

UNIQUE STUDY POINT

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Class: X	Subject: Social Science - Political Science	Session: 2025-26
Chapter: 03 - Gender, Religion and Caste	Time: 1½ Hours	Max. Marks: 40

General Instructions:

1. All questions are compulsory.
2. This question paper contains 20 questions divided into five sections A, B, C, D and E.
3. Section A contains 10 MCQs of 1 mark each.
4. Section B contains 4 questions of 2 marks each.
5. Section C contains 3 questions of 3 marks each.
6. Section D contains 1 question of 5 marks.
7. Section E contains 2 Case Study Based questions of 4 marks each.

SECTION A - Multiple Choice Questions (1 mark each)

Q1. How much more does an average Indian woman work compared to an average man per day?

- (a) 30 minutes
- (b) 1 hour
- (c) 1.5 hours
- (d) 2 hours

Q2. The Scheduled Tribes are often referred to as:

- (a) Dalits
- (b) Adivasis
- (c) OBCs
- (d) Minorities

Q3. According to Census 2011, what percentage of India's population are Scheduled Castes?

- (a) 8.6%
- (b) 12.5%
- (c) 16.6%
- (d) 19.8%

Q4. Which Act was passed in 2023 for women's reservation?

- (a) Women's Empowerment Act
- (b) Nari Shakti Vandan Adhiniyam
- (c) Gender Equality Act
- (d) Female Reservation Act

Q5. The most common expression of communalism is found in:

- (a) Communal riots
- (b) Political mobilization
- (c) Everyday beliefs and prejudices
- (d) Separate electorates

Q6. What percentage of Christians are there in India according to 2011 Census?

- (a) 1.7%
- (b) 2.3%
- (c) 3.5%
- (d) 4.8%

Q7. Which of the following is TRUE about women working in India?

- (a) Most women don't do any work
- (b) Women only do housework
- (c) Majority of women do paid work in addition to domestic labour
- (d) Women work less than men

Q8. How many elected women representatives are there in rural and urban local bodies in India?

- (a) More than 5 lakh
- (b) More than 10 lakh
- (c) More than 15 lakh
- (d) More than 20 lakh

Q9. The practice of untouchability was particularly directed against:

- (a) Women
- (b) Religious minorities
- (c) 'Outcaste' groups
- (d) Poor people

Q10. Which of the following statements about caste and elections is INCORRECT?

- (a) Parties consider caste while choosing candidates
- (b) Ruling party frequently loses elections
- (c) All voters of a caste vote for the same party
- (d) No constituency has majority of one caste

SECTION B - Short Answer Questions (2 marks each)

Q11. Why is the work done by women not valued? Give two reasons.

Q12. What are Scheduled Castes and Scheduled Tribes? Why are they called so?

Q13. How has urbanization affected the traditional caste system in India?

Q14. Why is communalism considered a threat to Indian democracy?

SECTION C - Short Answer Questions (3 marks each)

Q15. Explain how caste inequalities are still continuing in India. Give three examples.

Q16. "Religion is expressed in politics in many ways." Justify this statement with examples.

Q17. Discuss the positive and negative aspects of caste playing a role in politics.

SECTION D - Long Answer Question (5 marks)

Q18. "The existence of social diversity does not threaten democracy." Discuss this statement with reference to gender, religion, and caste divisions in India. How can these divisions be expressed in a healthy way in a democratic system?

SECTION E - Case Study Based Questions (4 marks each)

Q19. Read the following case study and answer the questions that follow:

A comparative study of women's representation in parliaments across different regions shows stark differences. Nordic countries like Sweden, Norway, and Finland have achieved 42.3% women's representation. Americas have 29.5%, Europe 26.4%, while Asia has only 19.8%. Arab States have 18.6% and Pacific region 15.6%. India's representation of 11.8% (as of the study) is below even the Asia average and well below the world average of 24%.

(a) Which region has the highest women's representation in parliament? (1 mark)

(b) What is India's women's representation compared to world average? (1 mark)

(c) Why is adequate women's representation important in legislatures? (2 marks)

Q20. Read the following case study and answer the questions that follow:

Caste is an extreme form of social division. In traditional caste system, hereditary occupational division was sanctioned by rituals. Members of the same caste group formed a social community, practiced the same occupation, married within the caste, and did not eat with members from other caste groups. The system was based on exclusion and discrimination against 'outcaste' groups who were subjected to untouchability.

(a) What made the caste system different from other forms of social division? (1 mark)

(b) What is untouchability? (1 mark)

(c) How have economic development and social changes affected the caste system? (2 marks)

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SECTION A - Answers to MCQs

Answer 1: (b) 1 hour

Explanation: The Time Use Survey shows that an average woman works 7 hours and 30 minutes daily while an average man works 6 hours and 30 minutes, making women work one hour more each day.

Answer 2: (b) Adivasis

Explanation: The Scheduled Tribes are often referred to as Adivasis. They include communities that led a secluded life usually in hills and forests and did not interact much with the rest of society.

Answer 3: (c) 16.6%

Explanation: According to Census 2011, Scheduled Castes comprise 16.6% of India's population, while Scheduled Tribes comprise 8.6%.

Answer 4: (b) Nari Shakti Vandan Adhiniyam

Explanation: The Nari Shakti Vandan Adhiniyam (Women's Reservation Act) was passed in 2023, providing 33% reservation for women in Lok Sabha and State Legislative Assemblies.

Answer 5: (c) Everyday beliefs and prejudices

Explanation: The most common expression of communalism is in everyday beliefs involving religious prejudices, stereotypes, and belief in superiority of one's religion. This is so common that we often fail to notice it.

Answer 6: (b) 2.3%

Explanation: According to 2011 Census, Christians constitute 2.3% of India's population, while Hindus are 79.8%, Muslims 14.2%, and Sikhs 1.7%.

Answer 7: (c) Majority of women do paid work in addition to domestic labour

Explanation: In fact, the majority of women in India do some sort of paid work (in fields, as domestic help, in offices) in addition to domestic labour, but their work is not valued and doesn't get recognition.

Answer 8: (b) More than 10 lakh

Explanation: One-third reservation for women in Panchayati Raj bodies has resulted in more than 10 lakh elected women representatives in rural and urban local bodies.

Answer 9: (c) 'Outcaste' groups

Explanation: The caste system was based on exclusion of and discrimination against 'outcaste' groups who were subjected to the inhuman practice of untouchability.

Answer 10: (c) All voters of a caste vote for the same party

Explanation: This statement is INCORRECT. No party wins the votes of ALL voters of a caste. When we say a caste is a 'vote bank', it means a large proportion (not all) of voters from that caste vote for that party.

SECTION B - Answers to Short Answer Questions

Answer 11: Why Women's Work is Not Valued

Women's work is not valued for the following two main reasons:

1. **Unpaid nature of work:** Much of women's work is household-related (cooking, cleaning, childcare) which remains unpaid. Since it doesn't generate income, society doesn't value it despite it being essential work. Only income-generating work is considered 'real work'.
2. **Lower wages for same work:** Even when women do paid work, they are paid less than men for doing exactly the same work in almost all areas - from sports and cinema to factories and fields. Despite the Equal Remuneration Act 1976, wage discrimination continues, showing systematic devaluation of women's labor.

Answer 12: Scheduled Castes and Scheduled Tribes

Definition:

- **Scheduled Castes (Dalits):** Include those castes that were previously regarded as 'outcaste' in the Hindu social order and were subjected to exclusion and untouchability.
- **Scheduled Tribes (Adivasis):** Include those communities that led a secluded life usually in hills and forests and did not interact much with the rest of society.

Why called 'Scheduled':

Both these broad groups include hundreds of castes or tribes whose names are listed in an official Schedule (list) prepared by the government. Hence the prefix 'Scheduled' in their name. The Census of India counts these groups whose names appear in the official Schedule.

Answer 13: Impact of Urbanization on Caste System

Urbanization has significantly affected the traditional caste system:

Breaking down of caste rigidities: With large-scale urbanization and shift of population to cities, the old notions of caste hierarchy are breaking down. In urban areas, it doesn't matter much who is walking next to us on a street or eating at the next table in a restaurant. Anonymous urban life has reduced the visibility and importance of caste in daily interactions.

Weakening of traditional occupations: Urbanization has brought occupational mobility where people work in modern industries, offices, and various professions regardless of their traditional caste occupations. This has weakened the hereditary occupational division that was fundamental to the caste system, allowing people from different castes to work together in the same workplaces.

Answer 14: Communalism as Threat to Democracy

Communalism is considered a major threat to Indian democracy because:

1. **Threatens the idea of India:** Communalism should not be seen as just a threat to some people, but it threatens the very idea of India as a diverse, plural nation where people of all religions live as equal citizens. India's secular, democratic foundation is directly challenged by

communal politics.

2. Leads to violence and division: Communalism in its extreme form leads to communal violence, riots, and massacres that destroy social harmony. It creates permanent divisions in society, makes people view fellow citizens as enemies based on religion, and can lead to demands for separate nations, threatening national unity and democratic functioning.

SECTION C - Answers to Short Answer Questions

Answer 15: Continuation of Caste Inequalities

Despite legal equality, caste inequalities continue in India in several ways:

1. Marriage within caste: Even now, most people marry within their own caste or tribe. Inter-caste marriages are still relatively rare and often face social opposition, showing that caste boundaries remain strong in personal and family life.

2. Economic inequality following caste lines: The average economic status of caste groups still follows the old hierarchy - upper castes are economically better off while Dalits and Adivasis are worst off. There is disproportionately large presence of upper castes among urban middle classes and in highly paid jobs. The poverty data shows SC/ST have much higher poverty rates than upper castes.

3. Persistence of untouchability: Untouchability has not ended completely despite constitutional prohibition. In many rural areas, Dalits still face discrimination in access to temples, water sources, and are forced to do degrading work. They face social boycott and violence when they assert their rights.

(Additional example): Effects of centuries of advantages (access to education, land, resources) for upper castes and disadvantages for lower castes continue to be felt today, perpetuating inequality across generations.

Answer 16: Expression of Religion in Politics

Religion is expressed in politics in many ways, which are not necessarily wrong:

1. Source of moral values: As Gandhiji said, religion can never be separated from politics - meaning moral values that inform all religions should guide political decisions. Ethics drawn from religious teachings (like truth, non-violence, compassion, justice) can and should influence politics. This is using religion's ethical dimension, not promoting any particular religion.

2. Community-based demands: People should be able to express in politics their needs, interests, and demands as members of a religious community. For example, human rights groups demand protection of religious minorities from communal riots. This legitimate political expression protects vulnerable communities without promoting religious domination.

3. Regulating religious practices: Those who hold political power sometimes need to regulate the practice of religion to prevent discrimination and oppression. For example, women's movements have demanded changes in discriminatory family laws of all religions. The government banned untouchability even though it was sanctioned by religious practices. Such political

intervention ensures equality within religious communities.

These expressions are healthy as long as they treat every religion equally and don't use state power to establish domination of one religious group over others.

Answer 17: Positive and Negative Aspects of Caste in Politics

POSITIVE ASPECTS:

1. **Voice to disadvantaged groups:** In some situations, expression of caste differences in politics gives many disadvantaged communities the space to demand their share of power. Caste politics has helped people from Dalits and OBC castes to gain better access to decision-making that was previously monopolized by upper castes.
2. **Political awareness:** Universal adult franchise and one-person-one-vote principle brought new consciousness among castes that were hitherto treated as inferior and low. Political mobilization on caste lines has given them dignity and political representation.
3. **Democratic participation:** Several political and non-political organizations based on caste have been demanding and agitating for end to discrimination, more dignity, and better access to land, resources, and opportunities. This has made democracy more inclusive.

NEGATIVE ASPECTS:

1. **Diverts from real issues:** Exclusive attention to caste can divert attention from other pressing issues like poverty, development, and corruption. When politics focuses only on caste identity, important policy matters get neglected.
2. **Creates tension and conflict:** Politics based solely on caste identity can lead to tensions and conflicts between caste groups. In some cases, caste divisions in politics have led to violence and social disharmony.
3. **Vote bank politics:** Political parties treating castes as mere 'vote banks' reduces citizens to their caste identity and ignores their other concerns and aspirations. This is not healthy for democracy as it prevents issue-based politics.

Conclusion: Caste plays different roles in politics - it can be a tool for empowerment of marginalized groups but can also become divisive if used exclusively for identity politics without attention to broader issues.

SECTION D - Answer to Long Answer Question

Answer 18: Social Diversity and Democracy

WHY SOCIAL DIVERSITY DOESN'T THREATEN DEMOCRACY:

The chapter's opening statement - "The existence of social diversity does not threaten democracy" - is a crucial principle that applies to India's experience with gender, religion, and caste divisions:

1. **Diversity is natural and universal:** Social differences based on gender exist everywhere,

religious diversity is widespread globally, and while caste is specific to India, all societies have some form of social inequality and division of labor. The existence of these divisions is a social reality that cannot and need not be eliminated for democracy to function.

2. Democracy provides space for diversity: Unlike authoritarian systems that suppress differences, democracy creates space for different social groups to express their identities, interests, and demands. Democratic institutions like elections, political parties, civil society organizations, and constitutional protections allow peaceful expression of social divisions.

3. Political expression can be beneficial: Political expression of social differences is not just possible but sometimes quite desirable in a democratic system. It allows disadvantaged groups to raise their voice, demand justice, and seek their share in power and resources.

HEALTHY EXPRESSION OF DIVISIONS IN INDIAN DEMOCRACY:

A. Gender Divisions:

Healthy expressions:

- Women's movements organized to demand voting rights, equal pay, and property rights
- Political mobilization for women's reservation in legislatures (33% in panchayats, Women's Reservation Act 2023)
- Demands for changes in discriminatory family laws and protection from violence
- These expressions helped women gain political voice and some access to power

How it benefits democracy:

Gender issue being raised in politics has improved women's role in public life. Women now work in professions previously closed to them. Without political expression of gender inequality, women couldn't have made these gains. It shows that disadvantaged groups benefit when social divisions become political issues.

Requirements for healthy expression:

- Focus on equality, not female superiority
- Demand constitutional and legal rights
- Work for changing both public institutions and personal/family life
- Avoid creating permanent antagonism between genders

B. Religious Divisions:

Healthy expressions:

- Using moral values from religion to guide ethical politics (Gandhiji's approach)
- Religious communities expressing their legitimate needs (e.g., protection from communal violence)
- State regulating religion to prevent discrimination (banning untouchability, demanding gender-just family laws)
- All expressions that treat every religion equally

Unhealthy expressions (communalism):

- Making religion the sole basis of political community

- Claiming superiority of one religion
- Using state power to establish dominance of one religion
- Political mobilization that uses sacred symbols and fear to divide people
- Communal violence and riots

How to keep it healthy:

- Maintain constitutional secularism (no official religion, freedom of religion, non-discrimination, state can intervene for equality)
- Counter communal prejudices in everyday life
- Oppose religion-based mobilization in electoral politics
- Ensure communalism is seen as threat to India's very foundation, not just to some people

C. Caste Divisions:

Healthy expressions:

- Dalits and OBCs demanding their share in political power and decision-making
- Political and non-political organizations agitating for end to caste discrimination
- Demands for dignity, access to resources, and opportunities
- Reservations in education and employment to address historical disadvantages
- These have helped previously excluded groups gain political voice

Politics has transformed caste positively:

- Caste groups forming larger identities and coalitions
- Entry into dialogue and negotiation with other groups
- New consciousness among previously oppressed castes about their rights

Unhealthy expressions:

- Politics based solely on caste identity without attention to other issues
- Diverting attention from poverty, development, corruption
- Creating tensions and violence between castes
- Treating castes as mere vote banks

How to keep it healthy:

- Remember that caste alone doesn't determine elections (no caste majority in constituencies, people have multiple identities, performance matters)
- Focus on ending caste inequalities rather than just mobilizing caste identities
- Combine caste-based demands with broader issues of justice and development
- Avoid exclusive attention to caste

OVERARCHING PRINCIPLES FOR HEALTHY EXPRESSION:

1. **Constitutional framework:** All expressions should work within constitutional values of equality, liberty, and fraternity. They should aim to strengthen, not undermine, constitutional principles.

2. **Seek equality, not dominance:** Whether it's gender, religion, or caste, political expression should seek equality and justice, not establishing dominance of one group over others.

3. **Multiple identities:** Recognize that every person has multiple identities (gender, religion, caste, class, region, profession, etc.). No single identity should claim to represent a person's entire interest.

4. **Issue-based politics:** Social divisions should be expressed along with attention to broader issues of development, governance, rights, and justice. Identity politics alone is not healthy.

5. **Peaceful and democratic methods:** All political expression should use peaceful, democratic methods - elections, movements, petitions, dialogue - not violence or coercion.

6. **National unity:** Expressions should strengthen national unity by seeking equal citizenship for all, not threaten it by demanding separate nations or special privileges that violate equality.

CONCLUSION:

The Indian experience shows that social diversity based on gender, religion, and caste doesn't threaten democracy. In fact, democracy needs to allow political expression of social differences for disadvantaged groups to gain voice and power. The key is ensuring such expression works toward equality and justice for all rather than dominance of some over others.

Gender divisions politically expressed have helped women make gains. Religious divisions must be expressed within secular framework that treats all religions equally. Caste divisions, when expressed to demand end to discrimination and access to opportunities, can make democracy more inclusive.

The challenge is not to suppress social divisions but to express them in healthy, democratic ways that strengthen rather than weaken democratic values. This requires constant vigilance, constitutional safeguards, active citizenship, and commitment to equality and justice for all social groups.

SECTION E - Answers to Case Study Based Questions

Answer 19: Women's Representation Case Study

(a) Region with highest representation: Nordic countries (Sweden, Norway, Finland) have the highest women's representation in parliament at 42.3%.

(b) India compared to world average: India's 11.8% women's representation is well below the world average of 24%, placing India among the bottom group of nations globally.

(c) Importance of adequate women's representation:

Adequate women's representation in legislatures is important for the following reasons:

1. **Attention to women's issues:** Women constitute half of humanity but face various forms of discrimination and disadvantage. Unless women control political power, their problems will not get adequate attention. With minimal representation, issues like domestic violence, wage

discrimination, childcare, and discriminatory family laws remain neglected in policy-making. Women legislators are more likely to prioritize and push for policies addressing gender inequality.

2. Legitimacy and democracy: A legislature that has only 10-15% women cannot truly claim to represent the people when women are 50% of the population. Adequate representation ensures that diverse perspectives, experiences, and interests of women are included in law-making. It strengthens democracy by making it more inclusive and representative. When half the population is excluded from decision-making, democracy itself is incomplete and lacks legitimacy. Higher women's representation also changes the political culture, challenges patriarchal norms, and creates role models for future generations.

Answer 20: Caste System Case Study

(a) What made caste system different: The caste system was different from other forms of social division because hereditary occupational division was sanctioned by rituals. This religious sanctioning made the system rigid and unchangeable, unlike other societies where occupational divisions existed but weren't given religious justification.

(b) Untouchability: Untouchability was the inhuman practice of excluding and discriminating against certain caste groups (called 'outcastes') by considering them impure and untouchable. They were not allowed to touch people from higher castes, enter temples, use common water sources, or even let their shadow fall on upper caste people.

(c) Effects of development and social changes on caste:

Economic development and social changes have significantly affected the caste system:

1. Weakening of traditional structure: With economic development, large-scale urbanization, growth of literacy and education, and occupational mobility, the old notions of caste hierarchy are breaking down. People are no longer restricted to their traditional caste occupations. In urban areas, caste matters much less in daily interactions - it doesn't matter who walks next to us or eats at the next table in a restaurant. The weakening of landlord positions in villages has reduced their power to enforce caste hierarchies.

2. Constitutional and legal changes: The Constitution of India prohibited any caste-based discrimination and banned untouchability. It laid foundations for policies to reverse historical injustices through reservations in education and employment. These legal changes, combined with social reform movements led by leaders like Jotiba Phule, Gandhiji, B.R. Ambedkar, and Periyar Ramaswami Naicker, have challenged the legitimacy of caste hierarchy. However, despite these changes, caste hasn't disappeared - people still largely marry within caste, economic status continues to follow caste lines with upper castes better off, and untouchability persists in some areas. The effects of centuries of advantages and disadvantages continue to be felt today.