1. (c) The term is borrowed from the Portuguese 'casta', denoting pure breed or lineage.

2. (a) Ayyankali was a prominent leader of the lower castes and Dalits in Kerala, known for his efforts in securing political rights for Dalits.

3. (d) Dharma Sabha

4. (a) Both (A) and (R) are true and (R) is the correct explanation of (A)

5. (b) Both II and IV

6. (b) Sanskritisation justifies a model based on inequality and exclusion, validating beliefs in pollution and purity among different groups.

7. (b) II and III

8. (b) Only III

9. (d) None of the above

10. (a) Both (A) and (R) are true and (R) is the corr explanation of (A)

11. (d) (A) is false, but (R) is true

12. (c) Only III

13. (c) Population momentum

14. (c) adivasis were concentrated in contiguous areas and could demand statehood.

15. (a) The demographic transition began with the decline of death rates due to improved healthcare and sanitation, leading to higher growth rates.

16. (c) I, III and IV

17. The two main characteristics of modernisation are as follows
    (i) Modernisation assumes that local ties and narrow thinking give way to universal values and commitments.
    (ii) The principles of rationality and science are favoured over emotions and religious tendencies.

Or Westernisation influenced different section of Indian society in a following ways
    • Initially, it impacted a small group of Indians, including many 19th century reformers, who adopted Western ways of thinking, living, and supported spreading these ideas. This group formed a sub-culture of Indian intellectuals promoting Western ideals and reforms.
    • Over time, Western cultural traits spread to a larger population, leading to the adoption of new technologies, Western-style clothing, food, and changes in daily habits.
    • By the late 20th century, Westernisation had reached middle-class Indian homes, introducing modern amenities like TVs, refrigerators, and dining tables, reflecting a blend of Western and Indian cultural elements.

18. The basic reason for the rise of old social movements in India in the 1970s was people's growing dissatisfaction with parliamentary democracy.

    The institutions of the state have been captured by elites. Due to this, electoral representation by political parties is no longer an effective way for the poor to get their voices heard.

    People left the formal political system to join social movements or non-party political formations in order to put pressure on the state from outside.

19. Literate adivasis contributed by documenting their history and culture, creating a unified Jharkhandi identity. Their educational achievements enabled them to secure government jobs, leading to intellectual leadership that mobilised collective action against marginalisation, driving the demand for a separate state.

20. There are two examples of Dalits experienced various forms of exclusion that are unique and not practiced against other groups are as follows

(i) Being prohibited from sharing drinking water sources or participating in collective religious worship, social ceremonies and festivals.

(ii) Untouchability may also involve forced 'inclusion' in a subordinated role, such as beating the drum at a religious event.

21. Castes are traditionally linked to occupation because a person born into a caste would have to practice prescribed occupation. Thus, occupations became hereditary as a result of which occupation could only be pursued by one caste. Members of other caste could not enter the occupation.

22. The 'Redemptive' social movement aims to bring about a change in the personal consciousness and actions of its individual members. For example, people in the Ezhava community in Kerala were led by Narayana Guru to change their social practices.

23. Rituals in contemporary society serve not just as occasions for social interactions but also as display of economic and status markers. They also provide opportunities for individuals to socialise with peers and display family wealth and status through elaborate ceremonies like weddings.

    The prominence of economic and political dimensions in rituals has grown. It is evident in indicators such as the number of cars and VIP attendees at events, which signifies a one's standing within the local community.

24. The main criteria to be considered part of civil society, is that an organisation must not be state-controlled and should not operate purely for profit. It should focus on social, cultural, or community objectives rather than commercial interests or government functions.

25. Despite providing financial security, the drawbacks of contract farming are as follows
    • It often diverts agricultural land from food grain production to export-oriented products like flowers and gherkins.
    • Sociologically, contract farming disengages farmers from the production process, making their indigenous agricultural knowledge irrelevant.
    • Additionally, it focuses on producing elite items and usually requires high doses of fertilizers and pesticides, which makes it ecologically unsustainable.

Or There are direct linkage between the agriculture workers and upward socio-economic mobility as follows
    • Indian rural society has patrilineal kinship system.
    • Most of the people in villages are landless and for their livelihood they become agriculture workers.
    • The tenants also have lower income because they have to pay a large amount of production to the landowner.

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26. In context of agricultural structure of Indian rural society, major types of land holdings are as follows

    (i) **Medium and Large Landowners** They own a sufficient amount of land from which they get large incomes by virtue of cultivation.

    (ii) **Agricultural Labourers** They have no land of their own and they work for others. They are more often than not paid below the statutory minimum wages and earn very little. Their employment is also insecure and they do not work for most of the days of the year.

    (iii) **Tenants** They are the cultivators who lease their land from landowners. They have lower incomes than owner cultivators as they have to pay the landowner a share of their profit, often as much as 50 to 75 percent as rent.

    (iv) **Women** They are usually excluded from ownership of land in most regions of India because of the patrilineal kinship systems and the mode of inheritance.

27. The secularisation of caste in contemporary India refers to the shift from caste being a religiously defined system of purity and pollution to a politically driven force. Unlike its traditional role, where caste was embedded in religious beliefs and practices, modern caste functions primarily as a political tool. Caste associations and political parties now seek to influence state policies and advocate for specific demands. This transformation highlights caste's evolution from a religious framework to a secular, politically motivated structure.

Or Tribals have faced difficulties and discrimination during the British rule. During the Pre-independence period, tribal societies faced incursion of moneylenders. They also lost their land to non-tribal immigrant settlers. Their access to forests was restricted because of the British government's policy of reservation of forests and the introduction of mining operations. In this way, their source of livelihood was snatched by the British government.

Post-independent era, involved the building of large dams, factories and mines. The tribal areas were located in mineral rich and forest covered parts of the country. Thus, their places of dwelling was either destroyed or snatched away in the name of development. This kind of development has benefitted the mainstream at the expense of the tribes.

28. The women's movement in India qualifies as a new social movement because it transcends traditional class-based concerns, addressing gender discrimination across various spheres like the workplace and family. Unlike older movements focused solely on economic inequality, it integrates identity politics and cultural anxieties, uniting participants from diverse class backgrounds, including both urban feminists and poor peasant women. This broad, intersectional approach highlights the movement's focus on social justice beyond mere economic issues.

29. The two common features of 'ascriptive' identity are as follows

    (i) Expanding and overlapping circles of communities (family, kinship, caste, ethnicity, language, region or religion) give meaning to our world and give us a sense of identity. That is the reason why people often react emotionally or even violently whenever there is a perceived threat to their community identity.

    (ii) Ascriptive identity is universal. Everyone has a motherland, a mother tongue, a family or faith. This may not necessarily be strictly true of every individual, but it is true in a general sense and we are all equally committed and loyal to our respective identities. This may not necessarily be strictly true of every individual, but it is true in a general sense and we are all equally committed and loyal to our respective identities.

30. Social stratification persists over generations because it is closely linked to the family and the inheritance of social resources from one generation to another. A person's social position is ascribed. It means children assume the social positions of their parents.

    Within the caste system, birth dictates occupational opportunities. A dalit is likely to be confined to traditional occupations such as agricultural labour, scavenging or leather work, with little chance of being able to get high-paying white collar or professional work.

    The ascribed aspect of social inequality is reinforced by the practice of endogamy. In this system, marriage is usually restricted to members of the same caste, ruling out the potential for blurring caste lines through inter-marriage.

31. In the 1890, an American named Frederick Winslow Taylor created a new system 'Scientific Management,' or Taylorism. This system changed work organisation by dividing tasks into small, repetitive parts and assigning them to different workers. Each worker was given daily targets and their work was timed with stopwatches. This method increased efficiency and speed. Additionally, the introduction of the assembly line meant that workers would only focus on one part of the final product, which moved along a conveyor belt. This approach significantly sped up production and transformed industrial work practices.

32. India's federal structure is designed to accommodate and respect regional sentiments through a robust constitutional framework. The Constitution delineates powers between the Centre and the States through three lists: Union List, State List, and Concurrent List, specifying exclusive and concurrent areas of governance.

This allocation ensures that States have autonomy over certain subjects while cooperating with the Centre on others.

Additionally, State legislatures play a crucial role in the composition of the Rajya Sabha, the upper house of Parliament.

Committees like the Finance Commission, periodically constituted every five years, facilitate equitable distribution of tax revenues between the Centre and the States. Formerly, State Planning Commissions contributed to decentralised planning within the framework of Five Year Plans, enhancing regional development.

Furthermore, the GST Council exemplifies cooperative federalism, with State representatives participating in decision-making on indirect taxation policies. These institutional mechanisms highlight India's commitment to balancing national unity with regional diversity, ensuring effective governance and accommodation of varied regional aspirations and identities.

33. (a) The share of the under 15 age group in the Indian population decreased from 42% in 1971 to 29% in 2011, reflecting a decline of 13 percentage points over this period.
India stands out globally for its predominantly young population. The average age in India is notably lower compared to many other countries around the world.

Between 2001 and 2026, the proportion of the 0-14 age group is projected to decrease from 34% to 23%, while the 60+ age group is expected to increase from 7% to approximately 12%. This demographic shift signifies a notable decrease in the younger population and an increase in the elderly population.

This demographic characteristic shapes various aspects of Indian society, from workforce dynamics to social policies, emphasising the country's potential demographic dividend yet also posing challenges in terms of education, employment and healthcare for its youthful population.

34. (a) Machinery creates a problem for workers. For example, an automatic printing machine prints books automatically with the help of two or three persons. Without the use of big automatic printing machine nearly two hundred labourers are required to do the same work or produce the same volume of production. It means due to use of big automatic machine unemployment is generated.

Gandhiji was opposed of all types of exploitation. He opposed exploitation of the poor people by the rich people. Gandhiji had alternative in his mind that India should be labour intensive modern industrial unit or firms. Adopting spinning wheel

as tool to solve the problem of unemployment by providing employment to thousand villagers, poor urban people, farmers and labourers.

(b) Industrial society refers to society that is driven by the use of technology to enable mass production. It generally supports a large population with a high capacity for division of labour.

Views of theorists on industrial society are as follows

Social theorists like Karl Marx, Max Weber and Emile Durkheim associated a number of features with industrialisation such as urbanisation, loss of face to face relationships in rural areas and their substitution by anonymous professional relationships in modern work places.

According to them, industrialisation involves a detailed division of labour and their work is often exhaustive and repetitive but it was much better from being unemployed.

Marx specifically emphasised upon his concept of alienation of labour, whereby he illustrated how a labour or worker is disconnected with the product he is producing and working only for survival and to meet his needs.

There were eventually mixed views of the theorists on the effects of industrialisation. But eventually, they agreed upon the positive impact of industrialisation on modernisation and the benefit that industrialisation led to modernisation.

35. Urbanisation is a process in which more and more people opt for urban life and live in cities. In this phenomenon, the villages or small towns are gradually transformed into bigger towns or cities.

Sociologist MSA Rao describes three situations under which a village experiences the urban impact in India, which are as follows

(i) Firstly, lot of people migrates from villages to far off cities or overseas towns for employment opportunities. They send money to their native villages. Besides, they invest money on land and industry and donate for educational institutions.
They build fashionable houses at their villages and have invested on land and industry.

(ii) Secondly, some villages are situated near the industrial town (for example, Bhilai). Demand for houses and the market inside the village increases but at times it lead to hatred between immigrants and native population.

(iii) Thirdly, growth of metropolitan cities does have influence over the rural areas or villages. Some villages are completely absorbed in the process of expansion of these cities. On the other hand, some villages lose their uninhabited land for urban development.