Part C (Long Answer Questions)	8x3 = 24
"Brahmanical norms regarding marriage and occupation were not universally followed in ancient times." Give arguments in support of your answer.	8
How did the village panchayat regulate the rural society in the Mughal period? Explain.	8
How do we come to know about the rural society of the Mughal period? Which technologies were used by the peasants during this period? Explain.	4+4
Describe the role of Gandhiji as people's leader from 1917-22?	8
Part D (Source based questions)	7x3=21
Rules for monks and nuns These are some of the rules laid down in the VinayaPitaka: When a new felt (blanket/rug) has been made by a bhikkhu, it is to be kept for (at least) six years. If after less than six years he should have another new felt (blanket/rug) made, regardless of whether or not he has disposed of the first, then — unless he has been authorised by the bhikkhus — it is to be forfeited and confessed. In case a bhikkhu arriving at a family residence is presented with cakes or cooked grain-meal, he may accept two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed. Having accepted the two or three bowlfuls and having taken them from there, he is to share them among the bhikkhus. This is the proper course here. Should any bhikkhu, having set out bedding in a lodging belonging to the sangha — or having had it set out — and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.	7
Explain any two rules governing the lives of the bhikkhus and bhikkhunis.	2
Why were the bhikkhus and bhikkhunis expected to share their alms with other members of the sangha.	2
How VinayaPitaka describes the teachings of Buddha.	3
Declining a royal gift This excerpt from a sufi text describes the proceedings at Shaikh Nizamuddin Auliya's hospice in 1313: I (the author, Amir Hasan Sijzi) had the good fortune of kissing his (Shaikh NizamuddinAuliya's) feet At this time a local ruler had sent him the deed of ownership to two gardens and much land, along with the provisions and tools for their maintenance. The ruler had also made it clear that he was relinquishing all his rights to both the gardens and land. The master had not accepted that gift. Instead, he had lamented: "What have I to do with gardens and fields and lands? None of our spiritual masters had engaged in such activity." Then he told an appropriate story: " Sultan Ghiyasuddin, who at that time was still known as Ulugh Khan, came to visit Shaikh Fariduddin (and) offered some money and ownership deeds for four villages to the Shaikh, the money being for the benefit of the dervishes (sufis), and the land for his use. Smiling, Shaikh al Islam (Fariduddin) said: 'Give	7
	"Brahmanical norms regarding marriage and occupation were not universally followed in ancient times." Give arguments in support of your answer. How did the village panchayat regulate the rural society in the Mughal period? Explain. OR How do we come to know about the rural society of the Mughal period? Which technologies were used by the peasants during this period? Explain. Describe the role of Gandhiji as people's leader from 1917-22? Part D (Source based questions) Rules for monks and nuns These are some of the rules laid down in the VinayaPitaka: When a new felt (blanket/rug) has been made by a bhikkhu, it is to be kept for (at least) six years. If after less than six years he should have another new felt (blanket/rug) made, regardless of whether or not be has disposed of the first, then — unless he has been authorised by the bhikkhus — it is to be forfeited and confessed. In case a bhikkhu arriving at a family residence is presented with cakes or cooked grain-meal, he may accept two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed. Having accepted the two or three bowlfuls and having taken them from there, he is to share them among the bhikkhus. This is the proper course here. Should any bhikkhu, having set out bedding in a lodging belonging to the sangha — or having had it set out — and then on departing neither put it away nor have it put away, or should be go without taking leave, it is to be confessed. Explain any two rules governing the lives of the bhikkhus and bhikkhunis. Why were the bhikkhus and bhikkhunis expected to share their alms with other members of the sangha. Declining a royal gift This excerpt from a sufi text describes the proceedings at Shaikh Nizamuddin Auliya's bospice in 1313: I (the author, Amir Hasan Sijzi) had the good fortune of kissing his (Shaikh NizamuddinAuliya's) feet At this time a local ruler had sent him the deed of ownership to two gardens and much land, along with the provisions and tools for their maintenance

me the money. I will dispense it to the dervishes. But as for those land deeds, keep them.

There are many who long for them. Give them away to such persons."

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Jessica J Manson

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practices there and across the Rust Belt Integrated decades before Brown v Board of Education Schenley succumbed to default segregation during the white flight of the 1970s it rose again to prominence in the late 1980s when parents camped out in six day long lines to enroll their children in visionary superintendent Richard C Wallace's reinvigorated school Although the historic triangular building was a cornerstone of its North Oakland neighborhood and a showpiece for the city of Pittsburgh officials closed the school in 2008 citing over 50 million in necessary renovations a controversial event that captured national attention Schenley alumnus Jake Oresick tells this story through interviews historical documents and hundreds of first person accounts drawn from a community indelibly tied to the school A memorable important work of local and educational history his book is a case study of desegregation magnet education and the changing nature and legacies of America's oldest public schools History of Law in the Modern Age Richard K. Sherwin, Danielle Celermajer, 2021-03-11 The period since the First World War has been a century distinguished by the loss of any unitary foundation for truth ethics and the legitimate authority of law With the emergence of radical pluralism law has become the site of extraordinary creativity and on occasion a source of rights for those historically excluded from its protection A Cultural History of Law in the Modern Age tells stories of human struggles in the face of state authority including Aboriginal land claims popular resistance to corporate power and the inter generational ramifications of genocidal state violence The essays address how and with what effects different expressive modes ceremonial dance live street theater the acoustics of radio the affective range of film to name a few help to construct memorialize and disseminate political and legal meaning Drawing upon a wealth of visual textual and sound sources A Cultural History of Law in the Modern Age presents essays that examine key cultural case studies of the period on the themes of justice constitution codes agreements arguments property and possession wrongs and the legal profession

<u>Psychosocial Skills and School Systems in the 21st Century</u> Anastasiya A Lipnevich, Franzis Preckel, Richard D. Roberts, 2016-04-02 This book provides a comprehensive overview and in depth analysis of research on psychosocial skills examining both theory and areas of application It discusses students psychosocial skills both as components of academic success and desired educational outcomes in grades K through 12 The book describes an organizing framework for

psychosocial skills and examines a range of specific constructs that includes achievement motivation self efficacy creativity emotional intelligence resilience and the need for cognition In addition it reviews specific school based interventions and examines issues that concern the malleability of psychosocial skills It addresses issues relating to the integration of psychosocial skills into school curriculum as well as large scale assessment policies Topics featured in this book include Development of psychosocial skills in grades K 12 Assessment of psychosocial skills Conscientiousness in education and its relation to meaningful educational outcomes Creativity in schools including theory assessment and interventions Academic emotions and their regulation through emotional intelligence Resilience and school based programs aimed at enhancing it Psychosocial Skills and School Systems in the 21st Century is a must have resource for researchers graduate students clinicians mental health professionals and policymakers in child and school psychology educational policy and politics public health social work developmental psychology and educational psychology

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