

**SET - 61/4/2**  
**MARKING SCHEME 2024**  
**HISTORY (027)**

MM: 80

S.NO	Value Points	Pg No.	Marks
<b>SECTION A</b> <b>(Multiple Choice Type Questions)</b>		<b>21x1=21</b>	
1	(B) II,I,III and IV	Pg. 50	1
2	(D) I-d, II-c, III-a, IV-b	Pg. 2	1
3	(D) Alexander Cunningham	Pg. 6	1
4	(C) Sarnath	Pg. 96	1
5	(C) Ghatotkatch	Pg. 65	1
6	(A) Both (A) and (R) are true and (R) is the correct explanation of (A).	Pg. 29	1
7	(A) Karaikkal Ammaiyar	Pg. 144	1
8	(B) Kailashnath Temple	Pg. 84	1
	<b>Visually Impaired Candidates only</b> (C) Aristotle	Pg. 82	1
9	(D) Rise of the Chalukyas In Karnataka	Pg. 193	1
10	(C) Shaikh Nizamuddin Auliya- Delhi	Pg. 167	1
11	(A) I-d, II-c, III-b, IV-a	Pg. 213-215	1
12	(B) I-c, II-a, III-b, IV-d	Pg. 176	1
13	(D) Availability of Tractors	Pg. 196-198	1
14	(C) The battle of Tailkota proved disastrous for Vijayanagara empire.	Pg. 172-173	1
15	(B) Augustus Cleveland	Pg. 239	1

16	(D) Satyagraha	Pg. 287	1
17	(C) Lucknow-Birjis Qadr	Pg. 262	1
18	(D) Signing of Constitution by the Constituent Assembly	Pg. 316	1
19	(C) II, IV, III and I	Pg. 253	1
20	(D) Gopal Krishna Gokhale	Pg. 287	1
21	(C) Willian Bentinck	Pg. 265	1
<b>Section B</b> <b>(Short-Answer Type Questions)</b> <span style="float: right;"><b>6x3=18</b></span>			
22	<b>(a) Explain how archaeologists identified the centres of craft production of the Harappan age.</b>	Pg. 11-12	3
	<ul style="list-style-type: none"> <li>i. By looking for the raw material such as stones nodules, shells copper ores etc.</li> <li>ii. Looking for unfinished objects- rejects and waste materials</li> <li>iii. By looking for broken material.</li> <li>iv. Waste was used for craft work.</li> <li>v. Any other relevant points.</li> </ul> <p>(Any three points to be explained )</p>		
<b>OR</b>			
22	<b>(b) "The most distinctive feature of Harappan cities was Carefully planned drainage system." Explain the statement.</b>	Pg. 6	3
	<ul style="list-style-type: none"> <li>i. It seems that streets and drains were laid out first and then houses built along them on "grid" pattern.</li> <li>ii. Streets and drains cross at right angles.</li> <li>iii. Every house was connected to the street drains.</li> <li>iv. The main channels were made of bricks set in mortar and were covered with loose bricks that could be removed for cleaning.</li> <li>v. In some cases, limestone was used for the covers.</li> <li>vi. House drains first emptied into a sump or cesspit into which solid matter settled while waste water flowed out into the street drains.</li> <li>vii. Very long drainage channels were provided at intervals with sumps for cleaning.</li> <li>viii. Little heaps of material, mostly sand, has frequently been found lying alongside drainage channels, which shows that the debris was not always carted away when the drain was cleared.</li> <li>ix. Any other relevant points.</li> </ul> <p>(Any three points to be explained )</p>		

23	<p><b>Explain how Jainism spread to many parts of India.</b></p> <ol style="list-style-type: none"> <li>i. The teachings of Mahavira were recorded by his Disciples in the form of stories that could appeal to ordinary people.</li> <li>ii. A wealth of literature was produced by the Jaina Scholars in the Variety of languages such as Prakrit, Sanskrit &amp; Tamil.</li> <li>iii. Manuscripts of these texts were carefully preserved in the libraries attached to temples.</li> <li>iv. Jainism got spread in many parts of India, including Maharashtra, Karnataka &amp; Tamil Nadu.</li> <li>v. The Devotees of the Jaina Tirthankaras made many stone sculptures, which has been recovered from several sites throughout the subcontinent.</li> <li>vi. E.g: Gopalchal rock-cut Jain Mountain is situated in Gwalior, Madhya Pradesh.</li> <li>vii. Any other relevant points. (Any three points to be explained )</li> </ol>	Pg. 88-89	3
24	<p><b>Why was ‘Amar-Nayakas system’ called as Political innovation of Vijayanagara empire? Explain.</b></p> <ol style="list-style-type: none"> <li>i. The amara-nayakas were military commanders who were given territories to govern by the raya.</li> <li>ii. They collected taxes and other dues from peasants, craftsmen and traders in the area.</li> <li>iii. They retained part of the revenue for personal use and for</li> <li>iv. maintaining a stipulated contingent of horses and elephants.</li> <li>v. These contingents provided the Vijayanagara kings with an effective fighting force with which they brought the entire southern peninsula under their control.</li> <li>vi. Some of the revenue was also used for the maintenance of temples and irrigation works.</li> <li>vii. The amara-nayakas sent tribute to the king annually and personally appeared in the royal court with gifts to express their loyalty.</li> <li>viii. Kings occasionally asserted their control over them by transferring them from one place to another.</li> <li>ix. However, during the course of the seventeenth century, many of these nayakas established independent kingdoms. This hastened the collapse of the central imperial structure.</li> <li>x. Any other relevant points. (Any three points to be explained)</li> </ol>	Pg. 175	3
25	<p><b>Analyse the role of village artisans in Mughal India.</b></p> <ol style="list-style-type: none"> <li>i. There was the elaborate relationship of exchange between different producers.</li> <li>ii. At times, however, the distinction between artisans and peasants in village society was a fluid one, as many groups performed the tasks of both.</li> <li>iii. Cultivators and their families would also participate in craft</li> </ol>	Pg. 204- 205	3

	<p>production</p> <ul style="list-style-type: none"> <li>iv. Dyeing, textile printing, baking and firing of pottery, making and repairing agricultural implements.</li> <li>v. Between sowing and weeding or between weeding and harvesting, were a time when cultivators could engage in artisanal production.</li> <li>vi. Village artisans – potters, blacksmiths, carpenters, barbers, even goldsmiths – provided specialized services in return for which they were compensated by villagers by a variety of means.</li> <li>vii. The most common way of sharing of the harvest was decided by the panchayat.</li> <li>viii. In Maharashtra such lands became the artisans’ miras or watan – their hereditary holding.</li> <li>ix. Sometimes artisans and individual peasant households entered into a mutually negotiated system of remuneration, most of the time goods for services.</li> <li>x. Zamindars in Bengal remunerated blacksmiths, carpenters, even goldsmiths for small daily allowance and diet money or jajmani system,</li> <li>xi. Cash remuneration was not entirely unknown either.</li> <li>xii. Any other relevant points. (Any three points to be explained )</li> </ul>		
26	<p><b>Why did Ryots of Deccan India revolt against the moneylenders during the colonial period? Explain.</b></p> <ul style="list-style-type: none"> <li>i. The Ryotwari revenue settlement in the Bombay Deccan was made in the 1820s.</li> <li>ii. The revenue that was demanded was high</li> <li>iii. Poor soil and fluctuating rainfall made the problem acute.</li> <li>iv. When rains failed and harvests were poor, peasants found it impossible to pay the revenue.</li> <li>v. The collectors went about extracting payment with utmost severity.</li> <li>vi. When someone failed to pay, his crops were seized and a fine was imposed on the whole village.</li> <li>vii. Prices of agricultural products fell sharply after 1832 and did not recover for over a decade and a half.</li> <li>viii. This meant a further decline in peasants’ income.</li> <li>ix. At the same time the countryside was devastated by a famine. One third of the cattle of the Deccan were killed, and half the human population died.</li> <li>x. Those who survived had no agricultural stocks to see them through the crisis.</li> <li>xi. Unpaid balances of revenue mounted.</li> <li>xii. Revenue could rarely be paid without a loan from a moneylender.</li> <li>xiii. Ryot found it difficult to pay it back.</li> <li>xiv. As debt mounted, and loans remained unpaid, peasants’ dependence on moneylenders increased.</li> <li>xv. The ryots in the Deccan villages suddenly found access to seemingly limitless credit to grow cotton.</li> </ul>	Pg. 248-251	3

	<ul style="list-style-type: none"> <li>xvi. Some rich peasants did gain, but majority faced heavier debt.</li> <li>xvii. While credit dried up, the revenue demand increased.</li> <li>xviii. The moneylenders violated the customary norms of the countryside</li> <li>xix. They complained of moneylenders manipulating laws and forging accounts.</li> <li>xx. Moneylenders violated the Limitation Law.</li> <li>xxi. Deeds and bonds appeared as symbols of the new oppressive system.</li> <li>xxii. Ryots, sahuikars and eyewitnesses, compiled statistical data on revenue rates, prices and interest rates in different regions, and collated the reports sent by district collectors.</li> <li>xxiii. (Any other relevant points. (Any three points to be explained )</li> </ul>		
27	<p><b>(a) Explain any three sources to know about the Revolt of 1857.</b></p> <ul style="list-style-type: none"> <li>i. Rebel Records</li> <li>ii. Rebel proclamations and notifications</li> <li>iii. Letters that rebel leaders wrote.</li> <li>iv. Accounts written by the British.</li> <li>v. Official accounts</li> <li>vi. Colonial administrators and military men left their versions in letters and diaries</li> <li>vii. Autobiographies</li> <li>viii. Official histories.</li> <li>ix. British memos and notes</li> <li>x. Assessments of situations, and reports</li> <li>xi. Volumes on mutiny records.</li> <li>xii. British newspapers and magazines</li> <li>xiii. Stories the mutineers</li> <li>xiv. Pictorial images produced by the British and Indians:</li> <li>xv. paintings, pencil drawings, etchings, posters</li> <li>xvi. Cartoons, bazaar prints.</li> <li>xvii. Any other relevant points. (Any three points to be explained )</li> </ul>	Pg. 277	3
	<b>OR</b>		
	<p><b>(b) How have historians depicted the role of the Rani of Jhansi in the Revolt of 1857? Explain.</b></p> <ul style="list-style-type: none"> <li>i. Art, literature and writing of history, have helped in keeping alive the memory of 1857.</li> <li>ii. Rani of Jhansi were presented as heroic figures leading the country into battle</li> <li>iii. Rousing the people to righteous indignation against oppressive imperial rule.</li> <li>iv. Heroic poems were written about the valour of the queen who, with a sword in one hand and the reins of her horse in the other, fought for the freedom of her motherland.</li> </ul>	Pg. 262, 283	3

	<ul style="list-style-type: none"> <li>v. Rani of Jhansi was represented as a masculine figure chasing the enemy, slaying British soldiers and valiantly fighting till her last.</li> <li>vi. Children in many parts of India grow up reading Lines of Subhadra Kumari Chauhan: “<i>Khoob lari mardani woh to Jhansi wali rani thi</i>” (Like a man she fought, she was the Rani of Jhansi).</li> <li>vii. Rani Lakshmi Bai is usually portrayed in battle armour, with a sword in hand and riding a horse – a symbol of the determination to resist injustice and alien rule.</li> <li>viii. Any other relevant points. (Any three points to be explained)</li> </ul>		
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**Section C**  
**(Long-Answer Type Questions)**

**3x8=24**

28	<p><b>(a)“There are evidences that suggest that the Brahmnical prescription about occupation and rules of marriage were not universally followed in the ancient India.” Explain this statement with examples.</b></p> <p><b><u>Rules of marriage</u></b></p> <ul style="list-style-type: none"> <li>i. While sons were important for the continuity of the</li> <li>ii. patrilineage, daughters were viewed rather differently within this framework.</li> <li>iii. They had no claims to the resources of the household.</li> <li>iv. Endogamy refers to marriage within a unit – this could be a kin group, caste, or a group living in the same locality.ex Kunti – Pandu, Gandhari- Dhritrashtra etc.</li> <li>v. Exogamy refers to marriage outside the unit. Ex Hidimba - Bheem</li> <li>vi. Polygyny is the practice of a man having several wives. Pandu- Kunti, Madri</li> <li>vii. Polyandry is the practice of a woman having several husbands. Ex- Draupadi and her five husbands.</li> <li>viii. Dharmasutras and Dharmashastras recognised as many as eight forms of marriage.</li> <li>ix. Kanyadana or the gift of a daughter in marriage was an important religious duty of the father.</li> <li>x. With the emergence of new towns (social life became more complex.</li> </ul> <p><b><u>Brahmanical prescription about occupation</u></b></p> <ul style="list-style-type: none"> <li>i. The Dharmasutras and Dharmashastras contained rules about the ideal “occupations” of the four categories or varnas.</li> <li>ii. Brahmanas were supposed to study and teach the Vedas, perform sacrifices and get sacrifices performed, and give and receive gifts.</li> <li>iii. Kshatriyas were to engage in warfare, protect people and administer justice, study the Vedas, get sacrifices performed, and make gifts.</li> </ul>	Pg. 62-63	8
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	<ul style="list-style-type: none"> <li>iv. The last three “occupations” were also assigned to the Vaishyas, who were in addition expected to engage in agriculture, pastoralism and trade.</li> <li>v. Shudras were assigned only one occupation – that of serving the three “higher” varnas.</li> <li>vi. Any other relevant points. (Each aspect has to be explained in four points)</li> </ul>		
	<b>OR</b>		
	<p><b>(b) “Mahabharata is a dynamic text.” Explain this statement with examples.</b></p> <ul style="list-style-type: none"> <li>i. Over the centuries, versions of the epic were written in a variety of languages</li> <li>ii. There is an ongoing process of dialogue between peoples, communities, and those who wrote the texts.</li> <li>iii. Several stories that originated in specific regions or circulated amongst certain people found their way into the epic.</li> <li>iv. At the same time, the central story of the epic was often retold in different ways.</li> <li>v. Episodes were depicted in sculpture and painting.</li> <li>vi. They also provided themes for a wide range of performing arts – plays &amp; dance</li> <li>vii. Various kinds of narrations.</li> <li>viii. Various narrative and deductive versions of the text</li> <li>ix. Geeta is a part of Mahabharata</li> <li>x. Different interpretations of the text</li> <li>xi. Adding of different cultural elements in the text.</li> <li>xii. The story of the epic revolves, were gradually becoming kingdoms.</li> <li>xiii. Versions of itihasa</li> <li>xiv. Any other relevant points. (Any eight points to be explained)</li> </ul>	Pg. 72-77	8
29.	<p><b>(a) Why did some members of Constituent Assembly argue for a strong Centre? Explain.</b></p> <ul style="list-style-type: none"> <li>i. Jawaharlal Nehru advocated for strong centre.</li> <li>ii. He emphasised that a weak centre would be incapable of ensuring peace.</li> <li>iii. To speak up in the international sphere a strong centre is a must.</li> <li>iv. The rights of the states were most eloquently defended by K. Santhanam from Madras.</li> <li>v. A reallocation of powers was necessary, he felt, to strengthen not only the states but also the Centre.</li> <li>vi. He described that the centre might break down with many responsibilities.</li> <li>vii. Ambedkar also supported him for strong and united Centre.</li> <li>viii. According to him riots in the country could be controlled through strong Centre.</li> </ul>	Pg. 334-335	8

	<ul style="list-style-type: none"> <li>ix. Foreign aggression could be controlled if the Centre is strong.</li> <li>x. Foreign affairs could be guided in a balanced way if the Centre is strong.</li> <li>xi. Balakrishna Sharma also reasoned that for the well-being of the nation, we should have a strong centre.</li> <li>xii. Any other relevant points. (Any eight points to be explained)</li> </ul>		
	<b>OR</b>		
	<p><b>(b) Explain the important role played by some members in the Constituent Assembly.</b></p> <ul style="list-style-type: none"> <li>i. The Constituent Assembly had 300 members.</li> <li>ii. Three were representatives of the Congress, namely,</li> <li>iii. Jawaharlal Nehru, Vallabh Bhai Patel and Rajendra Prasad.</li> <li>iv. Nehru who moved the crucial “Objectives Resolution”, as well as the resolution proposing that the National Flag of India be a “horizontal tricolour of saffron, white and dark green in equal proportion”, with a wheel in navy blue at the centre.</li> <li>v. Patel worked mostly behind the scenes, playing a key role in the drafting of several reports, and working to reconcile opposing points of view.</li> <li>vi. Rajendra Prasad’s role was as President of the Assembly, where he had to steer the discussion along constructive lines while making sure all members had a chance to speak</li> <li>vii. B.R. Ambedkar. During the period of British rule, Ambedkar had been a political opponent of the Congress.</li> <li>viii. on the advice of Mahatma Gandhi, he was asked at Independence to join the Union Cabinet as law minister</li> <li>ix. K.M. Munshi from Gujarat and Alladi Krishnaswamy Aiyar from Madras, both of whom gave crucial inputs in the drafting of the Constitution.</li> <li>x. These six members were given vital assistance by two civil servants.</li> <li>xi. One was B. N. Rau, Constitutional Advisor to the Government of India, who prepared a series of background papers based on a close study of the political systems obtaining in other countries.</li> <li>xii. The other was the Chief Draughtsman, S. N. Mukherjee, who had the ability to put complex proposals in clear legal language.</li> <li>xiii. Ambedkar himself had the responsibility of guiding the Draft Constitution through the Assembly.</li> <li>xiv. Any other relevant points. (Any eight points to be explained)</li> </ul>	Pg-320	8



30.	<p><b>(a) Examine Bernier’s description of Crown ownership of land and lack of private property during Mughal India.</b></p> <ol style="list-style-type: none"> <li>i. Bernier was firm believer of virtues of private property.</li> <li>ii. He saw the crown ownership of land as being harmful for both the state and its people.</li> <li>iii. He claimed that the Mughal emperor was the owner of entire land and he distributed the land among his nobles.</li> <li>iv. This had disastrous consequences; both for economy and society.</li> <li>v. Owing to crown ownership, the peasants could not pass the land to their children.</li> <li>vi. They were averse to any long-term investment in the sustenance and expansion of production.</li> <li>vii. The absence of private property in land had, prevented the emergence of the class of “improving” landlords.</li> <li>viii. Some private property must be there for peasants for their personal use.</li> <li>ix. This will help the poor peasant class.</li> <li>x. There is no middle state in India</li> <li>xi. It had led to the uniform ruination of agriculture</li> <li>xii. Excessive oppression of the peasantry</li> <li>xiii. A continuous decline in the living standards of all sections of society, except the ruling aristocracy.</li> <li>xiv. Indian society as consisting of undifferentiated masses of impoverished people, subjugated by a small minority of a very rich and powerful ruling class.</li> <li>xv. Any other relevant points. (Any eight points to be explained)</li> </ol>	Pg. 130- 131	8
<b>OR</b>			
	<p><b>(b) Examine Ibn-Battuta’s views on Delhi &amp; Daulatabad during his travel.</b></p> <ol style="list-style-type: none"> <li>i. Ibn Battuta found these cities full of exciting opportunities for those who had the necessary drive, resources and skills.</li> <li>ii. They were densely populated and prosperous, except for the occasional disruptions caused by wars and invasions.</li> <li>iii. It appears from Ibn Battuta’s account that these cities had crowded streets and bright and colourful markets that were stacked with a wide variety of goods.</li> <li>iv. Ibn Battuta described Delhi as a vast city, with a great population, the largest in India.</li> <li>v. Daulatabad (in Maharashtra) was no less, and easily rivalled Delhi in size.</li> <li>vi. The city of Dehli covers a wide area and has a large population.</li> <li>vii. There are store-houses for storing edibles, magazines, ammunition, ballistas and siege machines.</li> </ol>	Pg. 127- 128	8

	<p>viii. The grains that are stored (in these ramparts) can last for a long time, without rotting. In the interior of the rampart.</p> <p>ix. Horsemen as well as infantrymen move from one end of the city to another.</p> <p>x. There are twenty eight gates of this city which are called darwaza. The Budaun darwaza is the greatest; inside the Mandwi darwaza.</p> <p>xi. There is a grain market; adjacent to the Gul darwaza.</p> <p>xii. There is an orchard.</p> <p>xiii. In Daulatabad there is a market place for male and female singers, which is known as Tarabad.</p> <p>xiv. It is one of the greatest and most beautiful bazaars.</p> <p>xv. The shops are decorated with carpets.</p> <p>xvi. The female singers come in successive crowds, sing before him and dance until dusk after which he withdraws.</p> <p>xvii. In this bazaar there are mosques for offering prayers.</p> <p>xviii. One of the Hindu rulers alighted at the cupola every time he passed by this market place, and the female singers would sing before him.</p> <p>xix. Any other relevant points. (Any eight points to be explained )</p>		
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**SECTION D**  
**(Source-Based Questions)**

**3x4=12**

31	<p><b>Read the following source carefully and answer the questions that follow :</b></p> <p style="text-align: center;"><b>The One Lord</b></p> <p>Here is a composition attributed to Kabir :</p> <p>Tell me, brother, how can there be No one lord of the world but two? Who led you so astray? God is called by many names: Names like Allah, Ram, Karim, Keshav, Hari, and Hazrat. Gold may be shaped into rings and bangles. Isn't it gold all the same? Distinctions are only words we invent</p>	Pg- 161	1+1+2 =4
	<p><b>31.1 How did Kabir describe the ultimate reality? (1)</b></p> <p>i. Kabir described the 'Ultimate Reality' by drawing the ranges of traditions based on oneness.</p> <p>ii. He had drawn the Ultimate Reality as Ram, Karim, Keshav, Hari, Khuda, Hazrat and Pir.</p> <p>iii. Several terms from the vedantic traditions, such as Alakh, Nirakar, Brahmana, Atman were also take.</p> <p>iv. Any other relevant point Any one point to be explained</p>		

	<p><b>31.2 How does Kabir’s philosophy contribute to a broader understanding of spiritualism? (1)</b></p> <ol style="list-style-type: none"> <li>Kabir tried to coordinate the religions by giving a universal path which could be followed by all human beings.</li> <li>According to him, every life has a relationship with two spiritual principles.</li> <li>The terms from Vedantic tradition were also used by Kabir, like alakh (the unseen), nirakar (formless), Brahman, Atman, etc.</li> <li>Other terms with mystical connotations such as shabda (sound) or shunya (emptiness) were drawn from yogic traditions.</li> <li>Any other relevant point Any one point to be explained.</li> </ol>		
	<p><b>31.3 How has Kabir advocated an inclusive and compassionate view of humanity? (2)</b></p> <ol style="list-style-type: none"> <li>Kabir believed in oneness of God.</li> <li>Kabir believed in the caste equality.</li> <li>Kabir’s purpose was to preach a universal religion based on love.</li> <li>He always urged people to be sympathetic to other living beings.</li> <li>He questioned entrenched religious and social institutions, ideas and practices in the search for the divine.</li> <li>He told people to be humane and compassionate.</li> <li>Any other relevant point. Any two points to be explained.</li> </ol>		
32.	<p><b>Read the following source carefully and answer the questions that follow :</b></p> <p style="text-align: center;"><b>The orders of the king</b></p> <p>Thus speaks king Devanampiya Piyadassi :</p> <p>In the past, there were no arrangements for disposing affairs, nor for receiving regular reports. But I have made the following (arrangement). Pativedakas should report to me about the affairs of the people at all times, anywhere, whether I am eating, in the inner apartment, in the bedroom, in the cow pen, being carried (possibly in a palanquin), or in the garden. And I will dispose of the affairs of the people everywhere.</p>	Pg. 47	1+1+2 =4
	<p><b>32.1 Who was referred to as Devanampiya Piyadassi? (1)</b></p> <p>King Ashoka was referred to as Devanampiya Piyadassi.</p>		

	<p><b>32.2 How did Devanampiya’s approach differ from past arrangements regarding the handling of affairs? (1)</b></p> <ol style="list-style-type: none"> <li>He started arrangement for disposing all kinds of affairs which were decided by the King/ central authority earlier.</li> <li>He started process of receiving regular reports.</li> <li>Any other relevant point. Any one point to be explained.</li> </ol>		
	<p><b>32.3 In what way did Devanampiya receive reports and disposed of the affairs of the people? (2)</b></p> <ol style="list-style-type: none"> <li>Devanampiya made arrangements that Pativedakas who used to report to the king.</li> <li>The king made himself available for disposing the affairs of the people at any time of day or night and at any place.</li> <li>Any other relevant point. Any two points to be explained.</li> </ol>		
33	<p><b>Read the following source carefully and answer the questions that follow :</b></p> <p style="text-align: center;"><b>Charkha</b></p> <p>Mahatma Gandhi was profoundly critical of the modern age in which machines enslaved humans and displaced labour. He saw the charkha as a symbol of a human society that would not glorify machines and technology. The spinning wheel, moreover, could provide the poor with supplementary income and make them self-reliant.</p> <p>What I object to, is the craze for machinery as such. The craze is for what they call labour-saving machinery. Men go on “saving labour”, till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all; I want the concentration of wealth, not in the hands of few, but in the hands of all.</p> <p>YOUNG INDIA, 13 NOVEMBER 1924</p> <p>Khaddar does not seek to destroy all machinery but it does regulate its use and check its weedy growth. It uses machinery for the service of the poorest in their own cottages. The wheel is itself an exquisite piece of machinery.</p> <p>YOUNG INDIA , 17 March 1927</p>	Pg-292	1+1+2=4
	<p><b>33.1 Why was Gandhiji critical of machines? (1)</b></p> <ol style="list-style-type: none"> <li>Gandhi was critical because he thought machine enslaved human beings and thus human labour has been displaced.</li> <li>Any other relevant point Any one point to be explained.</li> </ol>		

	<p><b>33.2 Why was wheel considered as an exquisite piece of machinery? (1)</b></p> <ul style="list-style-type: none"> <li>i. Charkha was significant as it was a symbol of human society</li> <li>ii. It could provide the poor with supplementary income.</li> <li>iii. He adopted charkha as he wanted to glorify the dignity of manual labour and not of the machines and technology.</li> <li>iv. Charkha made the people self-reliant.</li> <li>v. Any other relevant point.</li> </ul> <p>Any one point to be explained.</p>		
	<p><b>33.3 How did Gandhiji glorify charkha? (2)</b></p> <ul style="list-style-type: none"> <li>i. Gandhiji promoted the use of charkha as a means to promote self-reliance</li> <li>ii. He considered it as the fundamental prerequisite of swaraj.</li> <li>iii. He appealed to the people to boycott English products and urged them to turn to Indigenous goods</li> <li>iv. Through charkha Gandhi ji promoted cottage industries.</li> <li>v. Charkha helped in the creation of employment.</li> <li>vi. Any other relevant point.</li> </ul> <p>Any two points to be explained.</p>		
<p><b>SECTION E</b> <b>(Map-Based Questions)</b> <span style="float: right;"><b>5x1=5</b></span></p>			
	<p>34. 34.1 On the given political outline map of India, locate and label the following with appropriate signs :</p> <ul style="list-style-type: none"> <li>(i) Amravati – Buddhist site</li> <li>(ii) Varanasi – Ancient city</li> <li>(iii) (a) Vijayanagara – An Empire of 14th century OR</li> <li>(b) Orissa-Territory of 14th century</li> </ul> <p><b>PLEASE SEE ATTACHED MAP</b></p>	<p>Pg. 95 Pg.43,56</p> <p>Pg. 174</p> <p>Pg. 267</p>	<p>1</p> <p>1</p> <p>1</p> <p>1</p>
	<p>34.2 On the same political outline map of India two places related with the centres of revolt of 1857 one marked as A and B. Identify them and write their names on the lines marked near them.</p> <ul style="list-style-type: none"> <li>(A) Delhi</li> <li>(B) Calcutta</li> </ul> <p><b>PLEASE SEE ATTACHED MAP</b></p>	<p>Pg. 275</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 Buddhist site of India.</p> <p>Major Buddhist Sites: Nagarjunakonda, Sanchi, Amaravati, Lumbini, Bharhut, Bodh Gaya, sarnath ,Ajanta &amp; Kushinagar (Any One )</p>	Pg.95	1
<p>34.2 Name any one ancient city located in the central region of India.</p> <p>Patliputra, Kosala, Kannauj , Mathura, Avanti, Rajgir, Ujjain, Vidisha, Varanasi</p>	Pg.33,43	1
<p>34.3 (a) Name the capital city of Vijayanagara empire. Vijayanagara</p> <p>OR</p> <p>(b) Name any one neighbouring state of Vijayanagara empire. Bidar, Golconda,Brar, Bijapur, Kanchipuram, Ahmednagar ,Mysore (Any One )</p>	Pg. 174  Pg. 174	1  1
<p>34.4 Mention any two centres of the Indian National Movement.</p> <p>Champaran, Kheda, Ahmedabad, Benaras, Amritsar, Chauri Chaura, Lahore, Bardoli, Dandi, Bombay (Quit India Resolution), Karachi  ( Any Two)</p>	Pg.275	2

PLEASE SEE ATTACHED MAP

