

# **MARKING SCHEME**

## **HISTORY - 027 (OUTSIDE DELHI)**

**SENIOR SECONDARY SCHOOL EXAMINATION**

**MARCH 2015**

**CODE NO. 61/1, 61/2, 61/3**

### ***General Instructions:***

1. Please read the following guidelines carefully and seek clarifications from the Head Examiner in case of any doubt to reduce subjectivity and bias.
2. Every care has been taken to prepare the Marking Scheme. However, it is important to keep in mind that, it is neither exhaustive nor exclusive. Full credit should be given to candidates who give relevant point other than the ones listed in the Marking Scheme as the answers to the questions. The examiners are requested to use their own knowledge and experience wherever necessary.
3. The Marking Scheme carries only suggested value points for an answer. These are only guidelines and do not constitute the complete answer. The students can have their own expression and if the expression is correct, the marks should be awarded accordingly.
4. The Head Examiners have to go through the first five answer-scripts evaluated by each evaluator to ensure that the evaluation has been carried out as per the instruction, given in the Marking Scheme. The remaining answer scripts meant for evaluation shall be given only after ensuring that there is no significant variation in the marking of individual evaluators.
5. Marking should be neither over-strict nor over-liberal. Marks should not be deducted for spelling errors, wrong proper names, minor inaccuracies or omission of details. No marks be deducted for overshooting word limit.
6. If a candidate answers both the options, both should be read and the better one evaluated.
7. Though break-up of value points is given in a number of answers, the examiner may be flexible in marking the different parts, if the answer reflects understanding of the scope of the question.
8. If a question has parts, please award marks in the right hand side for each part. Marks awarded for different parts of the question should then be totalled up and written in the left hand margin and circled. If a question does not have any parts, marks be awarded in the left hand margin and circled.

9. A full scale of marks 0-80 has to be used. Please do not hesitate to award full marks if the answer deserves it.
10. The candidates are now permitted to obtain photocopy of the answer book on request on payment of prescribed fee. All Examiners/ Head Examiners are once again reminded that they must ensure that evaluation is carried out strictly as per value points for each answer as given in the Marking Scheme.
11. The Examiners should acquaint themselves with the guidelines given in the Guidelines for Spot Evaluation before starting the actual evaluation.
12. Every Examiner should stay upto sufficient reasonable time normally 5-6 hours every day and evaluate 20-25 answer books and should devote minimum 15-20 minutes to evaluate each answer book.
13. Every Examiner should acquaint him/ herself with the marking schemes of all the sets.

# MARKING SCHEME (MARCH 2015)

## HISTORY –(027)CLASS-XII(OUTSIDE DELHI)

### MARKING SCHEME-61/1

| QNO. | VALUE POINTS   | PAGE  | MARKS |
|------|--|-------|-------|
| 1.   | <p><b>Factual information from prashastis about the Gupta rulers</b></p> <p>i. Histories of the Gupta rulers have been reconstructed from literature , coins and inscriptions , including prashastis , composed in praise of kings by poets.</p> <p>ii. While historians often attempt to draw factual information from such compositions , those who composed and read them treasured them as works of poetry rather than as accounts.</p> <p>iii. The Prayaga Prashasti (also known as the Allahabad Pillar Inscription) composed in Sanskrit by Harishena , the court poet of Samudragupta is a good example.</p> <p><b>Any two points to be mentioned.</b></p> | 36,37 | 2x1=2 |
| 2.   | <p><b>Lingayats and Dharmashashtra</b></p> <p>i. They worship Shiva in his manifestation as a linga . They do not practice funerary rites such as cremation , prescribed in the Dharmashashtra. Instead , they bury their dead.</p> <p>ii. The Lingayats challenged the idea of caste and ‘pollution’ attributed to certain groups by Brahmanas.</p> <p>iii. They questioned the theory of rebirth.</p> <p>iv. They encouraged practices eg: post puberty marriage , widow remarriage which were not approved in the Dharmashashtra.</p> <p><b>Any two points to be mentioned.</b></p>   | 147   | 2x1=2 |
| 3    | <p><b>Lottery Committee</b></p> <p>i. Lottery committee initiated in Calcutta.</p> <p>ii. Features –</p> <p>a) It collected funds for town improvement which were raised through public lotteries.</p> <p>b) The Lottery Committee commissioned a new map of the city so as to get a comprehensive picture of Calcutta.</p> <p>c) The Committee’s major activities were road building in the Indian part of the city and clearing the river bank of “encroachments”.</p> <p>d) Removing huts for cleaner city and displacing the labouring poor who were pushed to the outskirts of</p>  |       |       |

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|           | <p>the calcutta.</p> <p><b>Any one feature.</b></p>   | <b>336</b> | <b>1+1=2</b> |
| <b>4.</b> | <p><b>Water resources of Vijayanagara</b></p> <ol style="list-style-type: none"> <li>i. The natural basin formed by the Tungabhadra which flows in a north –easterly direction hills surrounds this and a number of streams flow down to the river from these hills.</li> <li>ii. Embankments were built along the streams to create reservoirs of varying sizes.</li> <li>iii. As Vijayanagara was in one of the most arid zones of the peninsula , elaborate water arrangements had to be made to store rain water and conduct it to the city.</li> <li>iv. Kamalapuram tank not only irrigated fields nearby but water was also conducted through a channel to the “royal centre”.</li> <li>v. One of the most prominent was the Hiriya canal . It drew water from a dam across the Tungabhadra and irrigated the cultivated valley which separated the sacred centre from the urban core.</li> </ol> <p><b>Any other relevant point.</b><br/><b>Any four to be explained.</b></p>                                   | <b>177</b> | <b>4x1=4</b> |
| <b>5.</b> | <p><b>Policies adopted by the British towards the Paharias</b></p> <ol style="list-style-type: none"> <li>i. In the 1770s the British embarked on the brutal policy of extermination , hunting the Paharias down and killing them.</li> <li>ii. By the 1780s , Augustus Cleveland , proposed a policy of pacification.</li> <li>iii. Paharia chiefs were given an annual allowance and made responsible for the proper conduct of their men.</li> <li>iv. Many Paharia chiefs refused the allowances , those who accepted lost authority within the community and came to be known as ‘Stipendiary chiefs’.</li> <li>v. The Paharias withrew deep in the mountains insulating themselves from hostile forces and carrying on a war with the outsiders.The brutal repression shaped their perception of British infiltration into the area.</li> <li>vi. British put Santhals in their areas which led to conflict between them.</li> </ol> <p><b>Any other relevant point.</b><br/><b>Any four to be explained.</b></p> | <b>269</b> | <b>4x1=4</b> |
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| <p><b>6.</b></p> | <p><b>Procuring materials by Harappans</b></p> <ul style="list-style-type: none"> <li>i. The Harappans procured materials for craft production in various ways . They established settlements such as Nageshwar and Balakot in areas where shell was available.</li> <li>ii. Other sites like Shortughai , in far off Afghanistan , the best source of lapis lazuli , a blue stone that was highly valued.</li> <li>iii. From Lothal and Bharuch –carnelian was procured , steatite from south Rajasthan and North Gujarat.</li> <li>iv. Another strategy for procuring raw material may have been to send expeditions to areas such as Khetri region of Rajasthan for copper and South India for Gold.</li> <li>v. Recent Archaeological finds suggest that Harappans procured material from other countries like – they got copper from Oman a region called Magan in Mesopotamian texts. It is likely that communication with Oman , Bahrain or Mesopotamia was by sea.</li> </ul> <p><b>Any other relevant point.<br/>Any four to be mentioned.</b></p> | <p><b>12-14</b></p> | <p><b>4x1=4</b></p> |
| <p><b>7.</b></p> | <p><b>Sources about Mauryas</b></p> <ul style="list-style-type: none"> <li>i. Archaeological finds , especially sculpture.</li> <li>ii. The account of Megasthenes which survive in fragments.</li> <li>iii. The Arthashastra , parts of which were probably composed by Kautilya or Chanakya.</li> <li>iv. Buddhist , Jaina and Puranic literature , as well as Sanskrit literary works.</li> <li>v. The inscriptions of Asoka on rocks and pillars.</li> </ul> <p><b>Any other relevant point.<br/>Any four to be mentioned.</b></p>  | <p><b>32</b></p>    | <p><b>4x1=4</b></p> |
| <p><b>8.</b></p> | <p><b>The imperial household of the Mughal</b></p> <ul style="list-style-type: none"> <li>i. The Mughal household consisted of the emperor’s wives and concubines , his near and distant relatives and female servants and slaves.</li> <li>ii. Polygamy was practiced widely.</li> <li>iii. Distinction was maintained between begams , aghas.</li> <li>iv. The concubines occupied the lowest position in the hierarchy.</li> <li>v. The lineage based family structure was not entirely static. Motherhood played important roles in elevating status.</li> <li>vi. Slave eunuchs worked as guards , servants and also as agents for women dabbling in commerce.</li> <li>vii. Mughal queens and princesses began to control significant</li> </ul>  |                     |                     |

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|     | <p>financial resources.</p> <p>viii. Control over resources enabled important women of the Mughal household to commission buildings and gardens.</p> <p>ix. Women also played an important role in resolving conflicts in the imperial household</p> <p><b>Any other relevant point.</b><br/><b>Any four to be mentioned.</b></p>  | 242,243 | 4x1=4 |
| 9.  | <p><b>Dalhousie’s policy of annexation of Awadh</b></p> <p>i. Dalhousie described the kingdom of Awadh as “a cherry that will drop into our mouth one day “.</p> <p>ii. The conquest happened in stages. The Subsidiary Alliance had been imposed on Awadh in 1801.</p> <p>iii. By the terms of this alliance the Nawab had to disband his military force , allow the British to position their troops within the kingdom , and act in accordance with the advice of the British Resident who was attached to the court. Thus the Nawab became dependent on British.</p> <p>iv. The British were keen to acquire Awadh as its soil was good for growing Indigo and cotton and was ideally located for trade.</p> <p>v. Annexation of Awadh would complete the territorial annexation by the British beginning with that of Bengal a century earlier.</p> <p>vi. It was annexed on the grounds of maladministration . The British wrongly assumed that the Nawab Wajid Ali Shah was an unpopular ruler , on the contrary he was widely loved.</p> <p><b>Any other relevant point.</b><br/><b>Any four points to be mentioned.</b></p> | 296     | 4x1=4 |
| 10. | <p><b>Value Based Question</b></p> <p>This value is true as historians have discovered numerous stories of how people helped each other during the partition .</p> <p>For eg: Dr Khushdeva Singh won the hearts of people of different communities by his service to them.</p> <p><b>The values one needs to instill and nurture to avoid hatred are:-</b></p> <p>a) Integrity and feeling of oneness.</p> <p>b) Respect for all religions equally.</p> <p>c) Secularism and Democracy.</p> <p>d) Peaceful coexistence.</p> <p>e) Equality before Law.</p> <p>f) Humanist feeling.</p> <p>g) Social Justice.</p> <p>h) Selflessness</p>  |         |       |

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|            | <p>i) Tolerance<br/>j) Kindness and compassion<br/>k) Sharing and caring</p> <p><b>Any three values.</b></p>  | <b>399</b>     | <b>1+3=4</b> |
| <b>11.</b> | <p><b>Salt March of Gandhiji</b></p> <p>i. On 12<sup>th</sup> 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 :<br/>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. First 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 the coast. Gandhiji represented the congress at Second Round Table Conference at London.</p> <p><b>Any other relevant point</b></p> | <b>357-360</b> | <b>8</b>     |
|            | <b>Architecture in Colonial Bombay</b>  |                |              |

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| <p><b>12.</b></p> | <ul style="list-style-type: none"> <li>i. As Bombay’s economy grew in mid 19<sup>th</sup> 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.</li> <li>ii. For public buildings British adopted three architectural styles . The 1st was Neo-classical which were geometrical structures fronted with lofty pillars.</li> <li>iii. Its original style was that of ancient Rome , the British considered it ideal to express their glory of imperial India . eg : 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.</li> <li>iv. Another style was Neo Gothic characterised by high pitched roofs , pointed arches and detail decoration.</li> <li>v. The Gothic style had its roots in buildings , especially churches built in North Europe during medieval period.</li> <li>vi. The Neo Gothic style was revived in mid -19<sup>th</sup> century in England and the Victoria Terminus is the most spectacular example of this style.</li> <li>vii. Towards the 20<sup>th</sup> century a new hybrid architectural style 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.</li> <li>viii. By integrating India and European styles the British wanted to prove that they were legitimate rulers of India .</li> </ul> <p style="text-align: center;"><b>Any other relevant point.</b></p> | <p><b>339-342</b></p> | <p><b>8</b></p> |
| <p><b>13.</b></p> | <p><b>Forest dwellers of Mughal India</b></p> <ul style="list-style-type: none"> <li>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.</li> <li>ii. These activities were season specific which perpetuated mobility.</li> <li>iii. For the state, the forest was a place of refuge for troublemakers.</li> <li>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.</li> <li>v. The hunt symbolized the overwhelming concern of the state to ensure justice to all its subjects and paintings were also done on it.</li> <li>vi. The spread of commercial agriculture was an important external</li> </ul>   |                       |                 |



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|    | <p>factor that impinged on the life of forest dwellers.</p> <p>vii. Forest products-like honey , beeswax and gum lac- were in great demand and became major items of overseas export from India.</p> <p>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.</p> <p>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. eg : Tribes from Sind region had armies consisting of cavalry and infantry , In Assam , the Ahom kings had their paiks.</p> <p>x. Sufi saints played a major role in spread of Islam among these people.</p> <p><b>Any other relevant point.<br/>Any eight to be explained.</b></p>   | 208-211 | 8 |
| 14 | <p><b>Sutta Pitaka reconstructed the philosophy of Buddhism.</b></p> <p>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 display of supernatural power.</p> <p>ii. The world is transient and constantly changing ; it is also soulless as there is nothing permanent.</p> <p>iii. Sorrow is intrinsic to human existence.</p> <p>iv. It is by following the path of moderation between severe penance and self-indulgence that human beings can rise above these worldly troubles.</p> <p>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.</p> <p>vi. He advised kings to be humane and ethical.</p> <p>vii. Individual effort was expected to transform social relations.</p> <p>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.</p> <p>ix. The extinguishing of the ego and desire would thus end the cycle of suffering.</p> <p>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.</p> <p>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.</p> |         |   |

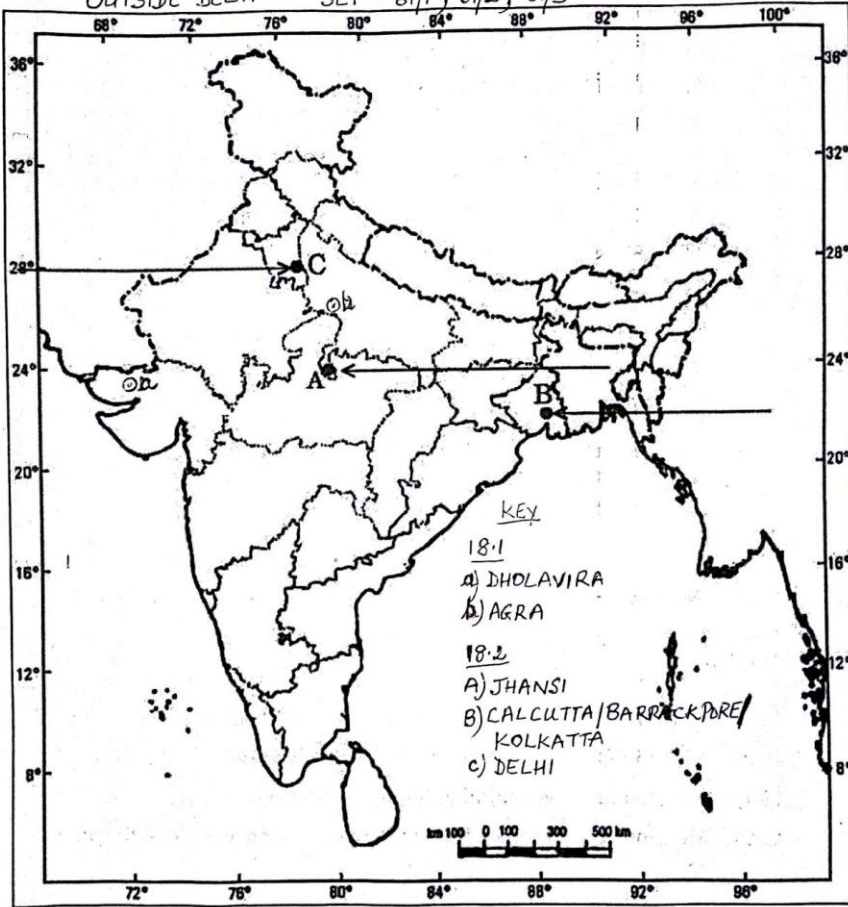
|                   |  |   |                            |
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|                   | <p>xii. All beings lived in idyllic state of peace , taking from nature only what they needed.</p> <p><b>Any other relevant point<br/>Any five points to be explained.</b></p> <p><b>Buddhist Tipitakas</b></p> <p>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.</p> <p>ii. The Vinaya Pitaka included rules and regulations for those who joined the sangha or monastic order.</p> <p>iii. The Sutta Pitaka which contains the teachings of Buddha and the Abhidhamma Pitaka dealt with philosophical matters.</p>   | <p><b>91-92<br/>and 72</b></p> <p><b>86</b></p> | <p><b>5+3=8</b></p>        |
| <p><b>15.</b></p> | <p><b>Source Based Question</b></p> <p><b>(15.1) Guru Drona refused to have Ekalavya as his pupil because</b></p> <ol style="list-style-type: none"> <li>1. He was a forest dweller and belonged to nishada (a hunting community).</li> <li>2. Drona was a Brahmana and followed his dharma because according to Dharamshashtras ,brahmanas were not to teach the lower community.</li> </ol> <p><b>(15.2)<br/>Ekalavya's Reaction</b></p> <ol style="list-style-type: none"> <li>1. Ekalavya acknowledged Drona's demand and honoured his Guru.</li> <li>2. When Drona demanded his right thumb as his fee or guru dakshina , Ekalavya unhesitatingly cut it off and offered it .</li> </ol> <p><b>(15.3)<br/>Guru –Shishya Parampara</b></p> <ol style="list-style-type: none"> <li>1. Drona kept his promise for Arjuna as Drona had once told his favourite student Arjuna that he would be unrivalled amongst his pupils.</li> <li>2. Drona for keeping his promise for Arjuna compelled Ekalavya to cut off his thumb and offer it to himself as guru dakshina</li> <li>3. Ekalavya acknowledged and honoured him as his guru and following the guru shishya parampara ,gave his thumb as guru dakshina to him.</li> </ol> | <p><b>62</b></p>                                | <p><b>2+2+3=<br/>7</b></p> |
| <p><b>16.</b></p> | <p><b>(16.1)</b></p>   |   |                            |

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|            | <p><b>Bernier considered this treatment as a crucial marker of difference between western and eastern society.</b></p> <ol style="list-style-type: none"> <li>1. In the western societies women took part in administration but in the eastern societies women were exploited badly.</li> <li>2. Women enjoyed rights in the western society while no rights were given to them in the eastern society.</li> <li>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.</li> <li>4. Eastern societies were male dominated unlike the western.</li> </ol> <p><b>Any other relevant point</b><br/><b>Any three to be written.</b></p> <p><b>(16.2)</b><br/><b>Indian patriarchal society</b></p> <ol style="list-style-type: none"> <li>1. It was a male dominated society where women had no rights , were ill treated , discriminated and confined to the house.</li> <li>2. Social inequalities were prominent and thus led to these social evils.</li> <li>3.</li> </ol> <p><b>Any other relevant point to be written.</b></p> <p><b>(16.3)</b><br/><b>Comparison of condition of women</b></p> <ol style="list-style-type: none"> <li>1. In medieval era women had no rights but today sati , slavery has been prohibited.</li> <li>2. Today's women are well educated and assertive.</li> <li>3. In this era there is women empowerment.</li> <li>4. She has social ,economic and political rights.</li> </ol> <p><b>Any two to be mentioned</b></p> | <b>135</b> | <b>3+2+2=7</b> |
| <b>17.</b> | <p><b>(17.1)</b><br/><b>Separate electorate was considered as a mischief</b></p> <ol style="list-style-type: none"> <li>1. It was like a poison that had entered into politics.</li> <li>2. The demand had turned one community against another.</li> <li>3. It caused bloodshed, civil war ,riots.</li> <li>4. It divided the nation.</li> </ol> <p><b>Any two points.</b></p> <p><b>(17.2)</b><br/><b>Building political unity and forging a nation</b></p> <ol style="list-style-type: none"> <li>1. He considered separate electorate as a poison.</li> <li>2. For the goodness of the country it should not be followed.</li> <li>3. It was necessary for maintenance of peace that this system is not followed.</li> </ol>   | <b>418</b> | <b>2+3=5</b>   |



**Outline Map of India (Political)**

OUTSIDE DELHI SET - 61/1, 61/2, 61/3



**XXXXXX**