

MARKING SCHEME (2020-2021)  
HISTORY-027  
CLASS-XII

SECTION A		
1	Magan refers to Oman . Theme -1 <span style="float: right;">page 13</span>	1
2	Appointed special officers called dhamma mahamatta. Theme - 2 <span style="float: right;">page 34</span>	1
3	Divine kings Theme -2 <span style="float: right;">page 36</span>	1
4	C) persuaded people that their status was determined by birth  Theme -3 <span style="float: right;">page 61</span>	1
5	Stupa stands for mahaparinibbana. Theme- 4 <span style="float: right;">page 100</span>  <b><u>For Visually impaired candidates only in lieu of Q.No.5:</u></b> A) Shalabhanjika Theme- 4 <span style="float: right;">page 101</span>	1
6	According to Jainism, asceticism and the <b>penance</b> are required to free oneself from the cycle of Karma. Theme- 4 <span style="float: right;">page 88</span>	1
7	C) Lingayats Theme -6 <span style="float: right;">page 147</span>	1
8	Our understanding of the Virashaiva tradition is derived from vachanas (literally, sayings) composed in Kannada by women and men who joined the movement. Theme- 6 <span style="float: right;">Page 147</span>	1
9	Nayakas were military chiefs who usually controlled forts and had armed supporters. These chiefs often moved from one area to another. The amara-nayakas were military commanders who were given territories to govern by the raya. Theme-7 <span style="float: right;">Page 175</span>	1
10	B)Both ( A) and ( R ) are correct, but ( R ) is not the correct explanation of ( A) Theme-7 <span style="float: right;">page 179</span>	1
11	A)Aurangzeb Theme-9 <span style="float: right;">Page 226</span>	1

12	Humayun Theme-9 Page 230	1
13	The power of jotedars was more effective than that of zamindars. Unlike zamindars who often lived in urban areas, jotedars were located in the villages and exercised direct control over a considerable section of poor villagers. Theme -10 Page 261	1
14	(i) (ii) (iii) (iv) B) (c) (d) (b) (a) Theme- 11 Page 292	1
15	A) (1) and (2) only Theme-13 Page 356	1
16	B) Sardar Patel Theme-15 Page 417	1
<b>SECTION B</b>		
17	a) (i) b) (i) c) (i) d) (i) Theme - 2 Page 37	3
18	a) (iv) b) (i) c) (i) d) (iii) Theme - 9 Page 249  <b><u>For Visually impaired candidates only in lieu of Q.No.18 :</u></b>  a) (ii) b) (ii) c) (iii) d) C) Only (iii) and (iv) Theme - 9 Page 242-243	3
19	a) (ii) b) (i) c) (iii) d) (iii) Theme - 10 Page 265	3

<b>SECTION C</b>		
20	<p>Sources to reconstruct the history of Mauryan Empire:</p> <ul style="list-style-type: none"> <li>i) Archaeological finds -sculptures, coins, rock edicts</li> <li>ii) Accounts of Megasthenes</li> <li>iii) Arthashastra composed by Kautilya</li> <li>iv) Buddhist, Jaina, Puranic literature and Sanskrit literary works.</li> <li>v) Accounts of Chinese travellers</li> <li>vi) Inscriptions of Asoka</li> </ul> <p>Theme-2</p> <p style="text-align: right;">page 32</p>	3
21	<p>The Mughal nobility was recruited consciously by the Mughal rulers:</p> <ul style="list-style-type: none"> <li>i)The Mughal nobility were the main pillars of Mughal state</li> <li>ii)The Mughal nobility was chosen from different groups, both religiously and ethnically so as to ensure a balance of power between the various groups.</li> <li>iii)They are described as guldasta or a bouquet of flowers in the official chronicles signifying their unity, held together by loyalty towards the Mughal emperor.</li> <li>iv)They can be divided into four major groups ethnically, viz Irani, Turani, Rajputs and Shaikhzadas or Indian Muslims.</li> <li>v)All nobles were ranked or were allotted mansabs comprising of zat and sawar</li> <li>vi)The nobles were also required to perform military service for the Emperor</li> <li>vii)Any other relevant point.</li> </ul> <p>(To be assessed as a whole)</p> <p>Theme-9</p> <p style="text-align: right;">Page 244-246</p>	3
22	<p>“The battle between the hoe and plough was a long one”</p> <ul style="list-style-type: none"> <li>i)The Paharias had problems with the people living in the plains. They charged taxes from them, raided into their areas etc. Therefore, the Paharias were pushed back into the hills.</li> <li>ii)Santhals were settled on the peripheries of the Rajmahal hills by the British and the Paharias resisted it, they were forced to withdraw deeper into the hills.</li> <li>iii)The Paharias had refused to use plough &amp; settled agriculture.</li> <li>iv)They were restricted from moving down to the lower hills and valleys.</li> <li>v)They were confined to dry interior and to the barren and rocky upper hills.</li> <li>vi)This severely affected their lives and impoverished them.</li> <li>vii)Shifting agriculture depended on the ability to move to newer and newer lands.</li> <li>viii)When forests were cleared for cultivation, the lives of hunters also got affected.</li> <li>ix)Their earlier life of mobility was also affected.</li> </ul> <p>(To be assessed as a whole)</p> <p>Theme-10</p> <p style="text-align: right;">Page 271</p>	3
23	<p>Rumours circulate only when they resonate with the deep fears and suspicion of the people:</p> <ul style="list-style-type: none"> <li>i) Foremost was the rumor of greased cartridges itself that infuriated the sepoys and became the final trigger of discontent.</li> <li>ii)The rumors about the British trying to pollute the religion of Indians by mixing the bone dust of cows and pigs into the flour led people to avoid touching the flour and bred animosity towards the British.</li> </ul>	3

	<p>iii)The rumor about the British rule coming to an end on the centenary to the Battle of Plassey also reinforced the call for the revolt against the masters</p> <p>iv)The people formed a connection between the recent British policies of introducing Western education and social reform that targeted cultural practices.</p> <p>v)The annexations on the pretext of the Doctrine of Lapse also made the masses suspicions of the British intentions</p> <p>vi) Introduction of British system of administration, their own laws and land revenue collection.</p> <p>vii)The activities of the christians missionaries also bred doubt and discomfort</p> <p>viii) Any other relevant point.</p> <p>Any 3 points Theme-11</p> <p style="text-align: right;">Page 294,295</p>	
<b>SECTION D</b>		
24	<p>Most important idea of Jainism:-</p> <p>i) The entire world is animated and hence Ahimsa is emphasized.</p> <p>ii) Non injury to living beings</p> <p>Impact on Indian thinking:-</p> <p>i) Idea of Ahimsa left its mark on Indian thinking as a whole- Influenced Bhuddha and Gandhiji</p> <p>ii) Cycle of birth and rebirth through karma</p> <p>iii) Renouncing the world to free oneself from the cycle of karma</p> <p>iv) High moral thinking was advised through the vows like not stealing, killing, lying or possessing property and observing celibacy</p> <p>v) Simple way of life</p> <p>vi) Vegetarianism (Any other relevant point)</p> <p style="text-align: right;">(2+6) Page 88</p> <p style="text-align: center;">OR</p> <p>Teachings of Buddha-</p> <p>i) Buddha's teachings are reconstructed from stories</p> <p>ii) These stories are found in 'Sutta Pitaka'</p> <p>iii) They describe his miraculous powers</p> <p>iv) They let us about how Buddha tried to convince people through reason and persuasion rather than through supernatural powers</p> <p>v) He convinced a woman who was in grief over the death of a child about the variable nature of death and did not advice her to bring back her son to life</p> <p>vi) He spoke in a simple language which common people could understand</p> <p>vii) He said, world is transient (Anicca) and constantly changing</p> <p>viii) It is soulless and there is nothing permanent about the world</p> <p>ix) By following the path of moderation, human beings can rise above these worldly troubles</p> <p>x) Existence of God is irrelevant to Buddhism</p> <p>xi) Buddha considered social world as the creation of humans rather than divine origin</p> <p>xii) He advocated that people should follow ethics and be humane.</p> <p>xiii) He believed that individual effort can change social relations</p>	8

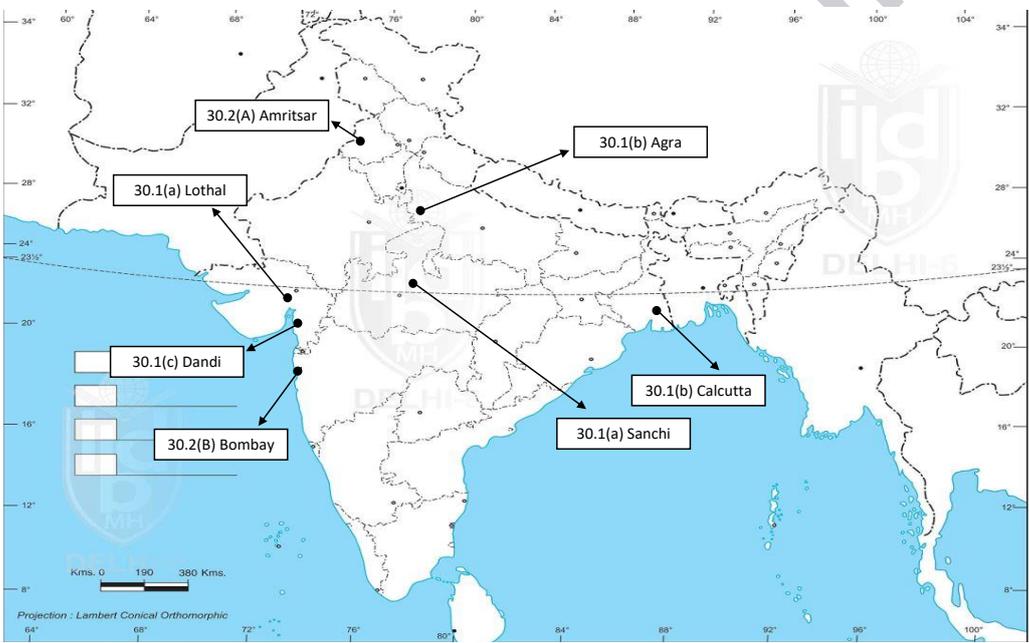
	<p>xiv) Individual agency and righteous action as the means to escape from the cycle of rebirth (To be assessed as a whole) Theme-4</p> <p style="text-align: right;">Page 91,92</p>	
25	<p>The Mahanavami Dibba-</p> <ol style="list-style-type: none"> <li>i) The name comes from the shape of the platform and the Mahanavami platform which was observed there.</li> <li>ii) Rituals associated with the structure- Dussehra, Durga Puja and Navratri or Mahanavami</li> <li>iii) The Vijayanagara kings displayed their prestige, power and suzerainty.</li> <li>iv) The ceremonies performed on the occasion included worship of image, worship of state horse, and the sacrifice of buffaloes and other animals.</li> <li>v) Dances, wrestling match and procession of horses, elephants and chariots and soldiers.</li> <li>vi) Ritual presentations before the king and his guests by the chief nayakas and subordinate kings marked the occasion.</li> <li>vii) The ruler inspected the army.</li> <li>viii) Nayakas brought gifts and tribute for the king. It had the two most impressive platforms, the "Audience Hall" and the "Mahanavami Dibba".</li> <li>ix) The entire complex was surrounded by high double walls with a street running between them.</li> <li>x) The Audience hall was a high platform with slots for wooden pillars at close and regular intervals.</li> <li>xi) It had a staircase going up to the second floor.</li> <li>xii) The pillars were closely spaced.</li> <li>xiii) The "Mahanavami Dibba" was a massive platform rising from a base of about 11,000 sq. ft to a height of 40 ft.</li> <li>xiv) The platform must have supported a wooden structure and other perishable material during festivals.</li> <li>xv) The base of the platform is covered with relief carvings.</li> </ol> <p>(To be assessed as a whole) <span style="float: right;">Page180,181</span></p> <p style="text-align: center;">OR</p> <p>The Virupaksha Temple:</p> <ol style="list-style-type: none"> <li>i)The Virupaksha Temple was an old temple dedicated to Lord Shiva, the guardian deity</li> <li>ii)It was enlarged with the establishment to the Vijayanagara Empire</li> <li>iii)The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession</li> <li>iv)This was decorated with delicately carved pillars</li> <li>v) Gopurams, royal gateways that often dwarfed the towers on the central shrines, and signalled the presence of the temple</li> <li>vi) Central shrine (Garbha griha)</li> <li>vii) There were mandapas or pillared corridors found in the temple</li> <li>viii) Social importance- <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 marriage of deities</li> <li>-Others were meant to swing the deities</li> </ul> </li> </ol>	8

	<p>ix) Vijayanagara rulers/kings ruled on behalf of lord Virupaksha  x) Orders were signed in the name of Sri Virupaksha  xi) Rulers indicated close links with God using the title 'Hindu Suratarna'  xii) Royal portraits sculptures were also displayed in temples  xiii) Kings visits to temples along with Amaranayakas were important occasions.</p> <p>The Vitthala temple  i) The principle deity was Vitthala a form of Vishnu  ii) This temple had several halls and a unique shrine designed as a Chariot  iii) A characteristic feature of the temple complexes in the Chariot streets that extended from the temple Gopuram in a straight line  iv) These streets were paved with stone slabs and lined with pillared pavilions in which merchants set up their shops  (Any five from Virupaksha and any three from Vitthala temple)</p> <p style="text-align: right;">(5+3) Page184-188</p> <p>Theme-7</p>	
26	<p>Different kinds of sources that can be used to reconstruct the political career of Gandhiji and the History of the National Movement.  i) Public voices and private scripts of an individual  ii) Speeches  iii) Letters to individuals  iv) Publications- Harijan, Young India etc.  v) Letters written to Gandhiji (A bunch of old letters) published.  vi) Gandhiji's role understood through other publications  vii) Conversations with Nehru and others  viii) Gandhiji's autobiography or other such autobiographies of other leaders of that period.  ix) Government records  a) Fortnightly reports  b) Police reports..etc  x) Newspaper reports  xi) Time magazine reports on Gandhiji and Dandi march  xii) Oral sources (Rumors..etc.)  Any other relevant source  ( To be assessed as a whole)</p> <p style="text-align: right;">Page 367,369-373</p> <p style="text-align: center;">OR</p> <p>The Quit India Movement genuinely was a mass movement-  i) Failure of Cripps Mission led to the launch of Quit India Movement in August 1942 for the liquidation of British imperialism.  ii) Dissatisfaction from the Govt. of India 1935.  iii) Gandhi ji and other important leaders were arrested and jailed.  iv) The mass movement was left to the young people of India.  v) Younger activists organised strikes and acts of sabotage.  vi) Brought into the movement hundreds of Indians.  vii) Socialist members like Jayaprakash Narayan were very active in the underground resistance.  viii) 'Independent' govt. Was proclaimed in many districts like Satara, Medinipur,etc</p>	8

	<p>ix) British used force to suppress the movement but failed  x) Thousands of ordinary citizens joined the Movement  xi) Young people participated in large numbers  xii) Muslim League was working on expanding its base  xiii) In 1944, Gandhi was released from jail  (To be assessed as a whole)</p> <p>Theme-13 <span style="float: right;">Page 362-364</span></p>	
<b>SECTION E</b>		
27	<p>27.1) It is the most complete ancient system, since, it is :  (i) Carefully planned drainage system</p> <p>27.2) Grid pattern means:  (i) Roads and streets, intersecting at right angles.  (ii) Streets with drains were laid out first and then houses built along them.  (iii) Every house needed to have at least one wall along a street.  ( any one point)</p> <p>27.3) The features of the domestic drainage system were :  (i) Every house had its own bathroom paved with bricks,  (ii) Drains connected through the wall to the street drains.</p> <p>Theme -1 <span style="float: right;">Page 6,7</span></p>	<p>1  +  2  +  2  =  5</p>
28	<p>28.1) The rulers ,who patronised the Dargah;  (i) Muhammad bin Tughlaq , Sultan Ghiyasuddin Khalji of Malwa,Akbar  ( any one )</p> <p>28.2) The concept of Ziyarat,in context to the source:  (i) Pilgrimage to tombs of sufi saints  (ii) Seeking the sufi's spiritual grace (barakat)  (iii) People of various creeds, classes and social backgrounds have expressed their devotion at the dargahs  ( any two points )</p> <p>28.3) The devotees showed their reverence at the Dargah by :  (i) Reciting the zikr  (ii) Evoking His Presence through sama  (iii) Mystical chants performed by specially trained musicians or qawwals to evoke divine ecstasy  ( any two points )</p> <p>Theme - 6 <span style="float: right;">Page 155,156,157</span></p>	<p>1  +  2  +  2  =  5</p>
29	<p>29.1) Multicultural language means :  (i) A popular language of a large section of the people of India,  (ii) A composite language enriched by the interaction of diverse cultures  (iii) Understood by people from various regions  ( any one point )</p> <p>29.2) The characteristics of a national language ,in context to the source are :  (i) A combination of Sanskritised Hindi nor Persianised Urdu</p>	<p>1  +</p>

	<p>(ii) Words from regional languages          (iii) Assimilate words from foreign languages          ( any two points )</p> <p>29.3) The spirit of patriotism as promoted by the language committee ;</p> <p>(i) It had decided, but not yet formally declared, that Hindi in the Devanagari script would be the official language</p> <p>(ii) For the first fifteen years, English would continue to be used for all official purposes</p> <p>(iii) Each province was to be allowed to choose one of the regional languages for official work within the province          ( any two points )</p> <p>Theme -15</p>	<p>2          +          2          =          5</p>
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**SECTION F**

<p>30</p>	<p>( 30.1) and (30.2)          Solved Map attached</p> 	<p>3          +          2          =          5</p>
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	<p><b>For Visually impaired candidates in lieu of map question.</b></p> <p>(30.1) Mature Harappan sites:          Harappa, Banawali, Kalibangan, Balakot, Rakhigarhi, Dholavira, Nageshwar, Lothal, Mohenjodaro, Chanudaro, Kotdiji          (any three sites)          OR</p>	
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Major buddhist sites : Nagarjunakonda, Sanchi, Amaravati, Lumbini, Nashik, Bharut, Bodh Gaya, Ajanta ( any three sites )	3
(30.2) Main centres of the revolt :	+
Delhi, Meerut, Jhansi, Lucknow, Kanpur, Azamgarh, Calcutta, Benares, Gwalior, Jabalpur, Agra, Awadh	2
( any two centres )	=
	5

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