

# MARKING SCHEME

## HISTORY - 027 (DELHI)

SENIOR SECONDARY SCHOOL EXAMINATION

MARCH 2014-2015

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

Q.NO.	EXPECTED ANSWERS/ VALUE POINTS	Page no.	MARKS
1	<p><b>Mauryan Empire regarded as a major landmark in the early Indian history:</b></p> <ul style="list-style-type: none"> <li>i. The nationalist historians of early 20<sup>th</sup> century saw the possibility of an empire in early India.</li> <li>ii. This was in response to the writings of colonial historians.</li> <li>iii. They looked at Asoka as a powerful and inspiring ruler.</li> <li>iv. Asokan inscriptions and Dhamma stood him apart from other rulers.</li> <li>v. Stone sculpture of the Mauryan period, were considered to be examples of the spectacular art.</li> <li>vi. Mauryan administration based on Chanakya's Arthashastra was a landmark development.</li> <li>vii. Provincial capitals, riverine trade and the cultural and economic reach of the Mauryas was a landmark development.</li> <li>viii. Any other relevant point. (any two)</li> </ul>	31,34 and elsewhere	2
2	<p><b>a. Anthology compiled by the Alvars – Nalayira Divya Prabhandham</b></p> <p><b>b. Various chieftoms in the Tamil region helped them through</b></p> <ul 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> </ul>	144,146	1+1=2

	<ul style="list-style-type: none"> <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> </ul> <p>Any one to be mentioned</p>		
3	<p><b>There were ambiguities in the collection of Statistical data.</b></p> <ul style="list-style-type: none"> <li>i. Vast mass of figures created an illusion of concreteness</li> <li>ii. Failed to capture the fluid and overlapping identities of people</li> <li>iii. The figures of mortality and disease were difficult to collect, for all deaths were not registered.</li> <li>iv. People were claiming identities that they associated with higher status.</li> <li>v. Families did not share information about women.</li> <li>vi. Classification of sections by the government was arbitrary.</li> <li>vii. People gave evasive answers.</li> <li>viii. Any other relevant point</li> </ul> <p>Any two points</p>	321,322	2
4	<p><b>Subsistence strategies of the Harappa culture.</b></p> <ul style="list-style-type: none"> <li>i. Archaeo Botanists studied plant remains and Archaeo Zoologists studied about bones etc and reconstruct the subsistence strategies of Harappans.</li> <li>ii. Charred grains and seeds as well as animal bones have been found.</li> <li>iii. Harappans ate animal products including fish.</li> <li>iv. Bones of animals like boars and ghariyal indicate consumption either after hunting or exchange.</li> <li>v. The Harappans ate a wide range of plant like wheat, barley,</li> </ul>	2,3	4

	<p>lentil, chickpea, sesame and millets were grown.</p> <p>vi. Bull, oxen, cattle, sheep, goat, buffalo and pig were domesticated for agriculture.</p> <p>vii. Terracotta model of bull has been found indicating farming.</p> <p>viii. Archaeologists have also found evidence of a ploughed field at Kalibangan (Rajasthan).</p> <p>ix. Have found terracotta models of plough.</p> <p>x. The field has two sets of furrows at right angles to each other, suggesting that two different crops were grown together.</p> <p>xi. Traces of canals have been found at the Harappan site.</p> <p>xii. Water was drawn from wells.</p> <p>xiii. Water reservoir was used for irrigation.</p> <p>xiv. Specific examples of archaeological evidence may be given.</p> <p>xv. Any other relevant point.</p> <p>Any four to be explained</p>		
5	<p><b>Limitations of the inscripational 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>	48,49	4

	<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 limitations.</p> <p>xi. Any other relevant point.</p> <p>Any four to be explained</p>		
6	<p><b>The Mahanavami Dibba- named on the basis of building and functions.</b></p> <p>i. The name comes from the shape of the platform and the Mahanavami festival which was observed here.</p> <p>ii. It had two of the most impressive platforms, the “Audience Hall” and the “Mahanavami Dibba”</p> <p>iii. The entire complex was surrounded by high double walls with a street running between them.</p> <p>iv. The audience hall was a high platform with slots for wooden pillars at close and regular intervals.</p> <p>v. It had a staircase going up to the second floor.</p> <p>vi. The pillars were closely spaced.</p> <p>vii. The “Mahanavami Dibba” was a massive platform rising from a base of about 11,000 sq. ft to a height of 40 ft.</p> <p>viii. The platform must have supported a wooden structure and other perishable material during festivals.</p> <p>ix. The base of the platform is covered with relief carvings.</p> <p>x. Rituals Associated with the structure – Dusehra, Durga Puja and Navaratri or Mahanavami</p> <p>xi. The Vijayanagara kings displayed their prestige, power and suzerainty.</p> <p>xii. The ceremonies performed on the occasion included worship of image, worship of the state horse, and the sacrifice of buffaloes</p>	180,181	4

	<p>and other animals.</p> <p>xiii. Dances, wrestling matches, and procession of caparisoned horses, elephants and chariots and soldiers.</p> <p>xiv. Ritual presentations before the king and his guests by the chief nayakas and subordinate kings marked the occasion.</p> <p>xv. The ruler inspected the army.</p> <p>xvi. Nayakas brought gifts and tribute for the king.</p> <p>xvii. Any other relevant point.</p> <p>To be assessed as a whole</p>		
7	<p><b>Capital cities of Mughal Empire</b></p> <p>i. The heart of the Mughal Empire was the capital city where the court assembled.</p> <p>ii. The Mughal capital cities shifted in the 16<sup>th</sup> and 17<sup>th</sup> centuries.</p> <p>iii. During the 1560s, Akbar had the fort of Agra constructed with red sandstone quarried from the adjoining regions.</p> <p>iv. The capital was transferred to Lahore later to bring the north-west under control.</p> <p>v. The court, army and household moved from Agra to the new imperial capital, Shahjanabad built by Shahjahan.</p> <p>vi. The new city included the Red Fort, the Jama Masjid, a tree-lined esplanade with Chandni Chowk.</p> <p>vii. The Mughal Capitals like Agra, Delhi and Lahore were important centers of Imperial administration and control.</p> <p>viii. Mansabdars and jagirdars lived in these cities.</p> <p>ix. The emperor and the Nobles lived in these cities and a wide variety of services were provided by artisans.</p> <p>x. Artisans produced exclusive handicrafts for the royal household and nobles.</p> <p>xi. The emperor lived in a fortified palace which was enclosed by a wall with a number of gates.</p>	236	4

	<p>xii. Royal treasury was located in the capital.</p> <p>xiii. In these towns, mosques, colleges, bazaars, temples etc were located.</p> <p>xiv. The focus of the town was towards the Imperial Palace and the principal mosque.</p> <p>xv. Any other relevant point</p> <p>Any four points</p>		
8	<p><b>East India Company subdued the Bengal Zamindars in the following ways:</b></p> <p>i. The EIC recognized the zamindars as important but wanted to control and regulate them.</p> <p>ii. They subdued them and regulated their authority.</p> <p>iii. Company had fixed the revenue that each zamindar had to pay.</p> <p>iv. The estates of those who failed to pay the revenue were to be auctioned to recover the revenue</p> <p>v. The zamindar's troops were disbanded, customs duties abolished, and their courts brought under the supervision of a collector.</p> <p>vi. Zamindars lost their power to organize local justice and the local police.</p> <p>vii. Cutcherries were brought under the control of collector.</p> <p>viii. The collectorate emerged as an alternate centre of authority.</p> <p>ix. In case of failure in revenue payment zamindari lands were auctioned or Company officials took over the district.</p> <p>x. Zamindars had the power to prosecute the village headman who failed to make timely revenue payments but he was helpless because the judicial process was long drawn.</p> <p>xi. Jotedars and Mandals troubled the Zamindars regularly.</p> <p>xii. Sunset Law was imposed on the Zamindars</p>	260	4

	<p>xiii. Any other relevant point</p> <p>Any four points</p>		
9	<p><b>Provisions of the Cabinet Mission of 1946</b></p> <p>i. In March 1946, the British Cabinet sent a three member mission to Delhi to suggest a suitable political framework for a free India.</p> <p>ii. It recommended a loose three-tier confederation.</p> <p>iii. India was to remain united.</p> <p>iv. It was to have a weak central government controlling only foreign affairs, defence and communications.</p> <p>v. The provincial assemblies being grouped into three sections while electing the constituent assembly:</p> <p>Section A for the Hindu majority provinces.</p> <p>Section B and C for the Muslim-majority provinces of the north-west and the north-east.</p> <p>vi. The sections or groups of provinces would comprise various regional units.</p> <p>vii. They would have the power to set up intermediate-level executives and legislatures of their own.</p> <p>viii. Initially all political parties accepted the plan based on their own interpretation but later they disagreed.</p> <p>ix. The Muslim League wanted the groupings to be made compulsory with the right to secede.</p> <p>x. Congress did not want the right to secede.</p> <p>xi. Any other relevant point.</p> <p>To be assessed as a whole</p>	389	4
10	<p><b>Values:</b></p> <p>i. Heroic fight by leaders like Rani Jhansi, Taty Tope, Mangal Pandey and others was an inspiration</p>		4

	<ul style="list-style-type: none"> <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> <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>Structural and sculptural features of Sanchi Stupa</b></p> <p>Structural features</p> <ul 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 from the secular world.</li> </ul>	95-103	4+4=8



	<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>		
12	<p><b>Role of Mughal Panchayats</b></p> <p>i. The village Panchayat was an Assembly of Elders, with hereditary rights.</p>	202-04	8

	<ul style="list-style-type: none"> <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> <li>xiii. The village panchayat was a court of appeal.</li> <li>xiv. Any other relevant point.</li> </ul> <p>Any eight points to be explained.</p>		
13	<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>		8

	<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> <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</p>		
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	<p>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>		
14	<p><b>Partition as a culmination of communal politics.</b></p> <ol style="list-style-type: none"> <li>i. British adopted a policy of divide and rule and encouraged communal politics in India.</li> <li>ii. Scholars have conflicting views regarding the long history of Hindu-Muslim conflict throughout medieval and modern times.</li> <li>iii. Encouragement to formation of Muslim League.</li> <li>iv. Separate election for Muslims given by the British in 1909.</li> <li>v. Govt. of India Act 1919 expanded communal electorate.</li> <li>vi. Development in 1920s. - Tabligh and Shuddhi movement, cow protection act, music before mosque.</li> <li>vii. Opinion of Iqbal.</li> <li>viii. In 1940 in the Lahore session, the Muslim League placed their demand for autonomous province with Muslim majority.</li> <li>ix. 1937 elections.</li> <li>x. Aim of the Muslim League was to establish an autonomous state in the north western and eastern parts of India.</li> <li>xi. Jinnah's two nation theory.</li> <li>xii. Indian National Congress began the Quit India Movement but the Muslim League did not support it.</li> <li>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.</li> <li>xiv. The Muslim League organized the 'Direct Action Day'.</li> </ol>	383-392	8

	<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 the elders about the way in which she was being treated.</p> <p>ii. She was questioning her husband and the elders on how or why she could be staked.</p> <p>iii. No one had an answer to her question.</p> <p>iv. Contrary opinions were expressed.</p> <p>v. Problem remained unresolved.</p> <p>vi. Any other relevant point.</p> <p>Any two points</p> <p><b>15.2 Implication of her question:</b></p> <p>i. The assembly did not have an answer to her question.</p> <p>ii. Her logic/ questions made the people in the assembly think about the limitation.</p> <p>iii. She was able to win freedom for her husbands and herself.</p> <p>iv. The assembly was divided into contrary/ different opinions over her question.</p> <p>v. The matter remained unresolved.</p> <p>vi. She made them think if a woman could be put at stake.</p> <p>vii. She became a role model for contemporary women.</p> <p>viii. Any other relevant point.</p>		2+3+2=7

	<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 her husband.</li> <li>vi. She questioned the way she was being dishonoured.</li> <li>vii. She remained calm and reasoned with the elders even when her honour and dignity was in danger.</li> <li>viii. She was not supported by anyone including husbands.</li> <li>ix. She became a role model for the contemporary women.</li> <li>x. She was a woman of wisdom.</li> <li>xi. Any other relevant point.</li> </ol> <p>Any two points</p>		
16	<p><b>16.1 Book written by the Francois Bernier – Travels in the Mughal Empire</b></p> <p><b>16.2 Bernier’s description of the Indian peasantry:</b></p> <ol 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</li> </ol>		1+3+3=7

	<p>tyranny.</p> <p>vii. They were driven to despair.</p> <p>viii. Any other relevant point.</p> <p>Any three points.</p> <p><b>16.3 Fundamental differences between Mughal India and Europe according to Bernier:</b></p> <p>i. Absence of private property in India while it existed in Europe.</p> <p>ii. He talks about crown ownership of land in India.</p> <p>iii. No long term investment in agricultural land in India.</p> <p>iv. India has only camp towns.</p> <p>v. There are only two classes in India i.e., the rich and the poor.</p> <p>vi. Absence of middle class.</p> <p>vii. The king is a king of beggars and barbarians in India.</p> <p>viii. Towns and cities were ruined and contaminated with ill air.</p> <p>ix. Fields in India were “overspread with bushes” and full of “pestilential marshes”.</p> <p>x. Any other relevant point.</p> <p>Any three points.</p>		
17	<p><b>17.1 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>		2+3+2=7

	<p><b>17.2 The following were important for the success of democracy:</b></p> <ul style="list-style-type: none"><li>i. Self discipline.</li><li>ii. Being loyal citizens</li><li>iii. Not to focus on the community and self</li><li>iv. Care less for oneself and more for others.</li><li>v. Avoid divided loyalty</li><li>vi. Be loyal to the state/ nation.</li><li>vii. Care for larger interests.</li><li>viii. Any other relevant point.</li></ul> <p>Any three points.</p> <p><b>17.3 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>		
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<p>18.1 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> 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>Two Mature Harappan Sites: 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>