

**Marking Scheme**  
**Strictly Confidential**  
**(For Internal and Restricted use only)**  
**Senior Secondary School Examination, 2026 (XII<sup>th</sup>)**  
**SUBJECT NAME : History (Q.P. CODE 027/61-4-1)**

**General Instructions: -**

<b>1</b>	The CBSE has decided to introduce On Screen Marking (OSM) for the evaluation of Class XII answer Book with the 2026 Examination.
<b>2</b>	You are aware that evaluation is the most important process in the actual and correct assessment of the candidates. A small mistake in evaluation may lead to serious problems which may affect the future of the candidates, education system and teaching profession. To avoid mistakes, it is requested that before starting evaluation, you must read and understand the spot evaluation guidelines carefully.
<b>3</b>	<b>“Evaluation policy is a confidential policy as it is related to the confidentiality of the examinations conducted, evaluation done and several other aspects. Its leakage to public in any manner could lead to derailment of the examination system and affect the life and future of millions of candidates. Sharing this policy/document to anyone, publishing in any magazine and printing in Newspaper/Website, etc. may invite action under various rules of the Board and IPC.”</b>
<b>4</b>	Evaluation is to be done as per instructions provided in the Marking Scheme. It should not be done according to one’s own interpretation or any other consideration. Marking Scheme should be strictly adhered to and religiously followed. <b>However, while evaluating, answers which are based on latest information or knowledge and/or are innovative, they may be assessed for their correctness otherwise and due marks be awarded to them. In <b>Class-XII</b>, while evaluating two competency-based questions, please try to understand given answer and even if reply is not from marking scheme but correct competency is enumerated by the candidate, due marks should be awarded.</b>
<b>5</b>	The Marking scheme carries only suggested value points for the answers. These are in the nature of Guidelines only and do not constitute the complete answer. The students can have their own expression and if the expression is correct, the due marks should be awarded accordingly.
<b>6</b>	The Head-Examiner must go through the first five answer books evaluated by each evaluator on the first day, to ensure that evaluation has been carried out as per the instructions given in the Marking Scheme. If there is any variation, the same should be zero after deliberation and discussion. The remaining answer books meant for evaluation shall be given only after ensuring that there is no significant variation in the marking of individual evaluators.
<b>7</b>	Evaluators will mark (✓) wherever answer is correct. For wrong answer CROSS ‘X’ be marked. Evaluators will not put right (✓) while evaluating which gives an impression that answer is correct and no marks are awarded. <b>This is most common mistake which evaluators are committing.</b>
<b>8</b>	If a question has parts, please award marks on the right-hand side for each part in the OSM Portal. Marks awarded for different parts of the question will be totaled up by the OSM System.
<b>9</b>	If a question does not have any parts, marks must be awarded in the left-hand margin in the OSM Portal. This may also be followed strictly.

10	No marks to be deducted for the cumulative effect of an error. It should be penalized only once.
11	A full scale of marks _80_____ (example 0 to 80/70/60/50/40/30 marks as given in Question Paper) has to be used. Please do not hesitate to award full marks if the answer deserves it.
12	Every examiner has to necessarily do evaluation work for full working hours i.e., 8 hours every day and evaluate 20 answer books per day in main subjects and 25 answer books per day in other subjects (Details are given in Spot Guidelines). This is in view of the reduced syllabus and number of questions in question paper.
13	Ensure that you do not make the following common types of errors committed by the Examiner in the past :- <ul style="list-style-type: none"> <li>• Answers marked as correct, but marks not awarded. (Ensure that the right tick mark is correctly and clearly indicated. It should merely be a line. Same is with the X for incorrect answer.)</li> <li>• Half or a part of answer marked correct and the rest as wrong, but no marks awarded.</li> </ul>
14	While evaluating the answer books if the answer is found to be totally incorrect, it should be marked as cross (X) and awarded zero (0) Marks.
15	The Examiners should acquaint themselves with the guidelines given in the <b>“Guidelines for Spot Evaluation”</b> before starting the actual evaluation.
16	The candidates are entitled to obtain photocopy of the Answer Book on request on payment of the prescribed processing fee. All Examiners/Additional Head 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.
17	<b>If a candidate attempts both alternatives/options in a question where only one option/ alternative is required to be attempted, the Evaluator shall award marks in both the options. The system will take the higher of two scores and disregard the other response.</b>
18	<b>In a question having two options/alternatives, if a candidate has attempted only one, then the evaluator shall mark “NA” (Not attempted) against the option that has not been attempted by the candidate.</b>

**MARKING SCHEME**  
**History (Subject Code-027)**  
**(PAPER CODE: 61/4/1) (12-04-27N)**

**NOTE: PAGE NO. MENTIONED IN THE MARKING SCHEME ARE TAKEN FROM THE LATEST NCERT E- BOOK**

Q. No.	VALUE POINTS	P.No.	Marks
	<b>SECTION-A</b> <b>(Multiple Choice Type Questions)</b>		<b>21x1=21</b>
1.	D – Meluhha referred to a trading area of Harappa.	14	1
2.	A – Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of Assertion (A).	32	1
3.	None of the options given in the Question is correct. Hence one mark to be awarded to the students who have attempted the Question.		1
4.	D. Ekalavya	62	1
5.	D – Mathura <b>For Visually Impaired Candidates:</b> C – Theraveda	103  103	1
6.	A –a- ii,b-i, c-iv,d-iii	20-21	1
7.	B – Gifts received at the time of marriage and from relatives	68	1
8.	C – Marco Polo- Italy	137	1
9.	B – Only I & II are correct	164-165	1
10.	D –The region between Krishna & Tungabhadra river	173	1
11.	B – Akbar	197	1
12.	D – Banjar	214	1
13.	C – Guru Raidas	165	1
14.	B – I, II, & III are correct.	118-119	1
15.	A – Sidhu Manjhi	242	1
16.	D – Mysore	262	1
17.	C – Bengal	287	1
18.	A - a-iv, b-iii, c-ii, d-i	332	1

19.	C – Assertion (A) is true, but Reason (R) is false.	270	1
20.	B – Jyotiba Phule	326	1
21.	D – Bombay	255	1
	<b>SECTION –B</b> <b>(Short Answer Type Questions)</b>		<b>6x3=18</b>
22.	<p>(a) <b>Imagine you are writing a research project on Harappan agriculture. Which three informations on archaeological evidence would you cite to explain it?</b></p> <p>i. The prevalence of agriculture is indicated by finds of grain.</p> <p>ii. Representations on seals and terracotta sculpture indicate that the bull was known to them. Archaeologists extrapolate from this that oxen were used for ploughing.</p> <p>iii. Terracotta models of the plough have been found at sites in Cholistan and at Banawali.</p> <p>iv. Archaeologists have also found evidence of a ploughed field at Kalibangan (Rajasthan), associated with Early Harappan levels.</p> <p>v. The field had two sets of furrows at right angles to each other, suggesting that two different crops were grown together.</p> <p>vi. Traces of canals have been found at the Harappan site of Shortughai in Afghanistan.</p> <p>vii. Water drawn from wells was used for irrigation.</p> <p>viii. Water reservoirs found in Dholavira (Gujarat) may have been used to store water for agriculture.</p> <p>ix. Any other relevant point.</p> <p>(Any three points to be assessed)</p> <p style="text-align: center;"><b>OR</b></p> <p>(b) <b>Imagine your school is hosting an exhibition on the Harappan civilization and you are responsible for the section on the Harappan script. Which three aspects of it would you explain to the visitors?</b></p> <p>i. Harappan seals usually have a line of writing, probably containing the name and title of the owner.</p> <p>ii. The motif (generally an animal) conveyed a meaning to those who could not read.</p> <p>iii. Most inscriptions are short, the longest containing about 26 signs.</p> <p>iv. Although the script remains undeciphered till date.</p> <p>v. It was evidently not alphabetical (where each sign stands for a vowel or a consonant) as it has just too many signs – somewhere between 375 and 400.</p> <p>vi. It is apparent that the script was written from right to left as some seals show a wider spacing on the right and cramping on the left.</p>	<p>3-4</p> <p>15</p>	<p>3</p> <p>3</p>

	<p>vii. It is found on the variety of objects on which writing has been found: seals, copper tools, rims of jars, copper and terracotta tablets, jewellery, bone rods, even an ancient signboard.</p> <p>viii. Any other relevant point. (Any three points to be assessed)</p>		
<b>23.</b>	<p><b>Describe any three features of the Mauryan administration.</b></p> <p>i. There were five major political centres in the empire with the capital Pataliputra.</p> <p>ii. The provincial centres of Taxila, Ujjayini, Tosali and Suvarnagiri, all mentioned in Asokan inscriptions.</p> <p>iii. The vast empire have had a uniform administrative system.</p> <p>iv. The regions included within the empire were just too diverse. Imagine the contrast between the hilly terrain of Afghanistan and the coast of Orissa.</p> <p>v. The administrative control was strongest in areas around the capital and the provincial centres.</p> <p>vi. Both Taxila and Ujjayini being situated on important long-distance trade routes.</p> <p>vii. Suvarnagiri (literally, the golden mountain) was possibly important for tapping the gold mines of Karnataka.</p> <p>viii. Communication along both land and riverine routes was vital for the existence of the empire.</p> <p>ix. Megasthenes mentions a committee with six subcommittees for coordinating military activity.</p> <p>x. Asoka also tried to hold his empire together by propagating dhamma.</p> <p>xi. Any other relevant point. (Any three points to be assessed)</p>	33-34	3
<b>24.</b>	<p><b>Explain the barriers that Al-Biruni faced in understanding Indian society.</b></p> <p>i. Language – Sanskrit was different from Arabic and Persian.</p> <p>ii. The differences in the religious beliefs and practices.</p> <p>iii. The self -absorption and consequent insularity of local population.</p> <p>iv. Any other relevant point. (Any three points to be assessed)</p>	124	3
<b>25.</b>	<p><b>(a) Explain the role of Guru Gobind Singh in Sikhism.</b></p> <p>i. He was the tenth preceptor.</p> <p>ii. He included the composition of the ninth Guru Tegh Bahadur.</p>	164	3

	<p>iii. He composed Guru Granth Sahib.</p> <p>iv. He laid the foundation of khalsa Panth.</p> <p>v. He defined five Sikh symbols.</p> <p>vi. He Consolidated Sikhism as a socio-religious and military force.</p> <p>vii. Any other relevant point.</p> <p>(Any three points to be assessed)</p> <p style="text-align: center;"><b>OR</b></p> <p><b>(b) Explain the ‘Ultimate Reality’ principle in Kabir’s philosophy.</b></p> <p>i. Kabir’s poems have survived in several languages and dialects; and some are composed in the special language of nirguna poets, the sant bhasha. Others, known as ulatbansi.</p> <p>ii. The nature of the Ultimate Reality in words: expressions such as “the lotus which blooms without flower” or the “fire raging in the ocean” convey a sense of Kabir’s mystical experiences.</p> <p>iii. He described the Ultimate Reality as Allah, Khuda, Hazrat and Pir.</p> <p>iv. He also used terms drawn from Vedantic traditions, alakh (the unseen), nirakar (formless), Brahman, Atman, etc.</p> <p>v. Mystical connotations such as shabda (sound) or shunya (emptiness) were drawn from yogic traditions.</p> <p>vi. Any other relevant point.</p> <p>(Any three points to be assessed)</p>	161	3
26.	<p><b>How did the British exploit the Paharias of Rajmahal hills during the 18th century? Explain with examples.</b></p> <p>i. As settled agriculture expanded, the area under forests and pastures contracted. This sharpened the conflict between hill folk and settled cultivators.</p> <p>ii. In the 1770s the British embarked on a brutal policy of extermination, hunting the Paharias down and killing them.</p> <p>iii. By the 1780s, Augustus Cleveland, the Collector of Bhagalpur, proposed a policy of pacification.</p> <p>iv. Paharia chiefs were given an annual allowance and made responsible for the proper conduct of their men. They were expected to maintain order in their localities and discipline their own people.</p> <p>v. Many Paharia chiefs refused the allowances. Those who accepted, most often lost authority within the community. Being in the pay of the colonial government, they came to be perceived as subordinate employees or stipendiary chiefs.</p> <p>vi. As the pacification campaigns continued, the Paharias withdrew deep into the mountains, insulating themselves from hostile forces, and carrying on a war with outsiders.</p>	239	3

	<p>vii. Every white man appeared to represent a power that was destroying their way of life and means of survival, snatching away their control over their forests and lands.</p> <p>viii. Colonial government encouraged Santhals to settle in the lower hills which led the Paharias receded deeper into the drier, rocky and barren terrain.</p> <p>ix. Any other relevant point.</p> <p>(Any three points to be assessed)</p>		
<b>27.</b>	<p><b>Analyse how the Constituent Assembly of India addressed the issue of federalism.</b></p> <p>i. The Draft Constitution provided for three lists of subjects: Union, State, and Concurrent.</p> <p>ii. More items were placed under exclusive Union control than in other federations, and more placed on the Concurrent list too than desired by the provinces.</p> <p>iii. The Union also had control of minerals and key industries.</p> <p>iv. Article 356 gave the Centre the powers to take over a state administration on the recommendation of the Governor.</p> <p>v. The Constitution also mandated for a complex system of fiscal federalism.</p> <p>vi. In the case of some taxes (for instance, customs duties and Company taxes) the Centre retained all the proceeds.</p> <p>vii. In other cases (such as income tax and excise duties) it shared them with the states.</p> <p>viii. In still other cases (for instance, estate duties) it assigned them wholly to the states.</p> <p>ix. The states could levy and collect certain taxes on their own: these included land and property taxes, sales tax, and the hugely profitable tax on bottled liquor.</p> <p>x. Any other relevant point.</p> <p>(Any three points to be assessed)</p>	334	3
	<p style="text-align: center;"><b>SECTION-C</b> <b>(LONG ANSWER TYPE QUESTON)</b></p>		<b>3x8=24</b>
<b>28.</b>	<p><b>(a) Describe the examples which show that Brahmanical ideas on kinship, marriage and ruling lineage were not universally followed during the early historical period in India.</b></p> <p>i. It describes a feud over land and power between two groups of cousins, the Kauravas and the Pandavas, who belonged to a single ruling family, that of the Kurus, a lineage dominating one of the janapadas.</p> <p>ii. Most ruling dynasties claimed to follow this system, although there were variations in practice: sometimes there were no sons in some situations brothers succeeded one another.</p>	55,56,58, 60,62,63	8

	<p>iii. Sometimes other kinsmen claimed the throne, and, in very exceptional circumstances, women such as Prabhavati Gupta exercised power.</p> <p>iv. The concern with patriliney was not unique to ruling families. It is evident in mantras in ritual texts such as the Rigveda. It is possible that these attitudes were shared by wealthy men and those who claimed high status, including Brahmanas.</p> <p>v. The Dharmasutras and Dharmashastras recognised as many as eight forms of marriage. Of these, the first four were considered as “good” while the remaining were condemned. It is possible that these were practised by those who did not accept Brahmanical norms.</p> <p>vi. The names of women who married Satavahana rulers indicates that many of them had names derived from gotras such as Gotama and Vasistha, their father’s gotras.</p> <p>vii. Endogamy or marriage within the kin group, which was prevalent amongst several communities in south India. Such marriages amongst kinfolk (such as cousins) ensured a close-knit community.</p> <p>viii. Satavahana rulers were identified through metronymics (names derived from that of the mother).</p> <p>ix. According to the Shastras, only Kshatriyas could be kings. However, several important ruling lineages probably had different origins. The social background of the Mauryas, who ruled over a large empire.</p> <p>x. Other rulers, such as the Shakas who came from Central Asia, were regarded as mlechchhas, barbarians or outsiders by the Brahmanas.</p> <p>xi. The best-known ruler of the Satavahana dynasty, Gotami-puta Siri-Satakani, claimed to be both a unique Brahmana (eka bamhana) and a destroyer of the pride of Kshatriyas.</p> <p>xii. He also claimed to have ensured that there was no intermarriage amongst members of the four varnas. At the same time, he entered into a marriage alliance with the kin of Rudradaman.</p> <p>xiii. Any other relevant point.</p> <p>(Any eight points to be assessed)</p> <p style="text-align: center;"><b>OR</b></p> <p><b>(b) Describe the process undertaken by V.S. Sukthankar and his team in preparing the critical edition of the Mahabharata.</b></p> <p>i. In 1919, under the leadership of Indian Sanskritist, V.S. Sukthankar. A team comprising dozens of scholars initiated the task of preparing a critical edition of the Mahabharata.</p> <p>ii. It meant collecting Sanskrit manuscripts of the text, written in a variety of scripts, from different parts of the</p>	54	8
--	--	----	---

	<p>country.</p> <p>iii. The team worked out a method of comparing verses from each manuscript.</p> <p>iv. They selected the verses that appeared common to most versions and published these in several volumes, running into over 13,000 pages.</p> <p>v. The project took 47 years to complete.</p> <p>vi. Two things became apparent: there were several common elements in the Sanskrit versions of the story, evident in manuscripts found all over the subcontinent</p> <p>vii. There were enormous regional variations in the ways in which the text had been transmitted over the centuries.</p> <p>viii. These variations were documented in footnotes and appendices to the main text. Taken together, more than half the 13,000 pages are devoted to these variations.</p> <p>ix. These variations are reflective of the complex processes that shaped early (and later) social histories – through dialogues between dominant traditions and resilient local ideas and practices.</p> <p>x. These dialogues are characterised by moments of conflict as well as consensus. Our understanding of these processes is derived primarily from texts written in Sanskrit by and for Brahmanas.</p> <p>xi. Subsequently, scholars began studying other traditions, from works in Pali, Prakrit and Tamil. These studies indicated that the ideas contained in normative Sanskrit texts were on the whole recognised as Authoritative</p> <p>xii. Any other relevant point. (Any eight points to be assessed)</p>		
29.	<p><b>(a) “The temple architecture of the Vijayanagara empire was distinctive and unique.” Explain the statement with examples.</b></p> <p>i. The raya gopurams or royal gateways that often dwarfed the towers on the central shrines, and signalled the presence of the temple from a great distance.</p> <p>ii. They were also probably meant as reminders of the power of kings, able to command the resources, techniques and skills needed to construct these towering gateways.</p> <p>iii. Other distinctive features include mandapas or pavilions and long, pillared corridors that often ran around the shrines within the temple complex.</p> <p>iv. The Virupaksha temple was built over centuries. While inscriptions suggest that the earliest shrine dated</p>	183,185-188	8

	<p>to the ninth-tenth centuries, it was substantially enlarged with the establishment of the Vijayanagara Empire.</p> <p>v. The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession. This was decorated with delicately carved pillars.</p> <p>vi. He is also credited with the construction of the eastern gopuram.</p> <p>vii. These additions meant that the central shrine came to occupy a relatively small part of the complex.</p> <p>viii. The halls in the temple were used for a variety of purposes. Some were spaces in which the images of gods were placed to witness special programmes of music, dance, drama, etc.</p> <p>ix. Others were used to celebrate the marriages of deities, and yet others were meant for the deities to swing in.</p> <p>x. Special images, distinct from those kept in the small central shrine, were used on these occasions.</p> <p>xi. The Vitthala temple, had the principal deity Vitthala, a form of Vishnu generally worshipped in Maharashtra.</p> <p>xii. Vitthala temple too has several halls and a unique shrine designed as a chariot.</p> <p>xiii. A characteristic feature of the temple complexes is the chariot streets that extended from the temple gopuram in a straight line.</p> <p>xiv. These streets were paved with stone slabs and lined with pillared pavilions in which merchants set up their shops.</p> <p>xv. Hazara Rama temple was one of the most spectacular was located in the royal centre.</p> <p>xvi. This was probably meant to be used only by the king and his family.</p> <p>xvii. The images in the central shrine are missing; however, sculpted panels on the walls survive.</p> <p>xviii. These include scenes from the Ramayana sculpted on the inner walls of the shrine.</p> <p>xix. Any other relevant point.</p> <p>(Any eight points to be assessed)</p> <p style="text-align: center;"><b>OR</b></p> <p><b>(b) “The Royal Centre of Vijayanagara comprised a variety of buildings that reflected the prestige of the empire.” Explain the statement with examples.</b></p> <p>i. The royal centre was located in the south-western part of the settlement.</p> <p>ii. As a part of the royal centre, it included over 60 temples.</p>	179-183	8
--	---	---------	---

	<p>iii. Nearly, thirty building complexes have been identified as palaces. These are relatively large structures that do not seem to have been associated with ritual functions.</p> <p>iv. One difference between these structures and temples is that the latter were constructed entirely of masonry, while the superstructure of the secular buildings was made of perishable materials.</p> <p>v. The mahanavami dibba Some of the more distinctive structures in the area have been assigned names based on the form of the buildings as well as their functions.</p> <p>vi. The “king’s palace” is the largest of the enclosures but has not yielded definitive evidence of being a royal residence.</p> <p>vii. It has two of the most impressive platforms, usually called the “audience hall” and the “mahanavami dibba”.</p> <p>viii. The entire complex is surrounded by high double walls with a street running between them.</p> <p>ix. The audience hall is a high platform with slots for wooden pillars at close and regular intervals.</p> <p>x. It had a staircase going up to the second floor, which rested on these pillars.</p> <p>xi. The pillars being closely spaced, would have left little free space and thus it is not clear what the hall was used for.</p> <p>xii. The “mahanavami dibba” is a massive platform rising from a base of about 11,000 sq. ft to a height of 40 ft.</p> <p>xiii. It supported a wooden structure. The base of the platform is covered with relief carvings.</p> <p>xiv. Rituals associated with the structure probably coincided with Mahanavami (literally, the great ninth day) of the ten-day Hindu festivals.</p> <p>xv. The Vijayanagara kings displayed their prestige, power and suzerainty on this occasion.</p> <p>xvi. The ceremonies performed on the occasion included worship of the image, worship of the state horse, and the sacrifice of buffaloes and other animals.</p> <p>xvii. Dances, wrestling matches, and processions of caparisoned horses, elephants and chariots and soldiers, as well as ritual presentations before the king and his guests by the chief nayakas and subordinate kings marked the occasion.</p> <p>xviii. These ceremonies were imbued with deep symbolic meanings. On the last day of the festival the king inspected his army and the armies of the nayakas in a grand ceremony in an open field.</p> <p>xix. On this occasion the nayakas brought rich gifts for the king as well as the stipulated tribute.</p>		
--	---	--	--

	<p>xx. One of the most beautiful buildings in the royal centre is the Lotus Mahal. It may have been a council chamber, a place where the king met his advisers.</p> <p>xxi. Hazara Rama temple was one of the most spectacular was located in the royal centre. This was probably meant to be used only by the king and his family.</p> <p>xxii. Any other relevant point.</p> <p>(Any eight points to be assessed)</p>		
30.	<p><b>(a) Examine the causes and events of the Quit India Movement.</b></p> <p>i. In 1935, a new Government of India Act promised some form of representative government.</p> <p>ii. Two years later, in an election held on the basis of a restricted franchise, the Congress won a comprehensive victory. Now eight out of 11 provinces had a Congress “Prime Minister”, working under the supervision of a British Governor.</p> <p>iii. In September 1939, two years after the Congress ministries assumed office, the Second World War broke out. Mahatma Gandhi and Jawaharlal Nehru had both been strongly critical of Hitler and the Nazis.</p> <p>iv. Congress support to the war effort if the British, in return, promised to grant India independence once hostilities ended.</p> <p>v. The offer was refused. In protest, the Congress ministries resigned in October 1939.</p> <p>vi. Through 1940 and 1941, the Congress organised a series of individual satyagrahas to pressure the rulers to promise freedom once the war had ended.</p> <p>vii. The political landscape was now becoming complicated: it was no longer Indians versus the British; rather, it had become a three way struggle between the Congress, the Muslim League, and the British.</p> <p>viii. Britain had an all-party government, whose Labour members were sympathetic to Indian aspirations.</p> <p>ix. In the spring of 1942, Churchill was persuaded to send one of his ministers, Sir Stafford Cripps, to India to try and forge a compromise with Gandhiji and the Congress.</p> <p>x. Talks broke down, however, after the Congress insisted that if it was to help the British defend India from the Axis powers, then the Viceroy had first to appoint an Indian as the Defence Member of his Executive Council.</p> <p>xi. After the failure of the Cripps Mission, Mahatma Gandhi decided to launch his third major movement against British rule.</p>	301-303	8

	<p>xii. The was the “Quit India” campaign, which began in August 1942.</p> <p>xiii. Although Gandhiji was jailed at once, younger activists organised strikes and acts of sabotage all over the country.</p> <p>xiv. They were particularly active in the underground resistance were socialist members of the Congress, such as Jayaprakash Narayan.</p> <p>xv. In several districts, such as Satara in the west and Medinipur in the east, “independent” governments were proclaimed.</p> <p>xvi. “Quit India” was genuinely a mass movement, bringing into its ambit hundreds of thousands of ordinary Indians.</p> <p>xvii. It especially energised the young who, in very large numbers, left their colleges to go to jail.</p> <p>xviii. It was in these years that the League began to make a mark in the Punjab and Sind provinces where it had previously had scarcely any presence.</p> <p>xix. Any other relevant point.</p> <p>(Any eight points to be assessed)</p> <p style="text-align: center;"><b>OR</b></p> <p><b>(b) Examine the causes and events of the Non-Cooperation Movement.</b></p> <p>i. The Great War of 1914-18, the British had instituted censorship of the press and permitted detention without trial.</p> <p>ii. Gandhiji called for a countrywide campaign against the “Rowlatt Act”. In towns across North and West India, life came to a standstill, as shops shut down and schools closed in response to the bandh call.</p> <p>iii. The protests were particularly intense in the Punjab, where many men had served on the British side in the War expecting to be rewarded for their service. Instead they were given the Rowlatt Act.</p> <p>iv. Gandhiji was detained while proceeding to the Punjab, even as prominent local Congressmen were arrested.</p> <p>v. The situation in the province grew progressively more-tense, reaching a bloody climax in Amritsar in April 1919, when a British Brigadier ordered his troops to open fire on a nationalist meeting is known as the Jallianwala Bagh massacre.</p> <p>vi. The Khilafat Movement that sought to restore the Caliphate, a symbol of Pan-Islamism which had recently been abolished by the Turkish ruler Kemal Attaturk joined hands with Gandhiji.</p> <p>vii. Dissatisfaction from 1919 Govt. of India Act.</p>	289-291	8
--	---	---------	---

	<p>viii. Gandhiji called for a campaign of “non-cooperation” with British rule. Indians who wished colonialism to end were asked to stop attending schools, colleges and law courts, and not pay taxes.</p> <p>ix. They were asked to adhere to a “renunciation of all voluntary association with the British Colonial Government”.</p> <p>x. If Non-cooperation was effectively carried out, said Gandhiji, India would win swaraj within a year.</p> <p>xi. Gandhiji hoped that by coupling Non-cooperation with Khilafat, India’s two major religious communities, Hindus and Muslims, could collectively bring an end to colonial rule.</p> <p>xii. Students stopped going to schools and colleges run by the government.</p> <p>xiii. Lawyers refused to attend court. The working class went on strike in many towns and cities.</p> <p>xiv. There were 396 strikes in 1921, involving 600,000 workers and a loss of seven million workdays</p> <p>xv. The countryside was seething with discontent too. Hill tribes in Northern Andhra violated the forest laws.</p> <p>xvi. Farmers in Awadh did not pay taxes.</p> <p>xvii. Peasants in Kumaun refused to carry loads for colonial officials. These protest movements were sometimes carried out in defiance of the local nationalist leadership.</p> <p>xviii. It entailed denial, renunciation, and self-discipline. It was training for self-rule.</p> <p>xix. In February 1922, a group of peasants attacked and torched a police station in the hamlet of Chauri -Chaura, in the United Provinces. Several constables perished in the conflagration. This act of violence prompted Gandhiji to call off the movement altogether.</p> <p>xx. During the Non-Cooperation Movement thousands of Indians were put in jail. Gandhiji himself was arrested in March 1922, and charged with sedition.</p> <p>xxi. Any other relevant point. (Any eight points to be assessed)</p>		
	<p style="text-align: center;"><b>SECTION-D</b> <b>(Source Based Questions)</b></p>		<b>3x4=12</b>

31.	<p><b><u>How Buddhist texts were prepared and preserved</u></b></p> <p><b>(31.1) Explain why Buddha’s speeches were not written down during his lifetime.</b></p> <p>(a) They were taught orally.</p> <p>(b) Discussed by his followers through discussion and debate.</p> <p>(c) Any other relevant point.</p> <p>(Any one point to be assessed)</p> <p><b>(31.2) Assess the impact of orally transmitting texts before writing them down for preservation.</b></p> <p>(a) Interaction led to debates</p> <p>(b) Men, women and children attended these discourses and discussed what they heard.</p> <p>(c) After his death his teachings were compiled by his disciples at a council of “elders” or senior monks at Vesali, as reliable preservation.</p> <p>(d) Any other relevant point.</p> <p>(Any one point to be assessed)</p> <p><b>(31.3) Explain the differences between the Vinaya Pitaka and Sutta Pitaka.</b></p> <p>(a) The Vinaya Pitaka included rules and regulations for those who joined the sangha or monastic order.</p> <p>(b) The Buddha’s teachings were included in the Sutta Pitaka.</p> <p>(c) Any other relevant point.</p> <p>(Any two points to be assessed)</p>	86	<p>1</p> <p>1</p> <p>2</p>
32.	<p><b><u>Trade between the hill tribes and the plains, c. 1595</u></b></p> <p><b>(32.1) Why was trade between the mountains and plains important for the Mughal economy?</b></p> <p>(a) Ensured supply of goods within Empire.</p> <p>(b) Spread of commercial agriculture</p> <p>(c) Any other relevant point.</p> <p>(Any one point to be assessed)</p> <p><b>(32.2) How did the people of the plains benefit from trade with the hill tribes?</b></p> <p>(a) They received forest products for daily use.</p> <p>(b) Forest items were exported overseas.</p> <p>(c) Any other relevant point.</p> <p>(Any one point to be assessed)</p> <p><b>(32.3) How did Abu’l Fazl describe the variety of goods carried by the hill tribes?</b></p> <p>(a) From the northern mountains quantities of goods are carried on the backs of men.</p>	210	<p>1</p> <p>1</p> <p>2</p>



	<p><b>Note : The following questions are for the Visually Impaired Candidates only, in lieu of Q. No. 34 :</b></p> <p>(34.1) Mention any one mature Harappan site in present Pakistan. Harappa/Mohenjodaro/Chanhudaro /Balakot/kot Diji (Any one)</p> <p><b>(34.2) Mention one ancient Buddhist site in Eastern India.</b> Sarnath/Bodhgaya/Lumbini (Any one)</p> <p><b>(34.3) (a) Name any one territory which was under the Mughals.</b> Agra/Panipat/Ajmer/Delhi/Amber/Lahore/Goa (Anyone)</p> <p style="text-align: center;"><b>OR</b></p> <p>(34.3) (b) Name any one neighbouring kingdom of the Vijayanagara empire. Bidar/Golconda/Bijapur (Any one)</p> <p><b>(34.4) Name any two centres of the Indian National Movement.</b> Champaran/Kheda/Ahmedabad/Benaras/Amritsar/Chauri-Chaura/Lahore/Bardoli/Dandi/Bombay/Karachi (Any two)</p>	<p>2</p> <p>95</p> <p>214</p> <p>174</p> <p>287-305</p>	<p>1</p> <p>1</p> <p>1</p> <p>1</p> <p>2</p>

