

MARKING SCHEME (MARCH 2015)
HISTORY –(027)CLASS-XII(OUTSIDE DELHI)
MARKING SCHEME 61/3

Q.NO	VALUE POINTS	Page	Marks
1	<p>Kushana Rulers</p> <ol style="list-style-type: none"> 1. One means of claiming high status was to identify with a variety of deities. 2. The notions of Kingship they wished to project are seen in their coins and sculptures. 3. Colossal statues of Kushana rulers were installed in Mathura and Afghanistan. 4. They projected themselves godlike. 5. They adopted the title of devaputra or 'Son of God'. <p>Any two to be mentioned.</p>	36	2x1=2
2	<p>Guru Nanak Dev's Divinity</p> <ol style="list-style-type: none"> 1. He advocated nirguna bhakti 2. He rejected sacrifices , ritual baths , image worship , austerities and the scriptures of both Hindus and Muslims. 3. For him the Absolute or 'rab' had no gender or form. 4. He proposed a simple way to connect to the Divine by remembering and repeating the Divine name. 5. He expressed his ideas through hymns called 'Shabad'. <p>Any two to be mentioned.</p>	163	2x1=2
3	<p>Lottery Committee</p> <ol style="list-style-type: none"> i. Lottery committee was initiated in Calcutta. ii. Features – <ol style="list-style-type: none"> a) It collected funds for town improvement which were raised through public lotteries. b) The Lottery Committee commissioned a new map of the city so as to get a comprehensive picture of Calcutta. c) The Committee's major activities were road building in the Indian part of the city and clearing the river bank of "encroachments". 		

	<p>d) Removing huts for cleaner city and displacing the labouring poor who were pushed to the outskirts of Calcutta.</p> <p>Any one feature.</p>	336	1+1=2
4.	<p>Vijayanagara declined after the death of Krishnadeva Raya</p> <ol style="list-style-type: none"> 1. After Krishnadeva Raya's death in 1529 his successors were troubled by rebellious nayakas or military chiefs. 2. By 1542 control at the centre shifted to the Aravidu lineage. 3. The military ambitions resulted in shifting alignments. 4. This led to an alliance of the Sultanates against Vijayanagara. 5. In 1565 Rama Raya ,the chief minister of Vijayanagara , led the army into the battle at Rakshasi-Tangadi(Talikota), where he was defeated by Bijapur , Ahmadnagar and Golconda. 6. The victorious armies sacked the city of Vijayanagara. The city was totally abandoned within a few years. <p>Any other relevant point. Any four to be explained.</p>	173	4x1=4
5.	<p>Impact of cotton boom in India during the American civil war</p> <ol style="list-style-type: none"> 1. When the American Civil War broke out in 1861 , a wave of panic spread in Britain. 2. As cotton prices soared export merchants in Bombay were keen to meet the British demand. 3. They gave advances to urban sahumars who in turn extended credit to rural moneylenders who promised to secure the produce. 4. The ryots in the Deccan villages suddenly found limitless credit. 5. While the American crisis continued , cotton production in the Bombay Deccan expanded . By 1862 over 90 percent of cotton imports into Britain were coming from India. 6. As the Civil war ended , cotton production in America revived and Indian cotton exports declined. <p>Any other relevant point. Any four to be explained.</p>	280-282	4x1=4

6.	<p>Features of the craft production in Chanhudaro</p> <ol style="list-style-type: none"> 1. It was exclusively devoted to craft production , including bead –making , shell-cutting , metal-working , seal-making and weight –making. 2. The variety of materials used to make beads was - stones like carnelian, jasper , crystal , quartz and steatite ,metals like copper ,bronze and gold , faience and terracotta or burnt clay. 3. Some beads were made of two or more stones , cemented together or with gold caps. 4. The shapes were numerous – disc shaped , cylindrical , spherical , barrel-shaped and segmented. 5. Some were decorated by incising or painting and some had designs etched onto them. 6. Techniques for making beads differed according to the material. Steatite , a very soft stone , was easily worked. Carnelian was obtained by firing raw material and beads at various stages of production. 7. Nodules were chipped into rough shapes , and then finely flaked into the final form. 8. Grinding , polishing and drilling completed the process. 9. It is likely that finished products such as beads from Chanhudaro were taken to large urban centres such as Mohenjodaro and Harappa. <p>Any other relevant point. Any four to be explained.</p>	10,11	4X1=4
7.	<p>Diplomatic relationship and conflicts with the neighbouring political power of the Mughal Empire</p> <ol style="list-style-type: none"> 1. Tension and political rivalry between them was due to regional interests. 2. The political and diplomatic relations between the Mughals and Iran and Turan hinged on the control of the Hindukush mountains. 3. A constant aim of Mughal policy was to control strategic outposts –Kabul and Qandahar. 4. Qandahar was a bone of contention between the Safavids and the Mughals. 5. In 1613 Jahangir sent a diplomatic envoy to the court of Shah Abbas to plead for retaining Qandahar , but the mission failed. 6. In the winter of 1622 a Persian army besieged Qandahar . The Mughal garrison was defeated and had to surrender the fortress and the city to the Safavids. 7. The relationship between the Mughals and the Ottomans was marked by the concern to ensure free movement for merchants and pilgrims where the important pilgrim centres of Mecca and Medina were located. 		

	<p>8. The Mughal emperor usually combined religion and commerce by exporting valuable merchandise to Aden and Mokha both Red Sea Ports.</p> <p>Any other relevant point. Any four to be explained.</p>	248-249	4X1=4
8.	<p>Sources about Mauryas</p> <ol style="list-style-type: none"> i. Archaeological finds , especially sculptures. ii. The account of Megasthenes which survive in fragments. iii. The Arthashastra , parts of which were probably composed by Kautilya or Chanakya. iv. Buddhist , Jaina and Puranic literature , as well as Sanskrit literary works. v. The inscriptions of Asoka on rocks and pillars. <p>Any other relevant point. Any four to be mentioned.</p>	32	4x1=4
9	<p>Repressive Measures adopted by the British to subdue the rebels of 1857</p> <ol style="list-style-type: none"> 1. Before sending out troops to reconquer North India the British passed a series of Laws to help them quell the insurgency. 2. By a number of Acts , the whole of North India was put under Martial Law. 3. Military officers and even ordinary Britons were given the power to try and punish Indians suspected of rebellion. 4. Ordinary processes of Law and trial were suspended and it was put out that rebellion would have only one punishment-death. 5. Reinforcements were brought in from Britain. British mounted a two-pronged attack. One force moved from Calcutta and another from Punjab – to reconquer Delhi. 6. In the Gangetic plains the forces had to reconquer the area, village by village. 7. The British other than using military power , also tried to break up the unity between the landholders and peasants. 8. Rebel Landholders were dispossessed and loyal rewarded. Many Landholders died fighting the British or they escaped into Nepal. <p>Any other relevant point Any four to be explained.</p>	305-306	4x1=4

<p>10</p>	<p>Value Based Question</p> <p>This value is true as historians have discovered numerous stories of how people helped each other during the partition . For eg: Dr Khushdeva Singh won the hearts of people of different communities by his service to them.</p> <p>The values one needs to instill and nurture to avoid hatred are-</p> <ul style="list-style-type: none"> a) Integrity and feeling of oneness. b) Respect for all religions equally. c) Secularism and Democracy. d) Peaceful coexistence. e) Equality before Law. f) Humanist feeling. g) Social Justice. h) Selflessness i) Tolerance j) Kindness and compassion k) Sharing and caring <p>Any three values</p>	<p>399</p>	<p>1+3=4</p>
<p>11</p>	<p>Architecture in Colonial Bombay</p> <ul style="list-style-type: none"> i. As Bombay’s economy grew in mid 19th century the British developed new administrative structures. Many new buildings were constructed in European style to reflect the culture and confidence of the rulers. To symbolise their power , their superiority , which would also mark a difference between colonial masters and their Indian subjects. ii. For public buildings British adopted three architectural styles . The 1st was Neo-classical which were geometrical structures fronted with lofty pillars. iii. Its original style was that of ancient Rome , the British considered it ideal to express their glory of imperial India Example : The Town Hall in Bombay built in 1833 , Elphinstone Circle later named Horniman Circle which was inspired from models in Italy . It made innovative use of covered arcades to shield shoppers and pedestrians from sun and rain of Bombay. iv. Another style was Neo Gothic characterised by high pitched roofs , pointed arches and detail decoration. v. The Gothic style had its roots in buildings , especially churches built in North Europe during medieval period. vi. The Neo Gothic style was revived in mid -19th century in England and the Victoria Terminus is the most spectacular example of this style. vii. Towards the 20th century a new hybrid architectural style 		

	<p>developed , called Indo –Saracenic . Europeans used Saracen term to designate Muslim and Indo was shorthand for Hindu. The inspiration came from medieval buildings in India – domes , chhatris , jalis and arches. Example of Indo-Saracenic is Gateway of India and Taj Mahal Hotel.</p> <p>viii. By integrating India and European styles the British wanted to prove that they were legitimate rulers of India.</p> <p>To be assessed as a whole. Any other relevant point.</p>			339-342	8
12	<p>Salt March of Gandhiji</p> <p>i. On 12th March 1930- Gandhiji began the march from Sabarmati and broke the salt Law by making salt at Dandi and broke the monopoly of the salt.</p> <p>ii. Parallel salt marches and protests were also conducted in other parts of the country. Peasants , factory workers , lawyers ,students and local officials joined the march.</p> <p>iii. During the March Gandhiji told the upper castes that if they want Swaraj they must serve untouchables. Hindus , Muslims , Parsis and Sikhs have to unite and these are the steps towards Swaraj.</p> <p>iv. The salt march of Gandhiji was reported in the American news magazine, Time. In its 1st report on the march the magazine was deeply sceptical of the salt march reaching its destination. But shortly it changed its view and saluted Gandhi as a ‘saint ‘ and statesman.</p> <p>v. Salt March was notable for three reasons : Firstly , this event brought Gandhiji to world attention . It was widely covered by the European and American Press.</p> <p>vi. Secondly it was the 1st nationalist activity in which women participated in large numbers. Kamaladevi Chattopadhyay the socialist activist persuaded Gandhiji not to restrict the protest to men alone . She herself courted arrest by breaking salt and Liquor Laws.</p> <p>vii. Thirdly the most significant aspect of the Salt March was that it forced the British the realization that their Raj would not last forever , and they would have to devolve some power to the Indians.</p> <p>viii. To that end British Government convened a series of Round Table Conferences in London. 1st meeting was held in Nov 1930 without any pre-eminent political Indian leader and was futile. When Gandhiji was released from jail in Jan 1931,many meetings were held with the Viceroy and it culminated in the ‘Gandhi Irwin Pact’ by which civil disobedience would be called off and all prisoners released and salt manufacture allowed along</p>				

	<p>the coast. Gandhiji represented the congress at Second Round Table Conference at London.</p> <p>Any other relevant point. To be assessed as a whole</p>	357-360	8
13	<p>Forest dwellers of Mughal India</p> <ol style="list-style-type: none"> i. Forest dwellers were termed jangli in contemporary texts. Being jangli , however did not mean an absence of civilization . The term described those whose livelihood came from gathering forest produce , hunting and shifting agriculture. ii. These activities were season specific which perpetuated mobility. iii. For the state, the forest was a place of refuge for troublemakers. iv. External forces entered the forest in different ways . The state required elephants for the army so the peshkash levied from forest people often included a supply of elephants. v. The hunt symbolized the overwhelming concern of the state to ensure justice to all its subjects and paintings were also done on it. vi. The spread of commercial agriculture was an important external factor that impinged on the life of forest dwellers. vii. Forest products-like honey , beeswax and gum lac- were in great demand and became major items of overseas export from India. viii. Elephants were captured and sold. Trade involved exchange through barter system . Lohanis tribe from Punjab were involved in overland trade between India and Afghanishtan. ix. Social factors too affected their lives. Tribal chiefs who became zamindars and even Kings, required an army and recruited people from their lineage groups or demanded that their fraternity provide military service. Example : Tribes from Sind region had armies consisting of cavalry and infantry , In Assam , the Ahom kings had their paiks. x. Sufi saints played a major role in spread of Islam among these people. <p>Any other relevant point. Any eight to be explained.</p>	208-211	8

14	<p>Sutta Pitaka reconstructed the philosophy of Buddhism.</p> <ol style="list-style-type: none"> i. Buddha's teachings have been reconstructed from stories found mainly in the Sutta Pitaka. These stories describe his miraculous powers and reason, rather than a display of supernatural power. ii. The world is transient and constantly changing ; it is also soulless as there is nothing permanent. iii. Sorrow is intrinsic to human existence. iv. It is by following the path of moderation between severe penance and self-indulgence that human beings can rise above these worldly troubles. v. In the earliest form of Buddhism existence of god was irrelevant. Buddha regarded the social world as the creation of humans rather than of divine origin. vi. He advised kings to be humane and ethical. vii. Individual effort was expected to transform social relations. viii. The Buddha emphasized individual agency and righteous action as a means to escape from the cycle of rebirth and attain self-realisation and nibbana. ix. The extinguishing of the ego and desire would thus end the cycle of suffering. x. The importance attached to conduct and values rather than claims of superiority based on birth , the emphasis placed on fellow feeling and karuna for weaker. xi. The Buddhist developed an alternative understanding of social inequalities and institutions required to regulate social conflict. In a myth found in Sutta Pitaka they suggest that originally human beings did not have fully evolved bodily forms , nor was the world of plants fully developed. xii. All beings lived in idyllic state of peace , taking from nature only what they needed. <p>Any five points to be explained.</p> <p>Buddhist Tipitakas</p> <ol style="list-style-type: none"> i. It means three baskets which hold three types of texts. They were first transmitted orally and then written and classified according to the subject matter. ii. The Vinaya Pitaka included rules and regulations for those who joined the sangha or monastic order. iii. The Sutta Pitaka which contains the teachings of Buddha and the Abhidhamma Pitaka dealt with philosophical matters. 	72, 91- 92	
		86	5+3=8

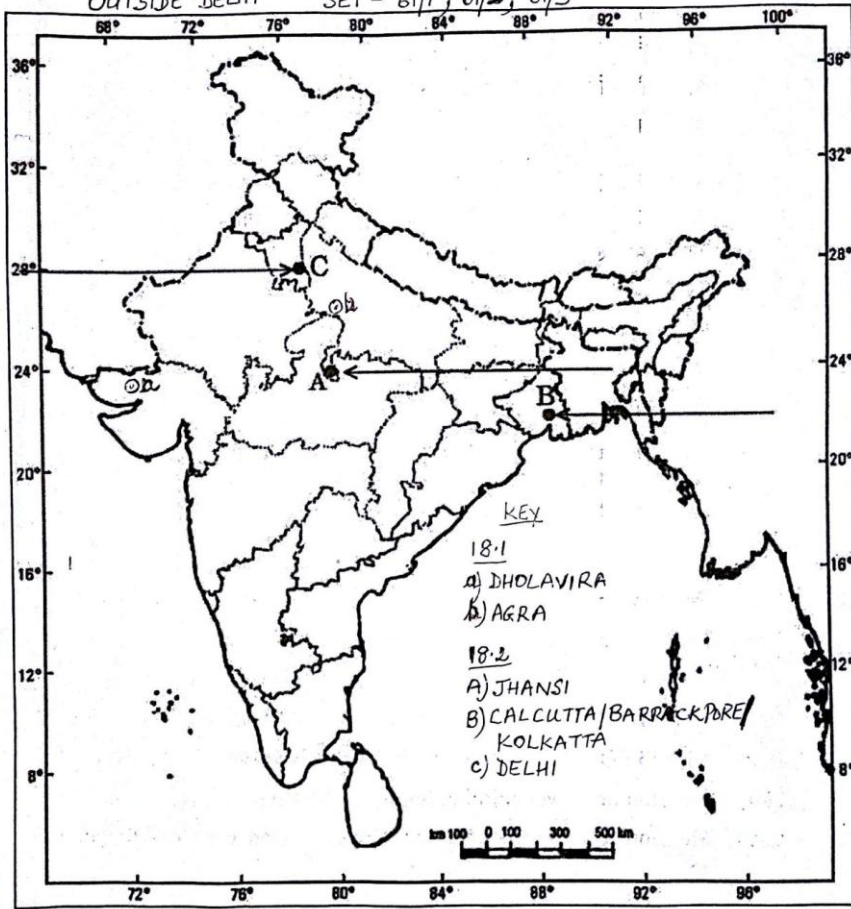
15.	<p>(15.1) Bernier considered this treatment as a crucial marker of difference between western and eastern society.</p> <ol style="list-style-type: none"> 1. In the western societies women took part in administration but in the eastern societies women were exploited badly. 2. Women enjoyed rights in the western society while no rights were given to them in the eastern society. 3. Women received education in the west but in the eastern society there was no education and many social evils like sati , purdah system and child marriages existed. 4. Eastern societies were male dominated unlike the western societies. <p>Any other relevant point Any three to be written</p> <p>(15.2) Indian patriarchal society</p> <ol style="list-style-type: none"> 1. It was a male dominated society where women had no rights , were ill treated , discriminated and confined to the house. 2. Social inequalities were prominent and thus led to these social evils. <p>Any other relevant point to be written</p> <p>(15.3) Comparison of condition of women</p> <ol style="list-style-type: none"> 1. In medieval era women had no rights but today sati , slavery has been prohibited. 2. Today's women are well educated and assertive. 3. In this era there is women empowerment. 4. She has social ,economic and political rights. <p>Any two to be mentioned</p>	135	3+2+2= 7
16	<p>Source Based Question</p> <p>(15.1) Guru Drona refused to have Ekalavya as his pupil because</p> <ol style="list-style-type: none"> 1. He was a forest dweller and belonged to nishada (a hunting community). 2. Drona was a Brahmana and followed his dharma because according to Dharamshashtras, brahmanas were not to teach the lower community. <p>(15.2) Ekalavya's Reaction</p> <ol style="list-style-type: none"> 1. Ekalavya acknowledged Drona's demand and honoured his Guru. 		

	<p>2. When Drona demanded his right thumb as his fee or guru dakshina , Ekalavya unhesitatingly cut it off and offered it .</p> <p>(15.3) Guru –Shishya Parampara</p> <ol style="list-style-type: none"> Drona kept his promise for Arjuna as Drona had once told his favourite student Arjuna that he would be unrivalled amongst his pupils. Drona for keeping his promise for Arjuna compelled Ekalavya to cut off his thumb and offer it to him as guru dakshina Ekalavya acknowledged and honoured him as his guru and following the guru shishya parampara, gave his thumb as guru dakshina to him. 	62	2+2+3=7
17.	<p>(17.1) Separate electorate was considered as a mischief</p> <ol style="list-style-type: none"> It was like a poison that had entered into politics. The demand had turned one community against another. It caused bloodshed, civil war, riots. It divided the nation. <p>Any two points.</p> <p>(17.2) Building political unity and forging a nation</p> <ol style="list-style-type: none"> He considered separate electorate as a poison. For the goodness of the country it should not be followed. It was necessary for maintenance of peace that this system is not followed. In order to build a strong nation every individual must be moulded as a citizen and assimilated within the nation. For political unity assimilation is a must but not separatist feelings. <p>Any three points.</p> <p>(17.3) Philosophy of Separate electorate</p> <ol style="list-style-type: none"> It turned one community against another and caused lot of bloodshed. Separatist feelings were cultivated by the British for their selfish ends. Communal hatred led to the tragic partition. It led to the isolation of minorities and eventual partition. <p>Any two points.</p>	418 417	 2+2+3=7
18	<p>Map Question (18.1) For location : Filled in Map attached.</p> <ol style="list-style-type: none"> Dholavira Agra 	2,	

	<p>(18.2) For identification : Filled in Map attached.</p> <p>A. Jhansi B. Barrackpore/Calcutta/Kolkatta C. Delhi</p> <p>For Visually Impaired Candidates</p> <p>(18.1) Any two capital cities of Mughals</p> <p>1. Agra 2. Shahjahanabad 3. Fatehpur Sikri 4. Lahore</p> <p>(Any two)</p> <p>(18.2) Any three centers of revolt</p> <p>a. Delhi b. Meerut c. Jhansi d. Lucknow e. Kanpur f. Azamgarh g. Banaras h. Jabalpur i. Agra j. Gwalior k. Calcutta</p> <p>(Any three)</p>	214	2+3=5
		305	
		226	
		305	2+3=5

Outline Map of India (Political)

OUTSIDE DELHI SET - 6/1/1, 6/2/2, 6/3/3



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