

MARKING SCHEME
HISTORY-027 CLASS XII
A I S S C E-March 2019
CODE NO. 61/3/2

Q.NO	EXPECTED ANSWERS/VALUE POINTS	Page No.	Marks
1	<p>Brahmanical practice of Gotra</p> <ul style="list-style-type: none"> i. To classify people (especially Brahmanas) in terms of gotras. ii. Each gotra was named after a Vedic seer. iii. All those who belonged to the same gotra were regarded as his descendants. iv. Women were expected to give up their father's gotra and adopt that of their husband on marriage. v. Members of the same gotra could not marry. vi. The names of men and women were derived from gotra names such as satavahanas. vii. Any other relevant point. <p>Any two points to be explained</p>	Page 58	2
2	<p>Akbar's quest for religious knowledge led to inner-faith debates</p> <ul style="list-style-type: none"> i. Akbar's empire was comprised of different ethnic and religious communities like Hindus, Jains, Jesuits, Zoroastrians and Muslims. ii. He ensured peace, harmony and justice in his empire. iii. All religions and schools of thought had freedom of expression but on condition that they did not undermine the authority of the state. iv. The ideal of sulh-i kul was implemented through state policies. v. The nobility under the Mughals was a composite vi. Akbar abolished the tax on pilgrimage and jizya on non muslims. vii. He celebrated all the festivals. viii. He held inter-faith debates Ibadat khana. ix. He gave grants for building and maintenance of places of worship. x. Any other relevant point. <p>Any two points to be analysed</p>	Page: 233- 234, 251	2

4	<p>Scholars view's on Harappan scripts</p> <ol style="list-style-type: none"> i. According to scholars, Harappan scripts is an enigmatic script. ii. Harappan seals had a line of writing, probably containing the name and title of the owner. iii. The motif conveyed a meaning to those who could not read. iv. Most inscriptions are short. v. The longest inscriptions have contained about 26 signs. vi. It was evidently not alphabetical (where each sign stands for a vowel or a consonant) . vii. It has just too many signs – somewhere between 375 and 400. viii. The script was written from right to left as some seals show a wider spacing on the right and cramping on the left. ix. The writing has been found on seals, copper tools, rims of jars, copper and terracotta tablets, jewellery, bone rods, even an ancient signboard. x. Any other relevant points <p style="padding-left: 40px;">To be assessed as a whole</p>	Page 15	4
5	<p>Development of colonial centers by the British at the Hill Stations</p> <ol style="list-style-type: none"> i. The founding and settling of hill stations was initially connected with the needs of the British army such as Shimla, Mount Abu, and Darjeeling. ii. Hill stations became strategic places for billeting troops, guarding frontiers and launching campaigns against enemy rulers. iii. The temperate and cool climate of the Indian hills was seen as an advantage, particularly since the British associated hot weather with epidemics. Cholera and malaria were particularly feared and attempts were made to protect the army from these diseases. iv. The overwhelming presence of the army made these stations a new kind of cantonment in the hills. v. These hill stations were also developed as sanitariums, i.e., places 	Page 327, 328	4

	<p>where soldiers could be sent for rest and recovery from illnesses.</p> <ul style="list-style-type: none"> vi. Hill stations became an attractive destination for the new rulers. vii. It became a practice for viceroys to move to hill stations during the summer months. viii. In the hill stations the British and other Europeans sought to recreate settlements that were reminiscent of home. ix. The buildings were deliberately built in the European style. Individual houses followed the pattern of detached villas and cottages set amidst gardens. x. Social calls, teas, picnics, fetes, races and visits to the theatre became common among colonial officials in the hill stations. xi. The introduction of the railways made hill stations more accessible to a wide range of people including Indians. xii. Upper and middle-class Indians such as maharajas, lawyers and merchants were drawn to these stations because they afforded them a close proximity to the ruling British elite. xiii. Hill stations were important for the colonial economy. With the setting up of tea and coffee plantations in the adjoining areas, an influx of immigrant labour from the plains began. xiv. Any other relevant point. <p style="text-align: center;">Any four points to be explained.</p>		
6	<p>Indian art, literature and imageries have helped in keeping alive the memory of 1857.</p> <ul style="list-style-type: none"> i. The leaders of the revolt were presented as heroic figures leading the country into battle, rousing the people to righteous indignation against oppressive imperial rule. ii. Heroic poems were written about the valour of Rani of Jhansi with a sword in one hand and the reins of her horse in the other, fought for the freedom of her motherland. iii. Rani of Jhansi was represented as a masculine figure chasing the enemy, slaying British soldiers and valiantly fighting till her last. iv. Children in many parts of India grow up reading the lines of Subhadra 	Page 313	4

	<p>Kumari Chauhan: “Khoob lari mardani woh to Jhansi wali rani thi”</p> <p>v. In popular prints Rani Lakshmi Bai is portrayed in battle armour, with a sword in hand and riding a horse – a symbol of the determination to resist injustice and alien rule.</p> <p>vi. Nationalist imageries of the revolt helped shape the nationalist imagination.</p> <p>vii. Any other relevant point.</p> <p>Any four points to be analyzed</p> <p style="text-align: center;">OR</p> <p>In Awadh, the revolt became an expression of popular resistance to an alien order from the perspectives of taluqdars and peasants</p> <p>i. The annexation of Awadh dispossessed the taluqdars of the region.</p> <p>ii. The British took up their land, power, army and forts.</p> <p>iii. The Summary Settlement proceeded to remove the taluqdars.</p> <p>iv. After annexation they resisted and joined Begum Hazrat Mahal in Lucknow to fight the British; some even remained with her in defeat.</p> <p>v. Revenue demands were increased on peasants.</p> <p>vi. Their lands were over assessed.</p> <p>vii. Inflexible methods of revenue collection troubled them.</p> <p>viii. Corp failure became the issue of their hardship.</p> <p>ix. The grievances of the peasants were carried over into the sepoy lines and issues of racial discrimination became crucial.</p> <p>x. Any other relevant point.</p> <p>Any four points to be analyzed.</p>	<p>Page 298- 299</p>	<p>4</p>
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7	<p>The Amar –Nayak system was a major political innovation of the Vijayanagar</p> <ol style="list-style-type: none"> i. The Amara-Nayaka were military commanders. ii. They were given territories to govern by the Raya. iii. They collected taxes and other dues from peasants, craft persons and traders of their areas. iv. They retained part of the revenue for personal use and for maintaining, stipulated contingent of horses and elephants, these contingents provided Vijyanagara kings with an effective fighting force. v. Some of the revenue was also used for the maintenance of temples and irrigation works vi. The Amar-Nayakas paid tribute to the king annually. vii. They personally appeared in the royal court with gifts to express their loyalty. viii. Any other relevant point <p>Any four to be explained.</p>	Page 175	4
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Iba Battuta's description of Indian system of communication

- i. The state took special measures to encourage trade.
- ii. Almost all trade routes were well supplied with inns and guest houses.
- iii. The postal system which allowed merchants to send information and remit credit across long distances, and dispatch goods at short notice.
- iv. The postal system was of two kinds. The horse- post, called uluq, was run by royal horses stationed at a distance of every four miles. The foot-post had three stations per mile and was called dawa that was one-third of a mile.
- v. The foot-post was quicker than the horse-post.
- vi. Any other relevant point.

Any four points to be explained

OR

Al-Biruni's description of the caste system

- i. The social divisions were not unique to India.
- ii. According to Hindus the highest caste were the Brahmanas, and were created from the head of Brahman and considered as the very best of mankind.
- iii. The next caste were the Kshatriya, were created from the shoulders and hands of Brahman.
- iv. After them , the Vaishya were created from the thigh of Brahman.
- v. The Shudra were created from his feet.
- vi. The conception of caste system according to him was contrary to the laws of nature.
- vii. The caste system was deeply influenced by his study of normative sanskrit texts laid down by the Brahmanas.

9	<p>Magadha became most powerful Janpada</p> <ul style="list-style-type: none"> i. Magadha was a region where agriculture was especially productive. ii. Iron mines were accessible and provided resources for tools and weapons. iii. Elephants, an important component of the army, were found in forests in the region. iv. The Ganga and its tributaries provided a means of cheap and convenient communication. v. Magadha attributed its power to the policies of individual rulers. vi. Ruthless ambitious kings like Bimbisara, Ajatasattu and Mahapadma Nanda, and their ministers helped implement their policies. vii. Any other relevant point. <p style="text-align: center;">Any four points to be explained</p>	Page 31	4
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10	<p>With Salt Satyagraha Gandhiji tried to mobilize a wider discontentment against British rule</p> <ol style="list-style-type: none"> i. In 1928 Gandhiji opposed all White Simon Commission enquiring about condition of India. ii. Gandhiji issued precise instructions for Lahore Session 1929 in which the demand of Purna Swaraj was proclaimed and 26th January 1930 independence day was observed with the hoisting of national flag in different venues. iii. He did constructive work like reunion of Hindus and Muslims, service of untouchables, etc. iv. He protested against the salt law and monopoly rights of the state and decided to launch Salt Satyagraha. v. In 1930 he began to march from Sabarmati towards the Dandi. vi. Other parallel marches were also started and people joined the march. vii. He appealed to Hindus, Muslims ,Parsis and Sikhs to unite together. viii. He encouraged Indians of all classes to join the struggle against colonial rule. ix. Women participated in large number. x. Due to his campaign peasants breached the colonial forest laws. xi. Factory workers went on strike. xii. Lawyers boycotted courts. xiii. Students refused to attend British run schools. xiv. Local officials renounced government employment and join the freedom struggle. xv. Gandhiji gave many speeches for swaraj and against the colonial laws. xvi. Many volunteers joined the Satyagraha. xvii. Villagers, many castes people men and women joined the nationalist struggle for the cause. xviii. Salt march became significant and notable. xix. In 1931 Gandhiji signed agreement with Lord Irwin as ‘Gandhi- Irwin pact’ in which he decided to call off Civil Disobedience movement all the prisoners were to be released. xx. The pact was criticized by radical nationalist. xxi. In 1931he participated in the conference as representative of congress but conference was inconclusive. xxii. He resumed Civil Disobedience Movement. xxiii. Any other relevant point. <p>To be assessed as a whole.</p>	Page 355- 361	8
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	<p style="text-align: center;">OR</p> <p style="text-align: center;">Role of Gandhiji in the Quit India Movement</p> <ol style="list-style-type: none"> i. Gandhiji was disappointed from the Government of India Act 1935 and indulgence of India in the Second World War. ii. Gandhiji organised series of Satyagrah for freedom. iii. After the failure of the Cripps Mission, Mahatma Gandhi decided to launch “Quit India” campaign. iv. Younger activists organized strikes and acts of sabotage all over the country. v. Particularly active in the underground resistance were socialist members of the Congress, such as Jayaprakash Narayan. vi. In several districts, such as Satara in the west and Medinipur in the east, “independent” governments were proclaimed. vii. The British tried to suppress the rebellion. viii. It became a mass movement, bringing into its ambit hundreds of thousands of ordinary Indians. ix. Students left their colleges. x. Gandhiji tried to bridge the gap between the Congress and the League. xi. Gandhiji and members of congress were jailed. xii. In 1945, a Labour government came to power in Britain and committed itself to granting independence to India. xiii. Any other relevant points. <p>To be assessed a whole.</p>	Page 363- 364	8
11	<p>Zamindars regularly failed to pay the revenue demand after the Permanent settlement</p> <ol style="list-style-type: none"> i. The initial demands of revenue were very high. 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. 	Page 259- 260	8

	<p>iv. According to the Sunset Law, if payment did not come in by sunset of the specified date, the zamindari was liable to be auctioned.</p> <p>v. The Permanent Settlement initially limited the power of the zamindar to collect rent from the ryot and manage his zamindari.</p> <p>vi. The Company wanted to control and regulate Zamindars, subdue their authority and restrict their autonomy.</p> <p>vii. The zamindars' troops were disbanded, customs duties abolished, and their "cutcheries" (courts) brought under the supervision of a Collector appointed by the Company.</p> <p>viii. Zamindars lost their power to organise local justice and the local police.</p> <p>ix. Over time the collectorate emerged as an alternative centre of authority, severely restricting what the zamindar could do.</p> <p>x. Rent collection was a perennial problem. Sometimes bad harvests and low prices made payment of dues difficult for the ryots.</p> <p>xi. At other times ryots deliberately delayed payment.</p> <p>xii. Rich ryots and village headmen – jotedars and mandals– were only too happy to see the zamindar in trouble.</p> <p>xiii. Any other relevant points.</p> <p>To be assessed as a whole</p> <p style="text-align: center;">OR</p> <p>The Sources of livelihood of Paharias of Rajmahal hills</p> <p>i. They were hunters, shifting cultivators, food gatherers, charcoal producers, and silk worm rearers.</p> <p>ii. They lived in hutments within tamarind groves, and rested in the shade of mango trees.</p> <p>iii. They considered the entire region as their land, the basis of their identity as well as survival.</p> <p>iv. They regularly raided the plains for their survival</p>	<p>Page 267- 271</p>	<p>4+4=8</p>
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	<p>v. Traders gave a small amount to the hill folk for permission to use the passes controlled by Paharias.</p> <p>vi. Any other relevant points.</p> <p>Response to the coming of Santhals</p> <p>i. British invited Santhals to control Paharias by giving Santhals Damin-e-Koh</p> <p>ii. Paharias resited but were forced to withdraw deeper into the hills.</p> <p>iii. Paharias were confined to the dry interiors and barren lands.</p> <p>iv. Fertile soil became inaccessible to Paharias, so they could not sustain cultivation.</p> <p>v. The battle between the hoe and the plough (Paharias and Santhals) was a long one</p> <p>vi. Any other relevant points.</p> <p style="text-align: center;">To be assessed as a whole</p>		
12	<p>Relationship between Alvaars and Nayanars with the state and society</p> <p>i. The Alvars were the devotees of Vishnu and Nayanars were devotees of Shiva.</p> <p>ii. They travelled from place to place singing hymns in Tamil in praise of their Gods.</p> <p>iii. Chiefdoms in the Tamil region supported them including Pallavas and Pandyas</p> <p>iv. Most magnificent Shiva temples, including those at Chidambaram, Thanjavur and Gangaikondacholapuram, were constructed under the patronage of Chola rulers.</p> <p>v. Spectacular representations of Shiva in bronze sculpture were produced.</p> <p>vi. The Vellala peasants revered both Nayanars and Alvars.</p>	Page 144- 146	8

	<p>vii. Rulers tried to win the support of devotees.</p> <p>viii. The Chola kings attempted to claim divine support and proclaim their own power and status by buildings.</p> <p>ix. Kings also introduced the singing of Tamil Shaiva hymns in the temples under royal patronage and took the initiative to collect and organise them into a text (Tevaram).</p> <p>x. The Chola ruler had consecrated metal images of Appar, Sambandar and Sundarar in a Shiva temple.</p> <p>xi. Any other relevant point.</p> <p>Attitudes towards caste of Alvars and Nayanars</p> <p>i. The Alvars and Nayanars initiated a movement of protest against the caste system and the dominance of Brahmanas.</p> <p>ii. They attempted to reform the system.</p> <p>iii. The bhaktas hailed from diverse social backgrounds ranging from Brahmanas to artisans and cultivators and even from castes considered “untouchable”.</p> <p>iv. Any other relevant point.</p> <p style="text-align: center;">To be assessed as a whole</p> <p style="text-align: center;">OR</p> <p>Growth of Sufism in India from eleventh century AD</p> <p>i. The sufis laid emphasis on seeking salvation through intense devotion and love for God.</p> <p>ii. Sufi turned to asceticism and mysticism to protest against materialism</p> <p>iii. They sought an interpretation of the Qur’an on the basis of their personal experience.</p> <p>iv. They were critical of the definitions and scholastic methods of interpreting the Qur’an adopted by theologians.</p> <p>v. By the eleventh century Sufism evolved into a well- developed</p>	<p>Page 153- 157</p>	<p>8</p>
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	<p>movement with a body of literature on Quranic studies and sufi practices.</p> <p>vi. The sufis began to organize communities around the hospice or khanqah controlled by a teaching master known as sheikh, pir or murshid.</p> <p>vii. One of the groups of Sufis, the Chishtis migrated to India in the late twelfth century were the most influential.</p> <p>viii. The prominent sufi teachers were Sheikh Moin-udd-in Sijzi, Sheikh Nizamuddin Auliya etc.</p> <p>ix. The sufi silsila was a kind of chain or link between master and disciple for seeking spiritual power and blessings.</p> <p>x. Special rituals of initiation were developed like wearing patched cloths, shaving their head, open kitchen run on charity.</p> <p>xi. The practice of Qawwali and Zikir.</p> <p>xii. Pilgrimage or ziyarat, particularly on death anniversary of shaikh or urs to tomb-shrine became the actions of devotion for his followers.</p> <p>xiii. People sought their blessings to attain material and spiritual benefits. Thus evolved the cult of the sheikh revered as wali.</p> <p>xiv. Any other relevant point.</p> <p style="text-align: center;">To be assessed as a whole</p>		
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13	<p style="text-align: center;"><i>Cash or kind</i></p> <p>13.1 Examine the term ‘kankut’ 2m</p> <p>i. The term kan signifies grain, and kut, estimates. ii. It refers the estimation of grain to be collected as revenue. iii. If any doubts arise, the crops should be cut and estimated.</p> <p>13.2 Explain Khet batai as the system of revenue? 2m</p> <p>i. Batai refers as ,reaping and staking of crops and divided by agreement in the presence of the parties ii. Khet batai refers when the Amil-Guzar divided the fields after they were sown</p> <p>13.3 Examine the role of Amil-Guzar 3m</p> <p>i. Amil- Guzars were the revenue collectors. ii. They collected revenue in cash and kind. iii. They assessed and collected revenue on many ways, such as kankut, bhaoli, khet-batai, lang- batai.</p> <p>(Students may explain all ways.)</p>	Page 215	2+2+3 = 7
14	<p style="text-align: center;"><i>“There cannot be divided loyalty “</i></p> <p>14.1 What are the major attributes of a loyal citizen? 2m</p> <p>i. Govind Ballabh Pant argued that in order to become loyal citizens people had to stop focusing only on the community and the self.</p>	Page 419	2+2+3

- ii. When citizens are getting right, they need to offer loyalty also.
 - iii. They have to act as equal members of one state.
 - iv. They have to assimilate within the nation.
 - v. Any other relevant points.
- (any two)

14.2 What should the citizens do for the success of democracy? 2m

- i. For the success of democracy one must train him in the art of self-discipline.
 - ii. In democracies one should care less for him and more for others.
 - iii. All loyalties must exclusively be centered round the State.
 - iv. If in a democracy, you create rival loyalties, or you create a system in which any individual or group, instead of suppressing his extravagance, cares not for larger or other interests, then democracy is doomed.
- (any two)

14.3 What will happen to the state or democracy if the citizens have divided loyalties? 3m

- i. Divided loyalties would affect political unity of a country.
 - ii. Strong nation and state would be difficult to forge.
 - iii. Could lead to the division state, society and nation.
 - iv. Could lead to violence, riots and civil war.
 - v. Any other relevant points .
- (any three)

OR

“I believe separate electorates will be suicidal to the minorities”

14.1 Why did some leaders think that there should be separate electorates for minorities? 2m

- i. For representation of political system.
- ii. For their meaningful voice and the governance of the country.

**Page
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	<p>iii. To reduce differences in the political framework of the nation.</p> <p>iv. To protect them from exploitation.</p> <p>(any three)</p> <p>14.2 Why were some nationalities against the demand of separate electorates? 2m</p> <p>i. To control civil war and violence.</p> <p>ii. For political unity.</p> <p>iii. To maintain peace.</p> <p>14.3 Why did Govind Ballabh Pant consider separate electorates harmful for the minorities? 3m</p> <p>i. According to him separate electorates would be suicidal to the minorities and would do them tremendous harm.</p> <p>ii. If they were isolated forever, they could never convert themselves into a majority and the feeling of frustration would cripple them.</p> <p>iii. It would be extremely dangerous for them if they were segregated from the rest of the community and kept aloof in an airtight compartment where they would have to rely on others even for the air they breathe.</p> <p>iv. If they were returned by separate electorates, they could never have any effective voice.</p> <p>(any three)</p>		
15	<p style="text-align: center;"><i>Buddhism in Practice</i></p> <p>15.1 How did Buddha give importance to conduct and values? 3 m</p> <p>i. Through righteous action.</p> <p>ii. By maintain harmonious relationship between masters and servants.</p> <p>iii. By taking care of sick.</p> <p>iv. By sharing food with all.</p> <p>v. By giving emphasis on fellow feeling.</p>	Page 91	3+2+2 =7

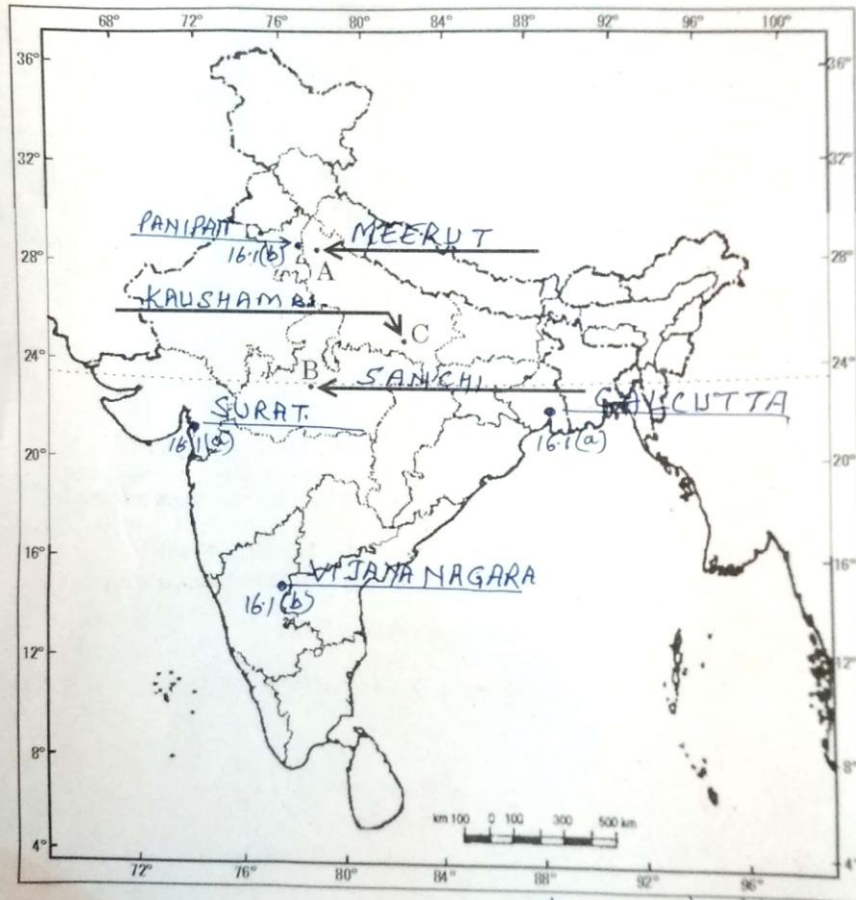
	<p>vi. Any other relevant points. (any three)</p> <p>15.2 How can individual effort transform social relations? 2m</p> <p>i. By being ethical and humane ii. By having compassionate feeling for all iii. When masters look after his employees with great care iv. Any other relevant points. (any two)</p> <p>15.3 Analyse the advice given by Budhha to Sigala for Samanas. 2 m</p> <p>i. Buddha advised having affection in act and speech and mind. ii. By keeping open house to them. iii. Supplying them their worldly needs. (Any two)</p>		
16	<p>Filled in Map attached</p> <hr/> <p>For Visually Impaired Candidates:</p> <p>16.1 Territory under Mughal Empire (any one) Agra/ Amber /Ajmer/Goa/Panipat/Delhi/Lahore (page- 214)</p> <p>16.2 Centre of Revolt of 1857 (any one) Any one centre of Revolt – Delhi, Meerut, Calcutta, Lucknow, Kanpur, Jhansi, Azamgarh, Jabalpur, Avadh, Agra, Gwalior (Page 305)</p> <p>16.3 Places related to Ashokan inscriptions (any three) Mathura, Kanauj, Puhar, Bragahukachchha, Sanchi, Topra, Meerut, Kaushambi (page -33)</p> <p style="text-align: center;">Or</p> <p>Buddhist sites (any three) Nagarjunakonda, Sanchi, Amaravati, Lumbini, Nasik, Bharhut, Bodhgaya, Shravasti , Ajanta (page 95)</p>	<p>Page 305,21 4, 174,33</p> <p>Page 214, 305, 33, 95</p>	<p>2+3=5</p> <p>1+1+3 =5</p>



प्रश्न सं. 16.1 और 16.2 के लिए

For question no. 16.1 and 16.2

भारत का रेखा-मानचित्र (राजनीतिक)
Outline Map of India (Political)



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28/5/19
K.S.P.

61/3/3
61/3/2
61/3/1