

(Ch- Human- Environment Interaction)

1. Assertion (A): Despite the Amazon Basin being known as the “lungs of the Earth,” vast stretches of its forests are disappearing at an alarming rate.

Reason (R): The dense tropical trees absorb oxygen and release carbon dioxide in large quantities during the dry season.

2. Assertion (A): The Ganga-Brahmaputra plains have become one of the most densely populated regions in the world due to their fertile soil and flat terrain.

Reason (R): The presence of large industries and modern urban facilities alone determine the pattern of population distribution in this basin.

3. Assertion (A): The life of people in the Amazon Basin is closely interlinked with the natural environment, as they depend on forests and rivers for daily needs.

Reason (R): The humid equatorial climate supports thick vegetation and a rich variety of fauna, influencing the occupation and lifestyle of people.

4. Assertion (A): Slash and burn agriculture, though traditional, is considered a sustainable practice when managed over a long period of time.

Reason (R): The nutrients released by burning the vegetation permanently increase soil fertility in the cleared land.

5. Assertion (A): In the Ganga-Brahmaputra basin, people living on the foothills of the Himalayas depend largely on terrace farming to cultivate crops.

Reason (R): Terrace farming is practiced on gentle slopes to reduce water runoff and make the land suitable for agriculture.

6. Assertion (A): The Amazon rainforests have a limited variety of wildlife due to the thick canopy that prevents sunlight from reaching the ground.

Reason (R): Dense forests with little sunlight at the surface restrict the growth of all types of vegetation and limit animal life in the region.

7. Assertion (A): The construction of the Trans-Amazon Highway has increased accessibility to remote areas but also accelerated deforestation.

Reason (R): Improved connectivity has led to greater human encroachment, commercial logging, and clearing of forest land for agriculture.

8. Assertion (A): The delta region of the Ganga-Brahmaputra basin is rich in biodiversity and supports mangrove vegetation.

Reason (R): Mangroves grow well in saline water where fresh and sea water mix, protecting coastal areas from erosion and storms.

9. Assertion (A): The climate of the Amazon Basin remains cool and dry throughout the year due to its proximity to the equator.

Reason (R): The equatorial region receives high solar radiation, which increases the rate of evaporation and causes daily convectional rainfall.

10. Assertion (A): People living near the ox-bow lakes in the Ganga-Brahmaputra basin have found innovative ways to utilize natural resources.

Reason (R): The local communities cultivate fish, grow crops on fertile soil near the lakes, and maintain ecological balance through cooperative efforts.

(Ch- Women Change the World)

11. Assertion (A): The participation of women in social reform movements of the 19th century had little influence on expanding educational opportunities for girls in India.

Reason (R): Women like Pandita Ramabai and Rokeya Sakhawat Hossain established schools that opened new paths for female literacy and empowerment.

12. Assertion (A): Rashsundari Devi's effort to secretly learn reading and writing reflects the deep social restrictions imposed on women during her time.

Reason (R): Society then believed that if women gained literacy, it would bring misfortune to their families and disrupt the established order.

13. Assertion (A): The decreasing school dropout rate among girls from Scheduled Tribe communities shows that social discrimination has been entirely eliminated.

Reason (R): Many Adivasi and Dalit girls still face obstacles like distance, poverty, and poor facilities that continue to affect their education.

14. Assertion (A): Women in rural India today have equal access to all modern educational resources and career choices.

Reason (R): The Women's Movement and various campaigns have ensured that every woman now gets the same educational support as men.

15. Assertion (A): The women's movement uses a variety of creative and collective strategies to raise awareness about gender-based discrimination.

Reason (R): Street plays, songs, rallies, and media campaigns are used to communicate directly with policymakers and create entertainment events.

16. Assertion (A): The story of Laxmi Lakra shows that women are physically unfit to take up challenging professions such as engine driving.

Reason (R): Her achievement as Northern Railway's first woman engine driver proved that determination and skill, not gender, define success.

17. Assertion (A): Boys and girls in India today experience equal freedom while selecting their subjects and careers after school.

Reason (R): Social pressures still force many boys to choose science and girls to choose subjects like arts or languages, reflecting continued stereotypes.

18. Assertion (A): Education acts as a crucial means to break stereotypes and challenge gender inequality in society.

Reason (R): It provides individuals with the awareness, confidence, and opportunities necessary to question discriminatory roles and practices.

19. Assertion (A): The Women's Movement has made significant contributions in areas such as education, legal reforms, and protection from violence.

Reason (R): It also campaigns for economic development through industrial expansion, focusing mainly on men's employment opportunities.

20. Assertion (A): Discrimination against women has been completely eradicated due to constitutional guarantees of equality.

Reason (R): Many women continue to struggle against violence, unequal pay, and social exclusion, even though the law recognises equal rights.

(Ch- Understanding Media)

21. Assertion (A): The technological advancements in media have not only improved the speed and quality of information sharing but have also transformed the way individuals perceive the world around them.

Reason (R): The invention of satellites and digital networks has limited the scope of media to local audiences rather than connecting global communities.

22. Assertion (A): In a democracy, the credibility of media reports depends largely on their ability to present all sides of a story without favour or omission.

Reason (R): Balanced reporting ensures that citizens can form opinions based on diverse perspectives and act responsibly in civic matters.

23. Assertion (A): The increasing dependence of media on business houses and advertisers has made it easier for journalists to maintain complete independence in news coverage.

Reason (R): Ownership by large corporations often influences the selection of news stories in favour of their business interests and financial goals.

24. Assertion (A): When television channels prioritise entertainment and glamour over serious social issues, the understanding of real problems among citizens becomes limited and biased.

Reason (R): Media tends to focus on stories that attract higher viewership and advertising revenue, often neglecting the struggles of ordinary people.

25. Assertion (A): Censorship imposed by the government is an essential mechanism to maintain transparency and independence of media in a democracy.

Reason (R): Restricting the publication or broadcast of certain content ensures that the public receives information that is free from external influence or distortion.

26. Assertion (A): The ability of media to “set the agenda” plays a decisive role in shaping public debates and influencing the priorities of national discussions.

Reason (R): Media’s constant focus on selected events can determine what citizens perceive as important, even when other issues remain unreported.

27. Assertion (A): The rise of local and community-based media outlets has provided rural and marginalised groups with an effective platform to share their realities and challenges.

Reason (R): Such local initiatives often function independently of corporate funding, allowing them to highlight issues ignored by mainstream media.

28. Assertion (A): The continuous exposure to advertisements and celebrity-driven content enables audiences to critically question the motives of mass media.

Reason (R): Viewers are often persuaded by repetitive visuals and emotional appeal, which create consumerist attitudes instead of critical understanding.

29. Assertion (A): The global connectivity established by television and internet networks has restricted people’s access to international news and cultural exchange.

Reason (R): Satellite communication and online streaming have allowed information and entertainment to cross boundaries, linking nations like never before.

30. Assertion (A): In the absence of financial profit, the media cannot perform its social responsibility of informing and educating the public effectively.

Reason (R): Media organisations require resources for technology, staff, and broadcasting, but commercial interests should not override ethical journalism.

(Ch- Tribes, Nomads & Settled Communities)

31. Assertion (A): The Ahoms introduced the paik system of forced labour as a way to strengthen their economy and reduce dependence on agricultural communities for public works.

Reason (R): Each village under Ahom rule was required to send a specific number of adult males to serve in the army, ensuring efficient utilisation of manpower.

32. Assertion (A): The Banjaras played a marginal role in medieval trade as they were confined to transporting goods only within their tribal territories and did not interact with the wider economy.

Reason (R): They travelled with large caravans called tandas, carrying food grains, salt, and other commodities to different regions under both Sultanate and Mughal patronage.

33. Assertion (A): The transformation of the Gond society from egalitarian clan-based groups to powerful centralised kingdoms was a direct outcome of their prolonged interaction with Rajput rulers and Brahmanical culture.

Reason (R): Gond rulers like Aman Das and Dalpat Shah adopted new administrative titles and practices to legitimise their authority, symbolising the process of political assimilation.

34. Assertion (A): The growth of new jatis and occupational castes in medieval India was primarily influenced by the emergence of new crafts, specialisations, and expanding market networks.

Reason (R): The formation of jatis during this period was an unorganised and accidental social process that had no relation to economic transformation.

35. Assertion (A): The Bhils, spread across western and central India, were completely isolated from external influences and continued their nomadic lifestyle without any change till the end of the Mughal period.

Reason (R): By the late sixteenth century, several Bhil clans had become settled agriculturists and even assumed the position of zamindars under regional authorities.

36. Assertion (A): The Chero tribe of Bihar and Jharkhand managed to retain complete political independence even after repeated Mughal invasions under Akbar and Aurangzeb.

Reason (R): Their strong fortresses and strategic forest locations made them resilient to complete subjugation, although large parts of their territories were eventually captured.

37. Assertion (A): The Ahom kings attempted to build a powerful state by integrating various tribal groups and reorganising social hierarchies on the basis of administrative utility rather than lineage.

Reason (R): The Ahoms completely abandoned their traditional beliefs and adopted Hinduism immediately after arriving in the Brahmaputra valley from Myanmar.

38. Assertion (A): The Banjaras, as nomadic traders, were vital to the movement of essential goods across medieval India and contributed significantly to the subsistence of urban and military populations.

Reason (R): Sultan Alauddin Khalji and later Mughal rulers depended on them for the steady supply of food grains to markets and army camps, reflecting their economic indispensability.

39. Assertion (A): The incorporation of tribal elites into the higher varnas of the caste system was a purely social change and had no connection with their increasing political influence or territorial control.

Reason (R): Many tribal chiefs, with Brahmana support, adopted royal titles and practices of Hindu rulers, gradually entering the ranks of the Rajputs.

40. Assertion (A): The interaction between caste-based and tribal societies during the medieval period led to the formation of new social structures that reflected cultural adaptation and economic interdependence.

Reason (R): The tribes and caste-based communities constantly exchanged goods, skills, and beliefs, which resulted in mutual transformation rather than isolation.

(Ch- Devotional Path to Divine)

41. Assertion (A): The Chishti Sufi shrine complexes evolved into inclusive social spaces where people from varied social and economic backgrounds attended gatherings for spiritual solace.

Reason (R): The Sufi saints strictly followed state administrative regulations to maintain discipline in their hospices.

42. Assertion (A): The Tamil bhakti movements led by the Nayanars and Alvars helped integrate local beliefs into a broader, shared religious culture.

Reason (R): Their hymns, composed in regional languages, carried emotional depth which allowed local communities to connect with the divine without priestly mediation.

43. Assertion (A): Many individuals found refuge in bhakti teachings as they offered liberation from strict caste hierarchies and birth-based social privileges.

Reason (R): The idea that spiritual merit could be achieved through individual devotion rather than through inherited status was central to these teachings.

44. Assertion (A): Basavanna and his Virashaiva companions advocated for elaborate temple constructions as an essential form of expressing devotion to Shiva.

Reason (R): They believed that devotion could only be meaningful when accompanied by grand rituals and public festivals.

45. Assertion (A): The Bhagavad Gita provided a philosophical foundation for the idea that devotion can be a legitimate path to salvation.

Reason (R): The text discusses diverse paths to spiritual realization, including knowledge, action, and devotion.

46. Assertion (A): Kabir rejected the authority of both Brahmanical Hindu priests and Islamic qazis, questioning the value of religious formalism.

Reason (R): Kabir promoted the search for a formless, omnipresent divine that could only be experienced inwardly.

47. Assertion (A): Ramanuja's interpretation of the relationship between the soul and the supreme God suggested complete dissolution of individual identity after union with the divine.

Reason (R): He believed that the soul, though united with Vishnu, remained distinct and not lost within the supreme presence.

48. Assertion (A): Nizamuddin Auliya's spiritual gatherings attracted people from across the subcontinent because they offered solutions to deeply personal and emotional concerns.

Reason (R): His teachings dismissed compassion and emphasized rigid discipline for attaining spiritual purity.

49. Assertion (A): The Nathpanthis, Siddhas, and Yogis emphasized intense control of the mind and body to understand the formless reality beyond the material world.

Reason (R): Their training practices involved yoga, meditation, and breathing techniques aimed at transforming inner consciousness.

50. Assertion (A): The worship of Shiva, Vishnu, and Durga through the bhakti movement strengthened existing caste divisions by reinforcing hereditary priesthood.

Reason (R): Bhakti teachings emphasized that devotion, rather than social position, determined one's spiritual worth.