>14.1 king conquered the earth-</u></b></p> <ul style="list-style-type: none"> <li>i. The wise man in control of his senses that guards his kingdom.</li> <li>ii. By avoiding greed and anger</li> </ul> <p><b><u>14.2 Views on feud war</u></b></p> <ul style="list-style-type: none"> <li>i. She wanted to makepeace.</li> <li>ii. There is no victory at the end.</li> <li>iii. She told a person could happily enjoy the earth along with the wise and heroic Pandavas</li> <li>iv. There is no good in a war, no law (dharma) and profit.</li> </ul> <p><b><u>14.3 Gandhari’s appeal to her son</u></b></p>	

	<ul style="list-style-type: none"> <li>i. She appealed to make peace with Pandavas</li> <li>ii. Told him to avoid war</li> <li>iii. War would not bring good to man</li> <li>iv. There is no victory at the end</li> <li>v. To be friendly with the Pandavas</li> <li>vi. There would be no good in a war and set his mind off from the war.</li> </ul> <p style="text-align: center;"><b>Pg=60</b></p>	<b>2+3+2=7</b>
<b>15.</b>	<p><b><u>15.1 System of Varnas</u></b></p> <ul style="list-style-type: none"> <li>i. The highest caste was the <b>Brahmana</b> and as the Brahman was only another name for the force called <i>nature</i>, and the head was the highest part of the ... body, the Brahmana are the choice part of the whole genus. Therefore the Hindus considered them as the very best of mankind.</li> <li>ii. The next caste was the <b>Kshatriya</b>, who was created, as they say, from the shoulders and hands of Brahman. Their degree was not much below that of the Brahmana.</li> <li>iii. After them follow the <b>Vaishya</b>, who were created from the thigh of Brahman</li> <li>iv. <b>Shudra</b>, who were created from his feet ... Between the latter two classes there is no very great distance.</li> </ul> <p><b>15.2 As social pollution-</b></p> <ul style="list-style-type: none"> <li>i. Based on exploitation</li> <li>ii. Created out of the Brahman/ nature</li> <li>iii Differential treatment</li> </ul> <p><b>15.3</b> He considered the caste system <b>contrary to the law of nature</b> as god has created everyone equal and this system was not prevalent in the western society. He considered it as social pollution.</p> <p><b>Pg-125</b></p>	<b>3+2+2=7</b>
<b>16.</b>	<p><b><u>Buchanan on Rajmahal hills</u></b></p> <p><b>16.1 Productive</b></p> <ul style="list-style-type: none"> <li>i. Land should be cleared of woods</li> <li>ii. Plantations of Asan and Palas, for Tassar (Tassar silk worms) and Lac, should occupy the place of woods</li> <li>iii. For the expansion and extension of cultivable area</li> </ul>	

	<p>iv. The land which was not fit for cultivation might rear <i>plamira and mahua</i></p> <p><b>16.2 Buchanan and local inhabitants</b></p> <ol style="list-style-type: none"> <li>Locals wanted to be in their land</li> <li>They wanted to carry on their subsistence cultivation but British wanted extensive cultivation.</li> <li>Locals were close and sentimental to their trees whereas British wanted to clear the lands for cultivation.</li> </ol> <p><b>16.3 Feelings of locals</b></p> <ol style="list-style-type: none"> <li>Suspicious towards Buchanan</li> <li>Felt discriminated</li> <li>Felt critical for each other <b>Pg-275</b></li> </ol>	<p><b>3+2+2=7</b></p>
<p><b>17.</b></p>	<p><b>17.1- Filled In Map attached</b></p> <p><b>17.2- Filled In Map attached</b></p> <ol style="list-style-type: none"> <li>Amritsar</li> <li>Champanan</li> <li>Calcutta</li> </ol>  <p><b>For Visually Impaired</b></p> <p><b>17.1 Mature Harappan Sites</b></p> <p>Lothal , Kalibanga, Mohenjodaro, Nageshwar, Rakhigarhi, Manda Dholavira, Harappa, Balakot, Banawali, Kotdiji, Chahunjodaro</p> <p><b>Any two to be evaluated</b></p>	<p><b>2+3=5</b></p> <p><b>2+3=5</b></p>

	<p><b>17.2 Important Places Of Indian National Movement</b></p> <ul style="list-style-type: none"><li>i. Champaran</li><li>ii. Chauri-chaura</li><li>iii. Kheda</li><li>iv. Dandi</li><li>v. Bardoli</li><li>vi. Amritsar</li><li><b>vii.</b> Ahmedabad</li><li><b>viii.</b> Bombay</li><li><b>ix.</b> Banaras</li><li>x. Lahore</li><li>xi. Karachi</li></ul> <p><b>Any three to be evaluated</b></p>	
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