

# UNIQUE STUDY POINT

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<b>Class:</b> X	<b>Subject:</b> Social Science - Political Science	<b>Session:</b> 2025-26
<b>Chapter:</b> 03 - Gender, Religion and Caste	<b>Time:</b> 1½ Hours	<b>Max. Marks:</b> 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.** Which of these is NOT a feature of India's secular state?

- (a) No official religion
- (b) Freedom to practice any religion
- (c) Prohibition of discrimination based on religion
- (d) Government promotes one religion over others

**Q2.** According to the chapter, what percentage of Muslims might the proportion increase by in the next 50 years?

- (a) 1-2%
- (b) 3-4%
- (c) 5-7%
- (d) 10-12%

**Q3.** Which of the following is an example of the positive role of caste in politics?

- (a) Communal violence
- (b) Vote bank politics
- (c) Disadvantaged groups demanding their share of power
- (d) Diversion from development issues

**Q4.** In Scandinavian countries, the participation of women in public life is:

- (a) Very low
- (b) Moderate
- (c) Very high

(d) Same as India

**Q5.** What does 'casteism' mean?

- (a) Study of caste system
- (b) Belief that caste is the sole basis of social community
- (c) Abolition of caste
- (d) Inter-caste marriage

**Q6.** According to Census 2011, what percentage are Sikhs in India's population?

- (a) 0.7%
- (b) 1.7%
- (c) 2.7%
- (d) 3.7%

**Q7.** Which state/region has child sex ratio below 850?

- (a) Kerala
- (b) Haryana and Punjab
- (c) Tamil Nadu
- (d) West Bengal

**Q8.** What is the share of women in state assemblies according to the chapter?

- (a) Less than 5%
- (b) Around 10%
- (c) Around 15%
- (d) Around 20%

**Q9.** Which of the following correctly matches List I with List II?

List I (Person) - List II (Belief)

1. Feminist - Believes in equal rights for women and men
2. Communalist - Says religion is principal basis of community
3. Secularist - Does not discriminate on basis of religion

- (a) Only 1 is correct
- (b) Only 1 and 2 are correct
- (c) Only 2 and 3 are correct
- (d) All are correct

**Q10.** SC, ST, and OBC together account for about what percentage of India's population?

- (a) One-third
- (b) Half
- (c) Two-thirds
- (d) Three-fourths

### SECTION B - Short Answer Questions (2 marks each)

**Q11.** What changes has economic development brought to the traditional caste system?

**Q12.** How does the practice of sex-selective abortion affect society?

**Q13.** Why is it said that "it is not politics that gets caste-ridden, it is the caste that gets politicised"?

**Q14.** What is the difference between communalism and secularism?

### SECTION C - Short Answer Questions (3 marks each)

**Q15.** "Sexual division of labour is not based on biology but on social expectations." Justify this statement with three arguments.

**Q16.** Explain the significance of the Nari Shakti Vandan Adhiniyam (Women's Reservation Act) 2023.

**Q17.** Why do many feminists believe that unless women control power, their problems will not get adequate attention? Give three reasons.

### SECTION D - Long Answer Question (5 marks)

**Q18.** Explain the different forms that communalism can take in politics. Why is communalism considered harmful for democracy? What steps should be taken to combat communalism in India?

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

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

*The Indian Constitution provides several protections to make India a secular state. It does not give special status to any religion unlike Buddhism in Sri Lanka, Islam in Pakistan, or Christianity in England. Citizens have freedom to profess, practice, and propagate any religion or not follow any. Discrimination on grounds of religion is prohibited. However, the state can intervene in religious matters to ensure equality - for example, it banned untouchability even though it was sanctioned by some religious practices.*

(a) What is meant by 'secular state'? (1 mark)

(b) Name two countries mentioned that have an official state religion. (1 mark)

(c) Why does the Constitution allow state intervention in religious matters? Explain with example. (2 marks)

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

*Feminist movements in different parts of the world have worked not just for political rights but for transformation of personal and family life. They demanded enhanced political and legal status for women, better educational and career opportunities. More radical women's movements aimed at equality in personal and family life as well, challenging male dominance in households and discriminatory family laws. These movements have led to women now working as scientists, doctors, engineers, lawyers, managers, and teachers - professions earlier not considered suitable for women.*

(a) What is a feminist movement? (1 mark)

(b) Give one example of how feminist movements addressed personal/family life issues. (1 mark)

(c) How have feminist movements contributed to women's progress? (2 marks)



SECTION A - Answers to MCQs

**Answer 1:** (d) Government promotes one religion over others

**Explanation:** In India's secular state, the government does NOT promote one religion over others. All religions are treated equally. The other three options are features of India's secular state.

**Answer 2:** (b) 3-4%

**Explanation:** Expert estimates by the Sachar Committee show that the proportion of Muslims is expected to go up by about 3-4% in the next 50 years, not the dramatic increase that communal propaganda claims.

**Answer 3:** (c) Disadvantaged groups demanding their share of power

**Explanation:** When expression of caste differences gives disadvantaged communities space to demand their share of power, it plays a positive role. This has helped Dalits and OBCs gain better access to decision-making.

**Answer 4:** (c) Very high

**Explanation:** In Scandinavian countries like Sweden, Norway, and Finland, the participation of women in public life is very high, with over 42% representation in parliaments.

**Answer 5:** (b) Belief that caste is the sole basis of social community

**Explanation:** Casteism is rooted in the belief that caste is the sole basis of social community, similar to how communalism views religion as the principal basis of community.

**Answer 6:** (b) 1.7%

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

**Answer 7:** (b) Haryana and Punjab

**Explanation:** The chapter mentions that in some states like Haryana and Punjab, the child sex ratio has fallen below 850, indicating severe sex-selective abortion of girls.

**Answer 8:** (a) Less than 5%

**Explanation:** The chapter states that women's share in state assemblies is less than 5%, which is extremely low and shows severe under-representation.

**Answer 9:** (d) All are correct

**Explanation:** All three statements are correct. A feminist believes in equal rights for women and men, a communalist says religion is the principal basis of community, and a secularist does not discriminate on the basis of religion.

**Answer 10:** (c) Two-thirds

**Explanation:** SC (16.6%), ST (8.6%), and OBC (around 41%) together account for about two-thirds of India's population and about three-fourths of the Hindu population.

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## SECTION B - Answers to Short Answer Questions

### Answer 11: Impact of Economic Development on Caste

Economic development has brought significant changes to the traditional caste system:

- **Occupational mobility:** With economic development, people are no longer restricted to their traditional hereditary occupations. They can take up any profession based on their education and skills, not their caste. This has broken the rigid link between caste and occupation.
- **Weakening of hierarchy:** Growth of industries, urbanization, education, and weakening of landlord power have reduced the rigidity of caste hierarchy. In urban settings and modern workplaces, caste matters much less in daily interactions, though its effects on economic status still persist.

### Answer 12: Impact of Sex-Selective Abortion

Sex-selective abortion has severe effects on society:

- **Declining child sex ratio:** It has led to a sharp decline in child sex ratio to 919 girls per 1000 boys nationally, and below 850 in some states. This means thousands of girls who should have been born are missing from the population.
- **Future social problems:** This will create demographic imbalance leading to serious problems - shortage of women, increased trafficking, forced polyandry, violence against women, and social instability. It reflects deep gender discrimination and devaluation of women in society.

### Answer 13: Caste Gets Politicised

This statement means there is a two-way relationship between caste and politics:

**Politics influences caste:** Rather than politics simply becoming dominated by caste, politics actually transforms and changes caste identities and the caste system itself. When caste enters politics:

- Caste groups try to become bigger by incorporating neighboring castes
- They enter into coalitions with other castes, leading to dialogue
- New political categories emerge like 'backward' and 'forward' castes
- Political mobilization brings new consciousness to previously oppressed castes

Thus, it's not just caste affecting politics but politics reshaping caste - caste gets politicised and transformed through political processes.

### Answer 14: Communalism vs Secularism

The key differences are:

**Communalism:** Communalism is based on the idea that religion is the principal basis of social community. It believes that followers of different religions cannot belong to the same social community and have conflicting interests. In extreme form, it leads to belief that they cannot live as equal citizens in one nation.

**Secularism:** Secularism means the state has no official religion, treats all religions equally,

provides freedom of religion to all, prohibits religious discrimination, but can intervene to ensure equality within religions. It allows people of all religions to live as equal citizens with full religious freedom.

## SECTION C - Answers to Short Answer Questions

### Answer 15: Sexual Division of Labour - Not Biological

Sexual division of labour is based on social expectations, not biology, as proven by:

- 1. Men can do housework:** Men are fully capable of doing housework - cooking, cleaning, childcare. When these jobs are paid for (like cooks in hotels, professional cleaners, male tailors), men readily take them up. This proves it's not biological inability but social expectation that keeps men from doing housework at home. They simply think it's for women to attend to these things.
- 2. Women do work outside home:** Women are not biologically restricted to indoor work. In villages, women fetch water, collect fuel, work in fields. In urban areas, poor women work as domestic helpers and middle-class women work in offices. In fact, majority of women do some paid work in addition to domestic labour. This shows women are capable of all types of work.
- 3. Varies across cultures and time:** What is considered 'women's work' varies across different societies and has changed over time. For example, in some societies women do agricultural work while in others they don't. Professional cooking, tailoring, and teaching - all once considered unsuitable for women - now have many women workers. This variation proves the division is socially constructed, not biologically determined. If it were biological, it would be the same everywhere always.

### Answer 16: Significance of Women's Reservation Act 2023

The Nari Shakti Vandan Adhiniyam (Women's Reservation Act, 2023) is highly significant:

- 1. Historic achievement:** This bill had been pending before Parliament for many decades with women's organizations consistently demanding it. Its passage in 2023 represents a major breakthrough in the long struggle for women's political representation. It shows recognition of the need for women's equal participation in legislative decision-making.
- 2. Substantial representation:** The Act provides 33% reservation of seats for women in Lok Sabha, State Legislative Assemblies, and Delhi Assembly. This is a significant proportion that will substantially increase women's presence in legislatures from the current very low levels (14.36% in Lok Sabha, less than 5% in assemblies).
- 3. Addresses power imbalance:** The Act addresses the core feminist concern that unless women control power, their problems don't get adequate attention. With one-third representation, women's issues will be more likely to find space in policy-making and legislation. It follows the success of 33% reservation in Panchayati Raj bodies which created over 10 lakh women representatives at grassroots level.

### Answer 17: Why Women Need to Control Power

Many feminists believe women must control power for adequate attention to their problems because:

**1. Issues remain neglected with minimal representation:** Women constitute half of humanity but face various disadvantages - literacy gap, wage discrimination, domestic violence, property rights violations, discriminatory family laws. Yet issues related to women's wellbeing are not given adequate attention in male-dominated legislatures and governments. For example, domestic violence remained unaddressed for long, family laws continue to discriminate, and childcare policies are inadequate.

**2. Male perspectives dominate policy:** Even well-meaning men may not understand or prioritize women's experiences and needs. For instance, safety concerns women face daily, challenges of balancing work and family due to lack of childcare support, impacts of discriminatory practices like dowry - these require women's lived experience to be properly addressed in policy-making. Women legislators are more likely to raise and pursue these issues.

**3. Historical evidence of exclusion:** When women were completely excluded from political power (denied voting rights, barred from offices), their conditions were far worse. It was only through women's political mobilization and gaining some representation that issues like voting rights, property rights, education access, and legal equality were achieved. This historical experience shows that power is necessary for addressing group-specific disadvantages. Without control of power, disadvantaged groups remain dependent on the goodwill of dominant groups, which is unreliable for sustained progress.

## SECTION D - Answer to Long Answer Question

**Answer 18:** Communalism in Politics - Forms, Harms, and Solutions

### **DIFFERENT FORMS OF COMMUNALISM IN POLITICS:**

Communalism can take various forms in political life, ranging from everyday attitudes to extreme violence:

#### **1. Everyday beliefs and prejudices:**

This is the most common and widespread form of communalism. It routinely involves:

- Religious prejudices and stereotypes about religious communities (e.g., assuming all Muslims are conservative, all Hindus are vegetarian, etc.)
- Belief in the superiority of one's own religion over other religions
- Casual discriminatory attitudes and jokes about other religions
- Viewing members of other religions with suspicion

This form is so common that we often fail to notice it even when we believe in it. It operates at the level of social attitudes and shapes how people view each other in everyday life.

#### **2. Quest for political dominance:**

A communal mind often leads to seeking political dominance of one's own religious community:

- For majority community members: This takes the form of majoritarian dominance - the desire to establish the political and social supremacy of the majority religion, often arguing that the majority's interests should prevail
- For minority community members: It can take the form of desire to form a separate political unit or autonomous region where they would be in majority

This form moves beyond personal attitudes to organized political goals aimed at religious domination.

### **3. Political mobilization on religious lines:**

This is an active form involving organized political activity:

- Use of sacred symbols (religious texts, places of worship, religious flags/colors) in political campaigns
- Religious leaders making political appeals
- Emotional appeals to religious identity and fears
- Using plain fear of other religions to consolidate one's religious group
- Bringing followers of one religion together in the political arena as a unified block
- In electoral politics, making special appeals to voters of one religion in preference to others
- Forming political parties explicitly based on religious identity

This form actively uses religion as a tool for political mobilization and vote gathering.

### **4. Communal violence and riots:**

This is the most ugly and extreme form of communalism:

- Communal riots and violence between religious communities
- Targeted attacks, massacres, and pogroms against particular religious communities
- Destruction of religious places, property, and businesses
- Mass displacement of communities
- Sexual violence used as weapon in communal conflicts

India and Pakistan suffered worst communal riots at the time of Partition. Post-Independence India has also seen large-scale communal violence periodically. This form destroys lives, communities, and social fabric.

## **WHY COMMUNALISM IS HARMFUL FOR DEMOCRACY:**

Communalism poses severe threats to democratic values and functioning:

### **1. Violates equality principle:**

Democracy is based on equality of all citizens. Communalism treats people unequally based on religion - viewing one religion as superior, giving preferential treatment to members of one religion, or discriminating against others. This fundamentally contradicts democratic principle of equal citizenship regardless of religion.

### **2. Threatens India's foundation:**

India is founded on the idea that people of all religions can live together as equal citizens in one nation. Communalism challenges this very idea by claiming that people of different religions cannot belong to same community or nation. It should not be seen as threatening just some people - it threatens the very idea of India as a diverse, plural democracy.

### **3. Divides citizens:**

Communalism creates permanent divisions among citizens on the basis of religion, making them view each other as enemies or competitors rather than fellow citizens. It breaks down social trust and solidarity necessary for democracy to function. When people are divided by religious hatred,

democratic dialogue and compromise become impossible.

#### **4. Leads to violence:**

Communalism often escalates to violence, riots, and killings. Such violence destroys lives, creates fear and insecurity, forces people to live in segregated areas, and can lead to mass displacement. A democracy cannot function when citizens live in fear of communal violence. Minorities feel unsafe and unable to participate fully in democratic life.

#### **5. Diverts from real issues:**

When politics becomes focused on religious identity and conflicts, real issues affecting people's lives get neglected - poverty, unemployment, healthcare, education, infrastructure, corruption. Communal politics serves as a distraction from failures in governance and development. Democratic accountability suffers when elections are fought on religious lines rather than performance and policy.

#### **6. Undermines secularism:**

India's Constitution establishes secularism as a basic feature - no official religion, religious freedom for all, non-discrimination, equal treatment of all religions. Communalism directly attacks this constitutional commitment by seeking to privilege one religion or use state power to advance religious agendas. This undermines rule of law and constitutional governance.

#### **7. Suppresses voices within communities:**

Communalism assumes all members of a religious community have the same interests and should speak with one voice. This suppresses diversity within religious communities - different economic classes, genders, regions within the same religion have different interests. Forcing them into one communal identity silences many voices and prevents genuine democratic representation.

### **STEPS TO COMBAT COMMUNALISM:**

Combating communalism requires multi-pronged approach at different levels:

#### **A. Constitutional and Legal Measures:**

##### **1. Strengthen secular Constitution:**

- Strictly enforce constitutional provisions on secularism
- Ensure state maintains equal distance from all religions
- Protect freedom of religion while preventing misuse
- Maintain ban on discrimination based on religion

##### **2. Strong legal action:**

- Strict enforcement of laws against communal violence, hate speech, and incitement
- Swift and certain punishment for those instigating or participating in communal riots
- Laws against communal propaganda and fake news that spread hatred
- Regulation of hate speech in media, social media, and public discourse

##### **3. Police and administrative reforms:**

- Training police and administration to handle communal situations sensitively
- Holding officials accountable for failure to prevent or control communal violence

- Creating rapid response mechanisms for communal incidents
- Ensuring security forces are secular and professional

## **B. Political Measures:**

### **1. Counter communal politics:**

- Political parties should avoid communal appeals and religious mobilization
- Electoral reforms to prevent use of religion in campaigns
- Public exposure and criticism of communal politics
- Building coalitions across religious lines

### **2. Promote issue-based politics:**

- Focus political discourse on development, governance, and people's real problems
- Hold political leaders accountable for performance, not religious appeals
- Encourage voters to vote on issues, not religious identity

## **C. Social and Educational Measures:**

### **1. Counter prejudices in everyday life:**

- Challenge communal prejudices and stereotypes in personal interactions
- Promote inter-religious friendships, marriages, and social mixing
- Celebrate religious diversity and shared cultural heritage
- Organize inter-faith dialogues and community events

### **2. Education and awareness:**

- Education system should teach values of secularism, tolerance, and equality
- History teaching should present balanced view, not communal interpretation
- Media literacy to help people identify communal propaganda
- Awareness campaigns about dangers of communalism

### **3. Role of media:**

- Media should maintain balance and not promote communal narratives
- Responsible reporting of communal incidents without sensationalism
- Expose communal propaganda and fake news
- Amplify voices of communal harmony and secular values

### **4. Economic inclusion:**

- Address economic backwardness and marginalization of minority communities
- Ensure equal opportunities in education, employment, and business
- Economic security reduces vulnerability to communal mobilization

## **D. Cultural Measures:**

### **1. Promote composite culture:**

- Celebrate India's syncretic traditions and composite culture
- Promote art, literature, music that bridges religious divides
- Highlight shared values and common struggles across religions
- Respect and appreciate diversity of religious practices

## 2. Role models and leadership:

- Leaders from all fields should speak out against communalism
- Promote examples of communal harmony and inter-religious cooperation
- Religious leaders should preach tolerance and reject communal politics
- Civil society organizations working for secular values

## CONCLUSION:

Communalism takes various forms from everyday prejudices to extreme violence, all of which harm democracy by dividing citizens, violating equality, leading to violence, and undermining India's secular foundation. A secular Constitution is necessary but not sufficient - communalism needs to be combated through strong legal action, political will, social awareness, educational efforts, economic inclusion, and cultural initiatives.

The fight against communalism is not just to protect some communities but to protect the very idea of India as a diverse democracy where people of all religions live as equal citizens. Every citizen, political party, institution, and organization has a responsibility to counter communal prejudices in everyday life and oppose communal mobilization in politics. Only through sustained, multi-faceted efforts can India build a truly secular democracy free from the poison of communalism.

## SECTION E - Answers to Case Study Based Questions

### Answer 19: Secularism in Indian Constitution

**(a) Secular state:** A secular state is one that has no official religion, treats all religions equally, provides religious freedom to all citizens, prohibits discrimination on grounds of religion, but can intervene in religious matters to ensure equality within religious communities.

**(b) Countries with official state religion:** Any two from: Sri Lanka (Buddhism), Pakistan (Islam), England (Christianity).

### (c) Why state intervention in religion:

The Constitution allows state intervention in religious matters to ensure equality within religious communities and prevent religion from being used to justify discrimination or oppression:

**Example - Banning untouchability:** The Constitution banned the practice of untouchability even though it was sanctioned by some religious practices and scriptures. Upper caste Hindus could have claimed it was part of their religious tradition, but the state intervened because untouchability violated human dignity and equality. This shows that the state will not allow religious practices that discriminate against or oppress certain sections of society. The goal is not to interfere unnecessarily in religion but to ensure that religion is not used as justification for social injustice. Similarly, women's groups demand state intervention to change discriminatory family laws in all religions, showing that religious freedom cannot be absolute when it violates constitutional values of equality and justice.

## Answer 20: Feminist Movements Case Study

**(a) Feminist movement:** Feminist movements are organized efforts by women (and men who support gender equality) who believe in equal rights and opportunities for women and men. These movements work to challenge and change gender discrimination in all spheres of life.

**(b) Example of addressing personal/family life:** Any one of:

- Women's movements demanded changes in discriminatory family laws regarding marriage, divorce, property inheritance, and child custody
- Challenged the sexual division of labour that expected women alone to do all housework
- Fought against domestic violence and demanded legal protection
- Worked for equality in personal relationships and challenged male dominance in households

**(c) Contributions of feminist movements:**

Feminist movements have contributed significantly to women's progress in multiple ways:

**1. Enhanced political and legal status:** Feminist movements organized and agitated for women's voting rights, equal political participation, and legal equality. They achieved women's suffrage in many countries and pushed for constitutional guarantees of gender equality. In India, they successfully demanded 33% reservation for women in panchayats and eventually the Women's Reservation Act 2023. They also worked for laws like Equal Remuneration Act 1976 and protection from domestic violence, strengthening women's legal position.

**2. Opened up educational and career opportunities:** Feminist movements challenged stereotypes about women's capabilities and fought for women's access to education and careers. As a result, women now work in professions that were earlier considered unsuitable for them - scientists, doctors, engineers, lawyers, managers, college and university teachers. This has given women economic independence and expanded their role beyond the domestic sphere. The movements also improved educational opportunities for girls, though gaps still remain. By challenging patriarchal attitudes and creating awareness, feminist movements have transformed social attitudes about women's potential and made it possible for women to participate more equally in public life.

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