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.			
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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Nadine Fink, Markus Furrer, Peter Gautschi

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History Education in Africa Gideon Boadu, Charles Adabo Oppong, 2024-07-12 This collection brings together African scholars in Africa and the diaspora to contribute to scholarly debates about critical issues in history teaching and learning in African schools The book contributes to filling the gap in knowledge on African history associated pedagogies and practices and its consequent effects on research and the declining popularity of history in African Schools Specifically the volume a examines current trends and practices in history education in African schools b unveils the challenges and subtleties of teaching the next generation of teachers and students and c examines classroom practices and opportunities for engagement with historical concepts in African schools The book adds a much needed African voice to the international history education literature and contribute to strengthening the place of history teaching and learning in Africa Why History Education? Nadine Fink, Markus Furrer, Peter Gautschi, 2023-08-22 Sinn und Zweck der Geschichte werden immer wieder neu hinterfragt weil sich Gesellschaften st ndig neu verorten Davon ist der Geschichtsunterricht direkt betroffen Warum Geschichtsunterricht Autor innen aus 18 L ndern und vier Kontinenten fragen daher nach der Bedeutung des Geschichtsunterrichts aus unterschiedlichen Perspektiven mit theoretischen berlegungen und Modellen mit Bez gen aus der Unterrichtspraxis und Erkenntnissen aus der Forschung Die Publikation pr sentiert eine ganze Reihe von Gr nden warum Geschichte heute unbedingt unterrichtet werden muss Sie liest sich als Pl doyer freinen kompetenten Umgang mit When Political Transitions Work Fanie du Toit. 2018-07-26 The peaceful end of Geschichte in heutigen Gesellschaften apartheid in South Africa was a monumental event in late twentieth century history A racist regime built upon a foundation of colonialist exploitation South Africa had become by that point a tinderbox suffused with day to day violence and political extremism on all sides Yet two decades later it was a stable democracy with a growing economy How did such a deeply divided conflicted society manage this remarkable transition In When Political Transitions Work Fanie du Toit who has been a participant and close observer in post conflict developments throughout Africa for decades offers a new theory for why South Africa's reconciliation worked and why its lessons remain relevant for other nations emerging from civil conflicts He uses reconciliation as a framework for political transition and seeks to answer three key questions how do the reconciliation processes begin how can political transitions result in inclusive and fair institutional change and to what extent does reconciliation change the way a society functions Looking at South Africa one of reconciliation s most celebrated cases Du Toit shows that the key ingredient to successful reconciliations is acknowledging the centrality of relationships He further develops his own theoretical approach to reconciliation as interdependence the idea that reconciliation is the result of an integrated process of courageous leadership fair and inclusive institutions and social change built toward a mutual goal of prosperity As Du Toit conveys the motivation for reconciliation is the long term well being of one s own community as well as that of enemy groups Without ensuring the conditions in which one s enemy can flourish one s own community is unlikely to

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