

Central Board of School Education

**Marking Scheme 2016**

[Official]

# MARKING SCHEME

## HISTORY - 027 (DELHI)

SENIOR SECONDARY SCHOOL EXAMINATION

MARCH 2015-2016

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

Q.NO.	EXPECTED ANSWERS/ VALUE POINTS	Page no.	MARKS
	<b>PART - A</b>		
1	<p><b>John Marshall was</b></p> <ul style="list-style-type: none"> <li>i. An archaeologist</li> <li>ii. Director General of ASI.</li> </ul> <p><b>His contribution</b></p> <ul style="list-style-type: none"> <li>i. He announced the discovery of a new civilization i.e. Indus Valley Civilization/ Harappa culture</li> <li>ii. He brought the experience of working in Greece and Crete</li> <li>iii. He was keen to look for patterns of everyday life</li> <li>iv. He excavated along horizontal lines</li> <li>v. He left India 3000 years older</li> <li>vi. He was the first professional archaeologist to work in India.</li> <li>vii. He prepared a paper on Sanchi Stupa</li> <li>viii. He helped in the preservation/conservation of Sanchi Stupa</li> </ul> <p style="text-align: center;">(any one point)</p>	20	1+1=2
2	<p><b>Similarity between lingayats and Nayanars –</b></p> <ul style="list-style-type: none"> <li>i. Both opposed the caste system</li> <li>ii. Both condemned the Brahmanical norms like rituals,</li> </ul>	144,146	1+1=2

	<p>untouchability etc</p> <p>iii. Both worshipped lord Shiva</p> <p>iv. Both followed saguna bhakti</p> <p><b>Dissimilarity –</b></p> <p>i. Nayanars were not confined to any particular region while the lingayats were popular in Karnataka</p> <p>ii. Nayanars worshipped Shiva in both an idol and linga form whereas Lingayats worshipped only the linga form</p> <p>iii. Lingayats have emerged as a distinct community in Karnataka while Nayanars are found all over South India</p> <p>iv. Lingayats wore a small linga on their shoulder while such a practice doesn't exist among Nayanars</p> <p>v. Nayanars believed in cremating the dead and Lingayats buried their dead</p> <p>vi. Lingayats believed that they would unite with Shiva after death</p> <p>vii. Lingayats communicated in Kannada and Nayanars in Tamil</p> <p>(any other relevant point)</p>		
3	<p><b>Hill stations:</b></p> <p><b>Some students will write that Hill stations were not exclusive racial enclaves and mention how, which must be given credit</b></p> <p>i. Europeans recreated settlements reminiscent of their homes.</p> <p>ii. Buildings were built in European style.</p> <p>iii. Churches and educational institutions were set up by the British</p> <p>iv. They were the summer capital for British Government like Simla, Nainital, Ooty etc</p> <p>v. Recreation activities were shaped by British</p>	328	2

	<p>cultural traditions eg: theatre, golf course, picnics, tea parties</p> <p><b>vi.</b> Civil Lines and cantonment areas developed</p> <p><b>vii.</b> Tea and coffee plantations brought labour from different parts of India</p> <p><b>viii.</b> British troops were kept here.</p> <p><b>ix.</b> Maharajas/merchants built their homes there</p> <p><b>x.</b> Sanatoriums were set up in hill stations</p> <p>(any two points)</p>		
	<p><b>PART – B</b></p> <p><b>SECTION – I</b></p>		
4	<p><b>Changes observed after 1900 BCE in Harappan Civilization:</b></p> <p>i. There is a decline in the material culture</p> <p>ii. Disappearance of distinctive artefacts</p> <p>iii. Writing disappeared</p> <p>iv. Long distance trade disappeared</p> <p>v. Craft specialization disappeared</p> <p>vi. House construction techniques deteriorated</p> <p>vii. Absence of large public structures</p> <p>viii. We do not find standardized weights and measures</p> <p>ix. Poor planning is reflected in the settlements</p> <p>x. A rural way of life is seen</p> <p>xi. There are fewer new sites with old mature sites being abandoned.</p> <p>xii. There was perhaps a downfall of authority</p> <p>xiii. Deadman Lane mentioned by John Marshall represents the decline</p>	17	2+2=4

	<p>(any two points)</p> <p><b>Reasons for these changes</b></p> <ol style="list-style-type: none"> <li>i. Climatic change</li> <li>ii. Deforestation</li> <li>iii. Excessive floods</li> <li>iv. Shifting/drying up of rivers</li> <li>v. Overuse of the landscape</li> <li>vi. Harappan state or the unifying element came to an end</li> <li>vii. Decline and abandonment of cities</li> <li>viii. Invasion</li> </ol> <p>(any two points)</p>		
5	<p><b>The mid first millennium BCE a turning point in world history</b></p> <ol style="list-style-type: none"> <li>i. Emergence of various thinkers like Socrates, Buddha etc in different parts of the world</li> <li>ii. Emergence of Upanishads in India</li> <li>iii. Attempt to understand mystery of existence, Ultimate Reality etc</li> <li>iv. Attempt to understand life after death</li> <li>v. To understand relationship between humans and cosmic order</li> <li>vi. Compilation of Rig veda</li> <li>vii. Sacrificial tradition existed and was questioned</li> <li>viii. Philosophical debates to understand the world in kutagrashala</li> <li>ix. Advent of materialism</li> <li>x. Emergence of Fatalist school</li> </ol>	84,85	4

	<ul style="list-style-type: none"> <li>xi. Emergence of Materialist school</li> <li>xii. Emergence of Buddhism</li> <li>xiii. Emergence of Jainism</li> <li>xiv. Emergence of 64 different schools of thought in India</li> <li>xv. Attempt to find paths to salvation</li> <li>xvi. Development of kingdoms and cities</li> <li>xvii. Changes in social and economic life</li> </ul> <p>(any four points)</p>		
6	<p><b>Urban Core of the Vijayanagara Empire</b></p> <ul style="list-style-type: none"> <li>i. Archaeologists have found fine Chinese porcelain in some houses</li> <li>ii. These have been found in the north-eastern corner of the urban core suggesting that it may have been occupied by rich traders</li> <li>iii. This was a Muslim residential quarter</li> <li>iv. Tombs and mosques have been found here</li> <li>v. Their architecture resembles mandapas</li> <li>vi. Barbosa has described that the houses of ordinary people are thatched</li> <li>vii. Houses are well built and strong</li> <li>viii. Houses were arranged according to occupations in long streets with many open places</li> <li>ix. Entire area had many shrines and small temples</li> <li>x. This indicates the prevalence of variety of cults</li> <li>xi. Rainwater tanks and temple tanks served as sources of water for the people.</li> <li>xii. There is evidence of roads, paths and bazaars</li> <li>xiii. There is evidence of fortification of cities</li> </ul>	178,179	4

	<ul style="list-style-type: none"> <li>xiv. There are many temples/shrines</li> <li>xv. Existence of river embankments, water supply through canals</li> <li>xvi. A good drainage system</li> <li>xvii. Any other relevant point</li> </ul> <p>(any four points)</p>		
7	<p><b>Problems faced by Al-Biruni in understanding India:</b></p> <ul style="list-style-type: none"> <li>i. He could not understand Sanskrit language.</li> <li>ii. He found it difficult to translate Sanskrit into Arabic and Persian</li> <li>iii. Could not understand the difference in religious beliefs and practices</li> <li>iv. Self absorption of Brahmanas local population</li> <li>v. Insularity of local population</li> <li>vi. Al-Biruni found it difficult to understand the caste system</li> </ul> <p>(any two points)</p> <p><b>He depended on Brahmanical works like</b></p> <ul style="list-style-type: none"> <li>i. Vedas</li> <li>ii. Puranas</li> <li>iii. Bhagvadgita</li> <li>iv. Manusmriti/Dharmasastras</li> <li>v. Writings of Patanjali</li> <li>vi. He also made his own observations</li> </ul> <p>(any two points)</p>	124	2+2=4
8	<p><b>The battle between the hoe and the plough was a long one:</b></p> <ul style="list-style-type: none"> <li>i. The British wanted to bring more land under cultivation</li> </ul>	266-269	4

	<p>for increasing agricultural produce and revenue.</p> <ul style="list-style-type: none"> <li>ii. They failed to convince the Paharias to practice settled agriculture.</li> <li>iii. Hill folk in the Rajmahal hills were known as Paharias</li> <li>iv. They depended on forest produce and shifting cultivation for their living</li> <li>v. They grew a variety of pulses and millets for consumption</li> <li>vi. They were subsistence farmers and practiced hoe agriculture</li> <li>vii. Collected different products from the forests to sell</li> <li>viii. Collected wood for charcoal production</li> <li>ix. They lived in hutments within tamarind groves</li> <li>x. They rested in the shade of mango trees</li> <li>xi. Land was the basis of their identity as well as survival</li> <li>xii. They raided the settled population on the plains</li> <li>xiii. Zamindars paid a regular tribute to them to maintain peace</li> <li>xiv. Traders also gave small amounts to travel through their land</li> <li>xv. The British gave land to Santhals (Damin-i-koh) to settle in cultivate</li> <li>xvi. The Santhals cleared land and converted it into cultivable land</li> <li>xvii. Santhals were ideal settlers</li> <li>xviii. Santhals cleared forests cutting down trees</li> <li>xix. Santhals displaced the Paharias.</li> <li>xx. They practiced plough agriculture</li> <li>xxi. They ploughed land to grow rice and cotton</li> </ul>		
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	<p>xxii. They took over the lower Raj Mahal hills (to be assessed as a whole)</p>		
9	<p><b>Lord Dalhousie's policy of annexation</b></p> <ol style="list-style-type: none"> <li>i. Imposition of Subsidiary Alliance reduced the powers of the Nawab</li> <li>ii. Soon after the Nawab was dethroned by the British and exiled on the basis of misgovernment</li> <li>iii. Many people followed the Nawab when he left Lucknow</li> <li>iv. People sang songs of lament</li> <li>v. There was widespread sense of grief and loss</li> <li>vi. People were agonized by the moving out of their ruler as the Nawab was very popular</li> <li>vii. There were huge material losses</li> <li>viii. Dissolution of the court and its culture</li> <li>ix. Many people lost their livelihood</li> <li>x. Dispossession of taluqdars who were father figures</li> <li>xi. The power of taluqdars was taken away by the British</li> <li>xii. The sepoy of the British army who came from Awadh carried over their grievances to the sepoy lines</li> <li>xiii. The new land revenue system introduced by the British imposed high taxes and was unpopular</li> <li>xiv. The dissatisfaction resulted in a popular revolt</li> </ol> <p>(any four points)</p>	296,297	4
	<b>SECTION - II</b>		
10	<p><b>Value Based Question</b></p> <ol style="list-style-type: none"> <li>i. Spiritual sense of self respect</li> <li>ii. Try and understand the problems of minorities</li> </ol>		4

	<ul style="list-style-type: none"> <li>iii. Empathy</li> <li>iv. Changing mindset, breaking stereotypes</li> <li>v. Practicing inclusion</li> <li>vi. Celebrating diversity</li> <li>vii. Acceptance, love, care, tolerance of differences</li> <li>viii. Cooperation</li> <li>ix. Shared decision making</li> <li>x. Abolishing social dogmas</li> <li>xi. Respecting rights of the minority community.</li> <li>xii. Granting them privileges</li> <li>xiii. Equality</li> <li>xiv. Social justice</li> <li>xv. Integration into mainstream</li> <li>xvi. Create opportunities for them</li> <li>xvii. Students may explain the answer in their own way like mentioning women as minorities which should be given credit</li> <li>xviii. They may quote from ideas of national leaders like N.G.Ranga, G. B. Pant etc. which should be considered</li> <li>xix. Any other relevant point (any four points)</li> </ul>		
	<b>PART - C</b>		
11	<p><b>Different aspects of rural Mughal India both sedentary and subsistence with more emphasis on ‘jangli’:</b></p> <ul style="list-style-type: none"> <li>i. Forest dwellers were called <i>jangli</i></li> <li>ii. Their livelihood came from the gathering of forest produce, hunting and shifting agriculture.</li> <li>iii. Being <i>jangli</i>, did not mean an absence of “civilisation”.</li> <li>iv. The livelihood practices of the forest dwellers were</li> </ul>	198, 208	8

	<p>season specific.</p> <p>v. The Bhils collected forest produce in spring, fished in summer, the monsoon months were for cultivation, and autumn and winter were for hunting.</p> <p>vi. Abu'l Fazl describes the trade of the hill tribes with traders and villagers of Awadh ( Uttar Pradesh).</p> <p>vii. They exchanged the forest produce for items like, white and coloured cloth, salt, ornaments, glass and earthen ware.</p> <p>viii. They sold bees wax, honey, gum, lac etc</p> <p>ix. This resulted in continuous mobility</p> <p>x. For the state, the forest was a subversive place</p> <p>xi. At the same time, because of abundance of cultivable land there was a constant expansion of sedentary agriculture</p> <p>xii. There were two types of crops grown – commercial and staple</p> <p>xiii. New sources of irrigation were made available – canals, reservoirs, nahar etc</p> <p>xiv. The Persian wheel was used for irrigation</p> <p>xv. New techniques of agriculture were adopted</p> <p>xvi. Khud-kashta and Pahi-kashta peasants existed</p> <p>xvii. Panchayat headed by the Mandal administered the village</p> <p>xviii. Village community was marked by caste identities</p> <p>xix. Heterogenous population in villages</p> <p>(to be assessed as a whole)</p>		
	<b>OR</b>		
11	<p><b>Importance of Ain –i-Akbari</b></p> <p>i. The chronicle provides detailed information about Akbar's Empire</p> <p>ii. It is an invaluable source to reconstruct the social, political, economic and cultural history</p> <p>iii. It is a detailed document and a part of Akbarnama written by Abul Fazl</p>	Chapter 8 and 9	4+4=8

	<p>iv. It is an extraordinary document.</p> <p>v. It gives fascinating glimpses into the structure and organization of the Mughal Empire.</p> <p>vi. It gives quantitative information about its products and people.</p> <p>vii. So far chronicles had been limited to political events, wars, dynastic turmoil etc.</p> <p>viii. Ain completely departed from this tradition.</p> <p>ix. It recorded information about the empire and the people.</p> <p>x. It is an important source for studying India at the turn of the 17<sup>th</sup> c.</p> <p>xi. Ain's evidence is useful to study agrarian relations.</p> <p>xii. It gives information on people, their professions and trades</p> <p>xiii. It gives information on the imperial establishment and mansabdars of the empire</p> <p>xiv. It has enabled historians to reconstruct the social fabric of India at that time.</p> <p>xv. It was organized as a compendium of imperial regulations and a gazetteer of the empire.</p> <p>xvi. It gives detailed accounts of the organization of the court</p> <p>xvii. It tells about administration and army, sources of revenue and physical layout of the provinces</p> <p>xviii. It tells us about cultural and religious traditions of the people.</p> <p>xix. It gives intricate information of the provinces.</p> <p>xx. It is made up of five books, of which the first three books describe the administration.</p> <p>xxi. They are called as the manzil-abadi, sipah-abadi and mulk-abadi.</p> <p>xxii. The third book deals with the fiscal aspect and provides information about the revenue rates.</p> <p>xxiii. The fourth and the fifth books deal with religious, cultural and literary traditions of the people of India. It also contain a collection of Akbar's "auspicious sayings". (any other information based on Ain may be given credit) (any four points – 4 marks)</p> <p><b>It also has certain problems.</b></p> <p>i. Numerous errors in totaling have been detected.</p> <p>ii. Skewed nature of the quantitative data.</p> <p>iii. Data were not collected uniformly from all the provinces.</p> <p>iv. Prices and wages of the richer areas have not been well documented.</p> <p>v. Detailed list of prices and wages is mainly taken from areas in and around the Agra</p>		
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	vi. Some facts are missing vii. It is a view from the top viii. It needs to be read critically as it is a commissioned document (any four points – 4 marks)		
12	<p><b>How oral testimonies help in understanding the history of partition:</b></p> <ol style="list-style-type: none"> <li>i. Oral testimonies help to understand the trials and tribulations of ordinary people during partition.</li> <li>ii. Official or government documents provide only political aspects</li> <li>iii. Partition was viewed as a time of suffering, challenge and unexpected alterations in the lives of people.</li> <li>iv. Oral accounts help us to grasp experiences and memories in detail.</li> <li>v. They give a description of the experiences of women and even children</li> <li>vi. It enables historians to write richly textured, vivid accounts of what happened to people at the time of partition.</li> <li>vii. It allows historians to broaden the boundaries of their discipline. It shows the lived experiences of the poor and the powerless.</li> <li>viii. It also succeeds in exploring the experiences of those men and women whose existence till now has been ignored.</li> <li>ix. Oral testimonies become more important because official reports lack personal experiences</li> <li>x. Students may also discuss shortcomings of oral testimonies</li> <li>xi. Students may also refer to sources of oral testimonies mentioned in the chapter to explain.</li> </ol> <p>(to be assessed as a whole)</p>	400,401	8
	<b>OR</b>		
12	<p><b>Events that led to the Partition:</b></p> <p><b>Certain policies of the British encouraged communal divisions</b></p> <ol style="list-style-type: none"> <li>i. Separate electorates for Muslims given by the British in 1909.</li> <li>ii. Encouragement to formation of Muslim League.</li> <li>iii. Govt. of India Act 1919 expanded communal electorates.</li> </ol>	380 onwards	8

	<ul style="list-style-type: none"> <li>iv. Communal Developments from the 1920s</li> <li>v. Tabligh and Shuddhi movements caused conflicts</li> <li>vi. Cow protection movement, music before mosque.</li> <li>vii. In 1940, in the Lahore session, the Muslim League placed their demand for autonomous province with Muslim majority.</li> <li>viii. 1937 elections/ results of the subsequent refusal of Congress to form a coalition government with Muslim League</li> <li>ix. Jinnah's two nation theory.</li> <li>x. Indian National Congress began the Quit India Movement but the Muslim League did not support it</li> <li>xi. Jinnah and Muslim League emerged as representatives of the Muslim community.</li> <li>xii. The proposal of the cabinet Mission was first accepted by the Muslim League and the Congress but soon the Muslim League rejected it and refused to take part in the Interim Govt.</li> <li>xiii. Muslim population of Muslim majority regions of North West and Eastern India supported partition.</li> <li>xiv. The Muslim League organized the 'Direct Action Day'.</li> <li>xv. Communal violence in 1946.</li> <li>xvi. Mountbatten plan endorsed a separate nation for Muslims and partitioned India.</li> <li>xvii. Hindu Muslim riots continued partition of India</li> <li>xviii. Any other relevant point.</li> </ul> <p>(to be assessed as a whole based on the above points)</p>		
13	<p><b>System of Land Grants:</b></p> <ul style="list-style-type: none"> <li>i. Information available from stone inscriptions and copper plates</li> <li>ii. Grants made to religious institutions</li> </ul>	44,45	8

	<p>iii. Grants called agrahara grants were made to Brahmanas</p> <p>iv. Samantas were also given land</p> <p>v. Prabhavati Gupta – example of agrahara grant made by a woman is an exception</p> <p>vi. Land grants were a strategy to extend agriculture and Brahmanical practices in new regions</p> <p>vii. It also indicates weakening central power and the ruler’s attempt to win allies</p> <p>viii. Rulers wanted to present themselves as supermen by granting lands</p> <p>(any four points)</p> <p><b>System of trade:</b></p> <p>i. Introduction of punch marked coins encouraged trade</p> <p>ii. Inland and overland trade existed</p> <p>iii. Various river routes in the sub continent were used for trade</p> <p>iv. Overland and maritime trade existed with C. Asia, North Africa, West Asia etc</p> <p>v. Inland trade connected various parts of the subcontinent</p> <p>vi. Peddlers travelled on foot and merchants on bullock cart caravans</p> <p>vii. Sea faring traders were highly successful</p> <p>viii. Different rich merchant communities are mentioned in Pali and Tamil texts</p> <p>ix. Items like salt, grain, cloth, timber, spices and medicinal plants traded</p> <p>x. Any other</p> <p>(Any five points)</p>		
<b>OR</b>			

13	<p><b>Sources:</b></p> <ol style="list-style-type: none"> <li>i. Punch marked coins</li> <li>ii. Archaeological finds like palace wall at Patliputra</li> <li>iii. Account of Megasthenes.</li> <li>iv. Kautilya's Arthashastra</li> <li>v. Buddhist literature</li> <li>vi. Jaina Literature</li> <li>vii. Puranic literature</li> <li>viii. Sanskrit literary works</li> <li>ix. Writings of Justin</li> <li>x. Asokan inscriptions – pillar inscriptions and rock edicts (Any four points)</li> </ol> <p><b>Administration:</b></p> <ol style="list-style-type: none"> <li>i. There were five major political centres- the capital Pataliputra and provincial centres of Taxila, Ujjayini, Tosali and Suvarnagiri.</li> <li>ii. Administrative control was strongest in areas around the capital and the provincial centres.</li> <li>iii. Provincial centres were carefully chosen: Taxila and Ujjayini were situated on important long distance trade routes</li> <li>iv. Suvarnagiri was important for tapping gold mines of Karnataka.</li> <li>v. Communication along both land and riverine routes was essential for the existence of the empire</li> <li>vi. Administration was not same in all regions</li> <li>vii. A committee was set up with six sub committees for coordinating military activities.</li> <li>viii. The first looked after navy, second managed transport and provisions, third for foot soldiers, fourth for horses, fifth for chariots and sixth for elephants.</li> <li>ix. Special officers, known as the Dhamma Mahamattas were appointed to spread the message of Dhamma.</li> <li>x. Asoka's Dhamma spread respect towards elders, generosity towards Brahmanas and those who renounced worldly life, treating slaves and servants kindly, respect for religions and traditions other than one's own</li> <li>xi. Administration was decentralized-provinces were given power</li> </ol> <p>(Any four points)</p>	32,33,34	4+4=8
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	<b>PART – D</b>		
14	<p><b>Tiger-Like Husband</b></p> <p><b>14.1 The story helped in shaping values and ethos of the society in the following ways:</b></p> <ol style="list-style-type: none"> <li>i. Stories contained in the Ramayana and Mahabharata often reinforced the norms prescribed by the Brahmanas</li> <li>ii. Those who heard or read these stories would follow the practices mentioned in it and it would spread Brahmanical beliefs</li> <li>iii. The story shows integration of the communities beyond the varnas into the varna order</li> <li>iv. Forest dwellers who did not follow Brahmanical norms were termed as rakshasa</li> <li>v. It is an example of exogamy</li> <li>vi. It shows an alternative practice</li> <li>vii. It shows that Brahmanical norms were not followed universally, there were also exceptions</li> <li>viii. The story also indicated acceptance and integration of people beyond the varna order</li> <li>ix. Hidimba challenged patriliney by going against her brother</li> <li>x. Hidimba held love to be above acceptable social norms</li> <li>xi. By expressing her love she breaks the accepted role of women</li> <li>xii. The story gives legitimacy to marriage between a kshatriya and a forest dweller</li> <li>xiii. The ideal son Bhim seeks permission from family</li> </ol> <p>(any two points)</p>		2+2+3=7

	<p><b>14.2 The story is a unique example of exogamy :</b></p> <ul style="list-style-type: none"> <li>i. Exogamy was the practice of marrying the girls out of the family so that they did not have a claim over the family resources</li> <li>ii. Even though Hidimba’s community did not fall in the Brahmanical order, her marriage outside her family can be considered a unique example of exogamy</li> </ul> <p>(Any one point)</p> <p><b>14.3 Hidimba and Yudhishtira interpreted Dharma thus,</b></p> <ul style="list-style-type: none"> <li>i. Hidimba challenged patriliney by going against her brother</li> <li>ii. Hidimba held love to be above acceptable social norms</li> <li>iii. She sacrificed her brother to marry Bhim</li> <li>iv. She remained a devoted daughter-in-law and wife</li> <li>v. Hidimba’s idea of marriage was in accordance with the eight forms of marriage prescribed by the Manusmriti</li> <li>vi. Ghatotkacha as a good son comes to the Pandavas when needed</li> <li>vii. Yudhishtira was known as Dharmaraja, the upholder of Dharma</li> <li>viii. Yudhishtira upheld the patriarchal norms of society</li> <li>ix. He gave sanction to the unique marriage within the Brahmanical framework</li> <li>x. He upheld dignity of Hidimba, marriage and love above the accepted social norms</li> <li>xi. Any other relevant point</li> </ul>		
15	<p><b>15.1</b></p> <ul style="list-style-type: none"> <li>i. Jesuits were Christian missionaries</li> <li>ii. They belonged to the Society of Jesus</li> </ul>		2+3+2=7

	<p>iii. The aim of Jesuits was to spread Christianity</p> <p style="padding-left: 40px;">a. (any one point – 1 mark)</p> <p>iv. They came with the Portuguese traders to the coastal cities of India (Goa)</p> <p>v. Akbar invited them for religious debates</p> <p style="padding-left: 40px;">(any one point – 1 mark)</p> <p><b>15.2 Monserrate explains his experience about Akbar in the following ways</b></p> <p>i. He is accessible to all who wish to meet him</p> <p>ii. Describes Akbar as a well liked ruler</p> <p>iii. He gives opportunity to common people and nobles to see him and talk to him</p> <p>iv. He is pleasant and affable towards all</p> <p>v. He is courteous</p> <p>vi. He is held as affable in the minds of people</p> <p>vii. He felt Akbar wanted to adopt Christianity</p> <p style="padding-left: 40px;">(any two points)</p> <p><b>15.3 Akbar’s courtesy brought affability in the following ways:</b></p> <p>i. Akbar was respected by his subjects</p> <p>ii. Akbar respected all religions</p> <p>iii. He established peace and harmony</p> <p>iv. He encouraged building of places of worship for all religions</p> <p>v. He occupied himself in interfaith debates at ibadatkhana and was open to new religious ideas</p> <p>vi. He gave freedom to various schools of thought</p> <p>vii. He gave important positions to people of different</p>		
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	<p>cultures and ethnicity</p> <p>viii. He proposed Din-i-ilahi</p> <p>ix. He advocated sulh-i-kul policy</p> <p>x. He abolished jiziya and pilgrimage tax</p> <p>xi. He was accessible to all who wished to meet him</p> <p>xii. He gave opportunity to common people and nobles to see him and talk to him</p> <p>xiii. He was pleasant and affable towards all</p> <p>xiv. He was courteous</p> <p>xv. He was held as affable in the minds of people</p> <p>(Any three points)</p>		
16	<p><b>16.1 Salt monopoly was considered a curse because:</b></p> <p>i. Salt monopoly was a four fold curse</p> <p>ii. The British had introduced a wickedly designed salt tax</p> <p>iii. The salt tax at times 14 times its value</p> <p>iv. Government destroyed the salt which it could not sell profitably</p> <p>v. The public was not allowed to manufacture salt which was a British monopoly</p> <p>vi. If Indians possessed naturally available salt for which they had not paid tax it would be confiscated and destroyed by the British</p> <p>vii. Thus, British were destroying the nation's valuable property</p> <p>viii. It deprived the people of an easy village industry</p> <p>ix. The tax was more than 1000%</p> <p>x. He related the protest to increasing taxes and economic distress existing at that time</p>		2+2+3=7

	<p>(Any two points)</p> <p><b>16.2 Gandhiji illustrated is tactical wisdom by :</b></p> <ol style="list-style-type: none"> <li>i. Choosing salt as a medium of protest</li> <li>ii. Salt affected the rich and the poor alike</li> <li>iii. It was an indispensable item of the Indian household</li> <li>iv. The salt monopoly deprived the people of a valuable village industry</li> <li>v. A commodity produced free of cost by nature and available in abundance was taxed.</li> <li>vi. Mobilized all sections towards mass movement</li> <li>vii. Created solidarity against British Rule</li> <li>viii. Destruction of national property highlighted by Gandhi Ji.</li> </ol> <p>(any two points)</p> <p><b>16.3 Significance of Gandhiji’s challenge of salt protest:</b></p> <ol style="list-style-type: none"> <li>i. It was an indispensable item of the Indian household</li> <li>ii. It deprived the people of a valuable village industry</li> <li>iii. A commodity produced free of cost by nature and available in abundance was taxed.</li> <li>iv. It brought him to world attention</li> <li>v. The event was covered by international press</li> <li>vi. Women participated in large numbers</li> <li>vii. People all over the country broke the salt law</li> <li>viii. British realized they could not stay for long in India</li> <li>ix. Kamala Devi Chattopadhyay courted arrest.</li> <li>x. He broke the salt-law and the British made him a criminal</li> <li>xi. It outraged the people.</li> </ol> <p>(any three points)</p>		
	<b>PART - E</b>		
17	<b>17.1 Map attached</b>		

	<p><b>17.2 Map attached</b></p>		
<p>17</p>	<p><b>For the Visually Impaired</b></p> <p><b>17.1</b> Harappa, Mohenjodaro, Kot-diji, Dholavira, Balakot, Amri, Rangpur, Nageshwar, Lothal, Chanhudaro, Sutkagendor, Kalibangan, Rakhigarhi, Banawali, Ganweriwala, Mitathal (any one)</p> <p><b>17.2</b> Agra, Lahore, Fatehpur Sikri, Shahjahanabad or Delhi (any one)</p> <p><b>17.3</b> Chauri Chaura, Bombay, Madras, Calcutta, Nagpur, Lahore, Poona, Bardoli, Dandi, Amritsar, Champaran, Lucknow (any other)</p>		<p>1+1+3=5</p>

