

# MARKING SCHEME

## HISTORY - 027 (DELHI)

SENIOR SECONDARY SCHOOL EXAMINATION

MARCH 2014-2015

**CODE NO. 61/1/3**

| Q.NO. | EXPECTED ANSWERS/ VALUE POINTS   | Page no. | MARKS |
|-------|--|----------|-------|
| 1     | <p><b>Sixth century BCE regarded as a major turning point</b></p> <p>i. It is an era associated with early states, empires, cities and kingdoms the growing use of iron.</p> <p>ii. The development of coinage, etc.</p> <p>iii. Growth of Buddhism and Jainism.</p> <p>iv. Early Buddhist and Jaina texts were composed.</p> <p>v. Mahajanapadas such as Vajji, Magadha, Koshala, Kuru, Panchala, Gandhara and Avanti ...etc emerged.</p> <p>vi. Most mahajanapadas were ruled by kings and the Republics or Ganas or sanghas by a group of rulers or oligarchies.</p> <p>vii. The rajas probably controlled resources such as land collectively organized agricultural production.</p> <p>viii. A range of sources including inscriptions, texts, coins are available.</p> <p>ix. Emergence of organized administration with taxes, army and bureaucracy.</p> <p>x. Brahmanas laid down Dharmashastras containing norms for rulers and society.</p> <p>xi. Any other relevant point</p> <p>Any two to be explained</p> | 28, 29   | 2     |
| 2     | <p><b>a. Anthology compiled by the Alvars – Nalayira Divya Prabhandham</b></p>   | 144,146  | 1+1=2 |

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|   | <p><b>b. Various chiefdoms in the Tamil region helped them through</b></p> <ol style="list-style-type: none"> <li>i. Pallavas and Pandyas gave them land grants.</li> <li>ii. Cholas supported them in constructing temples for Vishnu and Shiva.</li> <li>iii. Splendid temples were adorned with stone and metal sculpture.</li> <li>iv. Tamil Vellala peasants also supported them</li> <li>v. They gave them royal patronage.</li> <li>vi. Temples like Chidambaram, Thanjavur, Gangaikondacholapuram may be mentioned.</li> <li>vii. Any other relevant point</li> </ol> <p>Any one to be mentioned</p>  |     |       |
| 3 | <p><b>Views on women in colonial cities</b></p> <p>Supportive</p> <ol style="list-style-type: none"> <li>i. Middle class women expressed themselves through journals, auto biographies and books.</li> <li>ii. Reformers supported women's education.</li> <li>iii. Women entered professions like domestic and factory workers.</li> <li>iv. They also started working as teachers and actresses and became visible in public sphere.</li> <li>v. Any other relevant point</li> </ol> <p>Conservative</p> <ol style="list-style-type: none"> <li>i. Resentment towards changing patriarchal norms.</li> <li>ii. Resentment towards women's education.</li> <li>iii. They saw educated women as a threat to social order.</li> <li>iv. Even reformers saw women as mothers and wives within the space of the household.</li> <li>v. Women who came out in public spaces were questioned.</li> </ol> | 329 | 1+1=2 |

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|   | vi. Any other relevant point.<br>Any two to be explained   |         |   |
| 4 | <p>Oral histories and memoirs can help in reconstructing the history of certain periods, like the Partition of India</p> <p><b>ADVANTAGES of using them as sources-</b></p> <ol style="list-style-type: none"> <li>i. Helps to understand the trials and sufferings of ordinary people which official records do not document.</li> <li>ii. For the people it was not merely a constitutional division or party politics, it meant unexpected changes in life, requiring psychological, emotional and social adjustments.</li> <li>iii. Helps collect information in detail and reconstruct history, which is rich and vivid. This is impossible from Government documents or personal writings of high level functionaries which may tell us only about negotiations, drawing of boundaries, rehabilitation of refugees etc.</li> <li>iv. It provides information about experiences, which are central to the story and belongs to men and women who are generally ignored by mainstream history.</li> <li>v. It helps us grasp memories and experiences in detail.</li> <li>vi. It allows us to broaden the boundaries to include both the rich and the poor.</li> <li>vii. It gives a presence to the ordinary and powerless.</li> <li>viii. Oral data lacks concreteness.</li> <li>ix. It lacks chronology.</li> <li>x. Generalizations become difficult.</li> <li>xi. Oral sources are not concerned about tangential matters.</li> <li>xii. The oral historian has to pick out “actual” experiences from a web of “constructed” memories.</li> <li>xiii. Time lapse may cause loss of recollection.</li> <li>xiv. Many are not able to share the traumatic experiences.</li> </ol> | 400-402 | 4 |

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|   | <p>xv. It can be useful only for recent developments.</p> <p>Any four points.</p>  |         |   |
| 5 | <p><b>Critical analysis of the Fifth Report:</b></p> <p>i. Some political groups in Britain opposed the trade monopoly of EIC.</p> <p>ii. The British Parliament demanded regular reports on the Company's Administration of India to identify misrule.</p> <p>iii. Its arguments cannot be accepted uncritically because the Committee was bent on criticizing the EIC's maladministration.</p> <p>iv. It overestimated the collapse of the Zamindari system.</p> <p>v. It was the fifth series of reports on the administration and activities of the East India Company in India.</p> <p>vi. It ran into 1002 pages, of which over 800 pages were appendices.</p> <p>vii. It contained the Information about Company misrule and maladministration.</p> <p>viii. Incidents of the greed and corruption of Company Officials were discussed</p> <p>ix. It overestimated the scale on which zamindars were losing their land.</p> <p>x. The revenue was not realized with punctuality.</p> <p>xi. Defaulters were the members of the old families.</p> <p>xii. Difficulty to the revenue officers were regard to public assessment.</p> <p>xiii. The actual reason for old zamindari families in defaulting payment was because revenue demands were high and permanent and difficult to collect.</p> <p>xiv. Zamindars deliberately defaulted on payments.</p> <p>xv. The population did not undermine state authority or fight among themselves according to this philosophy.</p> | 263-265 | 4 |

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|   | <p>xvi. Any other relevant point</p> <p>To be assessed as a whole.</p>   |                 |   |
| 6 | <p><b>The ideal of Sulh-kul as a cornerstone of Akbar's rule:</b></p> <p>i. Sulh-i-kul meant absolute peace in the community and was the basis of enlightened rule of Akbar.</p> <p>ii. Sulh-i-kul promoted a composite culture.</p> <p>iii. His empire comprised many different ethnic and religious communities – Hindus, Jainas, Zoroastrians and Muslims so he tried to ensure harmony among them.</p> <p>iv. 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.</p> <p>v. In sulh-i- kul all religions and schools of thought had freedom of expression.</p> <p>vi. The ideal of sulh-i- kul was implemented through state policies.</p> <p>vii. The nobility under the Mughals was a composite one comprising Iranis, Turanis, Afghans, Rajputs, Deccanis.</p> <p>viii. Akbar abolished the tax on pilgrimage in 1563 and jizya in 1564 as the two were based on religious discrimination.</p> <p>ix. Instructions were sent to officers of the empire to follow the precept of sulh-i- kul in administration.</p> <p>x. All Mughal emperors gave grants to support the building and maintenance of places of worship of all communities.</p> <p>xi. On Id, Shab-i- barat and Holi, Diwali the court was full of life.</p> <p>xii. The nobility was recruited from diverse ethnic and religious groups.</p> <p>xiii. Akbar had marital alliances with various ethnic groups for eg: Rajputs.</p> <p>xiv. Members of educated Hindu castes were also promoted, a famous example being Akbar's finance minister, Raja Todar Mal.</p> | 233,245,250,251 | 4 |

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|   | <p>xv. The high respect shown by Akbar towards the members of the Jesuit mission.</p> <p>xvi. Ibadat khana discussions were held at Fatehpur Sikri between learned Muslims, Hindus, Jainas, Parsis and Christians by Akbar.</p> <p>xvii. Akbar heard scholars of different religions and sects and gathered knowledge about their doctrines.</p> <p>xviii. He developed Din-i-Ilahi.</p> <p>xix. He assimilated a heterogeneous populace within the empire.</p> <p>xx. Any other relevant point.</p> <p>Any four points.</p>  |       |   |
| 7 | <p><b>Limitations of the inscriptional evidences in understanding the political and economic history of India.</b></p> <p>i. Letters may be faintly engraved, and thus reconstructions are uncertain.</p> <p>ii. Inscriptions may be damaged or letters may be missing.</p> <p>iii. It is not always easy to be sure about the exact meaning of the words used in inscriptions.</p> <p>iv. Not all inscriptions have been deciphered.</p> <p>v. Many inscriptions have not been translated or published.</p> <p>vi. Politically or economically significant events were not recorded in inscriptions.</p> <p>vii. Routine agricultural practices and the joys and sorrows of daily existence find no mention in inscriptions.</p> <p>viii. The content of inscriptions generally project the perspective of the person(s) who commissioned them, mostly rulers.</p> <p>ix. Many inscriptions have not survived.</p> <p>x. Examples of specific inscriptions may be discussed to explain</p> | 48,49 | 4 |

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|   | <p>limitations.</p> <p>xi. Any other relevant point.</p> <p>Any four to be explained</p>  |         |   |
| 8 | <p><b>Socio economic differences can be understood by studying the following:</b></p> <p><b>1) Burials:</b></p> <p>a) In Harappan burials, some graves contain pottery and ornaments and in others, there are none.</p> <p>b) Jewellery has been found in some burials.</p> <p><b>2) Luxury and Utilitarian Objects</b></p> <p>a) Utilitarian objects included clay objects.</p> <p>b) rare or costly objects, objects made of non-local materials or with complicated technologies like faience were luxury items.</p> <p>c) Gold too was rare and precious.</p> <p><b>3) Existence of upper and lower town.</b></p> <p><b>4) Evidence of larger and double storied houses and smaller houses.</b></p> <p>5) Any other relevant point.</p> <p>Any two to be explained.</p> | 9       | 4 |
| 9 | <p><b>The new traditions developed by the rulers of Vijayanagara in the Virupaksha temple:</b></p> <p>i. The Virupaksha temple is an old temple dedicated to Shiva.</p> <p>ii. It was enlarged with the establishment of the Vijayanagara Empire.</p> <p>iii. The half in front of the main shrine was built by Krishnadeva Raya to mark his accession.</p> <p>iv. This was decorated with delicately carved pillars.</p> <p>v. Gopurams, royal gateways that often dwarfed the towers on the central shrines, and signaled the presence of the temple.</p>   | 184-187 | 4 |

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|    | <p>vi. Central shrine (garbhagriha).</p> <p>vii. There were Mandapas or pillared corridors found in the temple.</p> <p>viii. Social importance –</p> <ul style="list-style-type: none"> <li>- Images of God were placed to witness special programmes of music, dance and dramas.</li> <li>- Used to celebrate the marriages of deities.</li> </ul> <p>ix. Vijayanagara rulers/ kings ruled on behalf of Lord Virupaksha.</p> <p>x. Orders were signed in the name of Sri Virupaksha.</p> <p>xi. Rulers indicated close links with God using title “Hindu Suratrana”.</p> <p>xii. Royal portraits sculpture was also displayed in temples.</p> <p>xiii. Kings visits to temples along with Amaranayakas were important occasion.</p> <p>xiv. Chariot street.</p> <p>Any four points to be explained.</p> |  |   |
| 10 | <p><b>Values:</b></p> <ul style="list-style-type: none"> <li>i. Heroic fight by leaders like Rani Jhansi, Taty Tope, Mangal Pandey and others was an inspiration</li> <li>ii. Sacrifice for the motherland in Hindu Muslim unity</li> <li>iii. Stress on Communal Harmony</li> <li>iv. Integrity and feeling of oneness</li> <li>v. Fought for the sake of their motherland</li> <li>vi. Peaceful Coexistence</li> <li>vii. Sense of Unity</li> <li>viii. National Pride and love for the nation from British Rule</li> <li>ix. Desire for freedom</li> </ul>  |  | 4 |



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|    | <ul style="list-style-type: none"> <li>x. Brave leaders fought for self respect, fought against discrimination and injustice</li> <li>xi. Role of women as patriots.</li> <li>xii. Any other relevant point</li> </ul> <p>Any four to be explained.</p>   |        |   |
| 11 | <p><b>Role of Mughal Panchayats</b></p> <ul style="list-style-type: none"> <li>i. The village Panchayat was an Assembly of Elders, with hereditary rights.</li> <li>ii. In mixed-caste villages, the Panchayat was usually a heterogeneous body.</li> <li>iii. The Village headman was known as muqaddam or mandal, chosen through the consensus of the elders and the local zamindar.</li> <li>iv. Headmen held office as long as they enjoyed the confidence of the village elders.</li> <li>v. The chief function of the headman was to supervise the preparation of village accounts, assisted by the accountant or Patwari.</li> <li>vi. The Panchayat derived its funds from common financial pool.</li> <li>vii. Expenses for community welfare activities such as digging a canal, tiding over floods were also met from these funds.</li> <li>viii. They ensured conduct of the members of different castes and communities.</li> <li>ix. The Panchayats had the authority to levy fines and inflict a more serious punishment like expulsion from the community etc.</li> <li>x. The Caste or jatis in the village had its own Jati Panchayat.</li> <li>xi. In Rajasthan, the jati panchayats arbitrated civil disputes between members of different castes.</li> <li>xii. Rajasthan and Maharashtra – contain petitions presented to the panchayat complaining about extra taxation by Zamindars.</li> </ul> | 202-04 | 8 |

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|    | <p>xiii. The village panchayat was a court of appeal.</p> <p>xiv. Any other relevant point.</p> <p>Any eight points to be explained.</p>  |  |   |
| 12 | <p><b>How Gandhiji knitted together the Non Cooperation Movement.</b></p> <p>He used the mother tongue and not English in communicating nationalist messages.</p> <p>During the non cooperation movement he led the people to protest against the Rowlatt Act and the Jallianwala Bagh massacre.</p> <p>He supported the Khilafat movement and demanded swaraj.</p> <p>He became people's leader through self discipline and renunciation.</p> <p>He also promoted the concept of self rule through the charkha.</p> <p>Gandhiji displayed a concern for the laboring poor of India, as he believed that salvation for India could come only through the farmers and workers who constituted the majority of the Indian population.(reference to BHU speech) He wanted Indian nationalism, from being an elite phenomenon- a creation of lawyers doctors and landlords, to nationalism more suitably representative of the Indian people as a whole.</p> <p>-Mention his initiatives at Ahmedabad, Khera and Champaran.</p> <p>He popularised Satyagraha.</p> <p>-Non-Cooperation-a much wider and popular Movement in terms of participation from all sections, widespread over India, participation by both Hindus and Muslims-Khilafat+Non Cooperation, a united challenge to British imperialism like never before under his leadership.</p> <p>-Ahimsa</p> <p>-Popularised Swadeshi and boycott-Charkha.</p> |  | 8 |

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|    | <p>-Emergence of Gandhian Nationalism.</p> <p>- His language, dressing style and simplicity helped him connect with the masses.</p> <p>-Stressed on Hindu Muslim unity, eradication of untouchability, revival of indigenous industries through the symbol of charkha and elevation of the status of women</p> <p>-The simple practice of Swadeshi and boycott appealed to the people</p> <p>-Empathised and identified with the common people in dress and lifestyle</p> <p>-He carefully reorganized the Congress by setting up new branches in different parts of the country and Praja Mandals in the Princely States.</p> <p>-A group of highly talented Indians attached themselves to Gandhiji-Mahadev Desai, Vallabh Bhai Patel, J. B. Kriplani, Jawaharlal Nehru and C. Rajgopalachari. All from different regions and religious traditions.</p> <p>Any eight points to be explained.</p> |        |       |
| 13 | <p><b>Structural and sculptural features of Sanchi Stupa</b></p> <p>Structural features</p> <ol style="list-style-type: none"> <li>i. The Stupas were built on the relics of Buddha and hence were considered sacred.</li> <li>ii. The stupa originated as a semi-circular mound of earth, later called Anda.</li> <li>iii. The Stupa evolved into a more complex structure, balancing round and square shapes.</li> <li>iv. A balcony like structure represented the abode of the Gods was placed above the Anda.</li> <li>v. Arising from the Harmika was a mast called the yashti.</li> <li>vi. The Harmika was surmounted by a chhatri or umbrella.</li> <li>vii. Around the mound was a railing, separating the sacred space</li> </ol>   | 95-103 | 4+4=8 |

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|    | <p>from the secular world.</p> <p>viii. Sanchi Stupa had stone railing which resembled a bamboo or wooden fence.</p> <p>ix. The gateways of Sanchi were richly carved and installed at the four cardinal points.</p> <p>x. Any other relevant point</p> <p>Any four to be explained.</p> <p><b>Sculpture</b></p> <p>i. Stories from Jataka tales are made in the form of sculptures on the gateways.</p> <p>ii. The empty seat to indicate the mediation of the Buddha.</p> <p>iii. The Stupa was meant to represent the mahaparinibbana</p> <p>iv. Another frequently used symbol was the wheel, it stood for the first sermon given by Buddha at Sarnath.</p> <p>v. The shalabhanjika motif suggest that many people who turned to Buddhism enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices and ideas.</p> <p>vi. Jatakas tales contain many animal stories of eg. elephants, horses, monkeys and cattle. Elephants signified strength and wisdom.</p> <p>vii. A motif of a woman surrounded by lotus and elephants is called Maya, the mother of the Buddha and others think that it is Gajalakshmi, the Goddess of good fortune.</p> <p>viii. Serpents have been depicted on the pillars of Stupas. They are a part of popular traditions.</p> <p>ix. Any other relevant point.</p> <p>Any four to be explained.</p> |         |   |
| 14 | <p><b>Partition as a culmination of communal politics.</b></p> <p>i. British adopted a policy of divide and rule and encouraged</p>   | 383-392 | 8 |

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|    | <p>communal politics in India.</p> <p>ii. Scholars have conflicting views regarding the long history of Hindu-Muslim conflict throughout medieval and modern times.</p> <p>iii. Encouragement to formation of Muslim League.</p> <p>iv. Separate election for Muslims given by the British in 1909.</p> <p>v. Govt. of India Act 1919 expanded communal electorate.</p> <p>vi. Development in 1920s. - Tabligh and Shuddhi movement, cow protection act, music before mosque.</p> <p>vii. Opinion of Iqbal.</p> <p>viii. In 1940 in the Lahore session, the Muslim League placed their demand for autonomous province with Muslim majority.</p> <p>ix. 1937 elections.</p> <p>x. Aim of the Muslim League was to establish an autonomous state in the north western and eastern parts of India.</p> <p>xi. Jinnah's two nation theory.</p> <p>xii. Indian National Congress began the Quit India Movement but the Muslim League did not support it.</p> <p>xiii. The proposal of the cabinet Mission was first accepted by the Muslim League and the Congress but soon the Muslim League rejected it and refused to take part in the Interim Govt.</p> <p>xiv. The Muslim League organized the 'Direct Action Day'.</p> <p>xv. Eruption of communal violence in 1946.</p> <p>xvi. Mountbatten plan endorsed a separate nation for Muslims and partitioned India.</p> <p>xvii. Hindu Muslim riots after partition of India</p> <p>xviii. Any other relevant point.</p> <p>Any eight points to be explained</p> |  |         |
| 15 | <p><b>15.1 How Draupadi's question unsettled everyone:</b></p> <p>i. They were unsettled because she demanded an explanation from</p>   |  | 2+3+2=7 |

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|  | <p>the elders about the way in which she was being treated.</p> <ol style="list-style-type: none"> <li>ii. She was questioning her husband and the elders on how or why she could be staked.</li> <li>iii. No one had an answer to her question.</li> <li>iv. Contrary opinions were expressed.</li> <li>v. Problem remained unresolved.</li> <li>vi. Any other relevant point.</li> </ol> <p>Any two points</p> <p><b>15.2 Implication of her question:</b></p> <ol style="list-style-type: none"> <li>i. The assembly did not have an answer to her question.</li> <li>ii. Her logic/ questions made the people in the assembly think about the limitation.</li> <li>iii. She was able to win freedom for her husbands and herself.</li> <li>iv. The assembly was divided into contrary/ different opinions over her question.</li> <li>v. The matter remained unresolved.</li> <li>vi. She made them think if a woman could be put at stake.</li> <li>vii. She became a role model for contemporary women.</li> <li>viii. Any other relevant point.</li> </ol> <p>Any three points</p> <p><b>15.3 Her question was admirable because:</b></p> <ol style="list-style-type: none"> <li>i. She raised a question about her situation in the assembly of elders.</li> <li>ii. She made the elders realize their mistake.</li> <li>iii. She aroused their conscience.</li> <li>iv. They were ashamed of what was happening around them.</li> <li>v. She questioned her being treated as a property put on stake by</li> </ol> |  |  |
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|    | <p>her husband.</p> <p>vi. She questioned the way she was being dishonoured.</p> <p>vii. She remained calm and reasoned with the elders even when her honour and dignity was in danger.</p> <p>viii. She was not supported by anyone including husbands.</p> <p>ix. She became a role model for the contemporary women.</p> <p>x. She was a woman of wisdom.</p> <p>xi. Any other relevant point.</p> <p>Any two points</p>   |  |         |
| 16 | <p><b>16.1 Govind Ballabh Pant laid stress on the art of self-discipline:</b></p> <p>i. For the success of democracy.</p> <p>ii. To become loyal citizens.</p> <p>iii. To stop focusing only on the community and self.</p> <p>iv. Any other relevant point.</p> <p>Any two points.</p> <p><b>16.2 The following were important for the success of democracy:</b></p> <p>i. Self discipline.</p> <p>ii. Being loyal citizens</p> <p>iii. Not to focus on the community and self</p> <p>iv. Care less for oneself and more for others.</p> <p>v. Avoid divided loyalty</p> <p>vi. Be loyal to the sate/ nation.</p> <p>vii. Care for larger interests.</p> <p>viii. Any other relevant point.</p> <p>Any three points.</p> |  | 2+3+2=7 |

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|    | <p><b>16.3 Elaborate- in democracy one should care less for himself and more for others.</b></p> <ul style="list-style-type: none"> <li>i. Loyalty cannot be divided.</li> <li>ii. Care more for others and less for oneself.</li> <li>iii. Loyalty towards the nation/ state</li> <li>iv. Any individual/ group should suppress self interest and think of larger interest of others.</li> <li>v. Any other relevant view presented by students.</li> </ul> <p>Any two points.</p>   |  |         |
| 17 | <p><b>17.1 Book written by the Francois Bernier – Travels in the Mughal Empire</b></p> <p><b>17.2 Bernier’s description of the Indian peasantry:</b></p> <ul style="list-style-type: none"> <li>i. Many perished because of bad treatment of the Governors.</li> <li>ii. Agriculture was ruined.</li> <li>iii. Peasants were oppressed.</li> <li>iv. They were deprived of means of subsistence.</li> <li>v. They lost their children who were taken away as slaves.</li> <li>vi. They had to abandon their land because of excessive tyranny.</li> <li>vii. They were driven to despair.</li> <li>viii. Any other relevant point.</li> </ul> <p>Any three points.</p> <p><b>17.3 Fundamental differences between Mughal India and Europe according to Bernier:</b></p> <ul style="list-style-type: none"> <li>i. Absence of private property in India while it existed in Europe.</li> </ul> |  | 1+3+3=7 |



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|  | <ul style="list-style-type: none"><li>ii. He talks about crown ownership of land in India.</li><li>iii. No long term investment in agricultural land in India.</li><li>iv. India has only camp towns.</li><li>v. There are only two classes in India i.e., the rich and the poor.</li><li>vi. Absence of middle class.</li><li>vii. The king is a king of beggars and barbarians in India.</li><li>viii. Towns and cities were ruined and contaminated with ill air.</li><li>ix. Fields in India were “overspread with bushes” and full of “pestilential marshes”.</li><li>x. Any other relevant point.</li></ul> <p>Any three points.</p> |  |  |
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| <p>18.1<br/>18.2</p> | <p style="text-align: right;">61/1/1, 61/1/2, 61/1/3</p> <p style="text-align: center;"><b>INDIA POLITICAL</b><br/>भारत राजनीतिक</p> <p style="text-align: right;">B – Both KHEDA and AHMEDABAD may be marked as correct</p> <p style="text-align: right;">18.1 (b) Both location of Vijayanagara and the area under KrishnaDeva Raya (if shaded by a student) may be marked as correct</p> <p style="text-align: left;">5 x 1 = 5 marks</p>                           |  | <p>2+3=5</p> |
|                      | <p><b>For Visually Impaired Candidates</b></p> <p><b>18.1</b></p> <p><b>Two Mature Harappan Sites:</b> Harappa, Banawali, Kalibangan, Balakot, Rakhigarhi, Dholavira, Nageshwar, Lothal, Mohenjodaro, Chanhudaro, KotDiji.</p> <p>Any two to be evaluated.</p> <p><b>18.2</b></p> <p>Importance places of Indian National movement</p> <p>Champanan, Kheda, Ahmedabad, Benaras, Amritsar, ChauriChaura, Lahore, Bardoli, Dandi, Bombay, any other</p> <p>Any three</p> |  | <p>2+3=5</p> |