

Gender, Religion and Caste

Class X — Political Science (Civics) — Chapter 4

 Democratic Politics – II | NCERT

SECTION 01

Chapter Overview

This chapter examines three forms of social differences that exist in Indian democracy — **Gender, Religion, and Caste**. These social differences can take the form of social divisions and inequalities. The chapter explores how these divisions get expressed in politics and whether such expressions are healthy or harmful for democracy.

The chapter builds on the idea from the previous chapter that the existence of social diversity does not threaten democracy. In fact, political expression of social differences is possible and sometimes quite desirable in a democratic system.

Three Key Social Divisions Discussed:

- 1. Gender Division** — Sexual division of labour, women's political representation, feminist movements.
- 2. Religious Division** — Communalism, secular state, religion in politics.
- 3. Caste Division** — Caste inequalities, caste in politics, politics in caste.

★ USP KEY POINTS TO REMEMBER

- ★ Social diversity does NOT threaten democracy; political expression of it is desirable.
- ★ Gender division is based on social expectations, NOT biology.
- ★ Communalism uses religion for political dominance — a threat to democracy.
- ★ India is a secular state — no official religion.
- ★ Caste in politics has both positive and negative aspects.

SECTION 02

Gender and Politics

Gender division is a form of **hierarchical social division** that exists everywhere but is rarely recognised in the study of politics. The gender division tends to be understood as natural and unchangeable. However, **it is not based on biology but on social expectations and stereotypes**.

Sexual Division of Labour

A system in which all work inside the home is either done by the women of the family, or organised by them through the domestic helpers.

Public/Private Division

Boys and girls are brought up to believe that the main responsibility of women is housework and bringing up children. This creates a **sexual division of labour** in most families where women do all domestic work (cooking,

cleaning, washing, tailoring, looking after children) while men do work outside the home.

💡 Important Facts about Gender Division:

- ◆ It is NOT that men cannot do housework — they simply think it is for women.
- ◆ When domestic jobs are paid, men readily take them up (most tailors/cooks in hotels are men).
- ◆ Women also work outside — in villages they fetch water, collect fuel, work in fields.
- ◆ In urban areas, poor women work as domestic helpers; middle class women work in offices.
- ◆ Majority of women do paid work in addition to domestic labour, but their work is not valued.

📊 Time Use Survey Data

ACTIVITIES	MEN (HRS:MIN)	WOMEN (HRS:MIN)
Income generating work	6:00	2:40
Household and related work	0:30	5:00
Talking, Gossip	1:25	1:20
No work / Leisure	3:40	3:50
Sleep, self-care, reading etc.	12:25	11:10

Source: Government of India, Time Use Survey, 1998-99

An average woman works **7.5 hours daily** while an average man works **6.5 hours**. Yet men's work is more visible because it generates income. Women's household work remains **unpaid and invisible**.

👩 Feminist Movements

The result of sexual division of labour is that women's role in public life, especially politics, has been minimal. Earlier, only men could participate in public affairs, vote and contest elections. Gradually, **women organised and agitated for equal rights**. These movements demanded enhancing political and legal status of women, improving educational and career opportunities. More radical women's movements aimed at equality in personal and family life. These are called **Feminist movements**.

Feminist

A woman or a man who believes in equal rights and opportunities for women and men.

Political expression of gender division helped improve women's role in public life. Women now work as scientists, doctors, engineers, lawyers, managers and university teachers. In Scandinavian countries (Sweden, Norway, Finland), women's participation in public life is very high.

⚖️ Discrimination Against Women in India

Patriarchy

Literally means "rule by father." It refers to a system that values men more and gives them power over women.

India remains a **male-dominated, patriarchal society**. Women face disadvantage, discrimination and oppression in various ways:

🚫 Forms of Discrimination Against Women:

1. Education Gap: Literacy rate among women is only 54% compared to 76% among men. Girls drop out because parents prefer spending on boys' education.

2. Wage Inequality: Women are paid less than men even for the same work, despite the Equal Remuneration Act, 1976.

3. Unpaid Labour: An Indian woman works one hour more than a man daily, but much of her work is unpaid.

4. Sex-Selective Abortion: Parents prefer sons, leading to decline in child sex ratio to merely **919 girls per 1000 boys** (2011 Census). In some places it has fallen below 850 or even 800.

5. Violence & Harassment: Various forms of harassment, exploitation and violence against women. Urban areas are particularly unsafe. Domestic violence is widespread.

★ USP KEY POINTS TO REMEMBER

- ★ Gender division is based on SOCIAL expectations, not biology.
- ★ Sexual division of labour = women do household work, men do outside work.
- ★ Average Indian woman works 1 hour MORE daily than average man.
- ★ Equal Remuneration Act, 1976 — equal wages for equal work (but not fully implemented).
- ★ Child sex ratio (2011 Census): 919 girls per 1000 boys.
- ★ Scandinavian countries have highest women participation in public life.
- ★ Feminist = person (man or woman) believing in equal rights for both genders.

Q1 What is meant by 'sexual division of labour'?

Sexual division of labour refers to a system in which all work inside the home is either done by the women of the family, or organised by them through the domestic helpers. It assigns household responsibilities to women while men take up work outside the home.

Q2 What is the difference between gender division based on biology and social expectations?

Gender division is often understood as natural and based on biology. However, it is actually based on social expectations and stereotypes. Society assigns different roles to men and women — women are expected to do domestic work while men work outside. This is not a biological necessity but a socially constructed division.

SECTION 03

Women's Political Representation

Issues related to women's well-being are not given adequate attention. This has led feminists and women's movements to conclude that **unless women control power, their problems will not get adequate attention.**

Women in Legislatures

In India, the proportion of women in legislature has been very low. The percentage of elected women members in **Lok Sabha touched 12% for the first time in 2014.** Their share in state assemblies is less than 5%. India is among the bottom group of nations globally.

REGION	WOMEN IN PARLIAMENT (%)
Nordic Countries	42.3%
Americas	29.5%
Europe	26.4%
Sub-Saharan Africa	23.7%
Asia	19.8%
Arab States	18.6%
Pacific	15.6%
India	11.8%
World Average	24%

Data as on 1 October 2018

Reservation for Women

Panchayati Raj Reservation:

One-third (33%) of seats in local government bodies — panchayats and municipalities — are **reserved for women**. Now there are more than **10 lakh elected women representatives** in rural and urban local bodies.

Women's Reservation Bill (Pending):

Women's organisations have demanded reservation of at least **one-third seats in Lok Sabha and State Assemblies**. The bill has been pending before Parliament for more than a decade but has NOT been passed due to lack of consensus among political parties.

Gender division is an example that some forms of social division NEED to be expressed in politics. Disadvantaged groups benefit when social divisions become a political issue.

★ USP KEY POINTS TO REMEMBER

- ★ Women in Lok Sabha: touched 12% first time in 2014.
- ★ Women in State Assemblies: less than 5%.
- ★ India's women representation (11.8%) is below world average (24%).
- ★ Nordic countries lead with 42.3% women in parliament.
- ★ 1/3 seats reserved for women in Panchayats & Municipalities.
- ★ 10 lakh+ elected women representatives in local bodies.
- ★ Women's Reservation Bill for Parliament — still pending.

Q3 What is the status of women's representation in India's legislative bodies?

Women's representation in India's legislative bodies is very low. In Lok Sabha, women members touched 12% for the first time in 2014. Their share in state assemblies is less than 5%. India (11.8%) is among the bottom group of nations, well below the world average of 24%. However, at the local level, one-third of seats are reserved for women in panchayats and municipalities, resulting in over 10 lakh elected women representatives. A Women's Reservation Bill for Parliament has been pending for over a decade without consensus.

SECTION 04

Religion, Communalism and Politics

Religious division is not as universal as gender, but **religious diversity is fairly widespread** in the world. Unlike gender differences, religious differences are often expressed in the field of politics.

Positive Relationship Between Religion and Politics

Ideas, ideals and values drawn from different religions can and perhaps should play a role in politics. Consider these examples:

Examples of Acceptable Religion–Politics Relationship:

- 1. Gandhiji's View:** Religion can never be separated from politics. He meant NOT any particular religion but moral values that inform all religions. Politics must be guided by ethics drawn from religion.
- 2. Human Rights Groups:** Most victims of communal riots are from religious minorities. Government should take special steps to protect them.
- 3. Women's Movement:** Family laws of all religions discriminate against women. Government should change these laws to make them equitable.

Family Laws

Those laws that deal with family related matters such as marriage, divorce, adoption, inheritance, etc. In India, different family laws apply to followers of different religions.

These political acts are NOT wrong as long as they **treat every religion equally**. People should be able to express their needs as a member of a religious community. Those who hold political power should sometimes regulate the practice of religion to prevent discrimination and oppression.

Religious Diversity of India (Census 2011)

RELIGIOUS COMMUNITY	% OF POPULATION
Hindu	79.8%
Muslim	14.2%
Christian	2.3%
Sikh	1.7%
Buddhist	0.7%
Jain	0.4%
Others	0.7%
Religion not stated	0.2%

★ USP KEY POINTS TO REMEMBER

- ★ Gandhiji: Religion ≠ particular religion; it means moral values common to all religions.
- ★ Expression of religious needs in politics is acceptable IF it treats all religions equally.
- ★ Family laws in India differ for different religious communities.
- ★ Population balance of religious communities has NOT changed much since Independence.
- ★ SC (16.6%) + ST (8.6%) + OBC (~41%) = about 2/3 of India's population.

SECTION 05

⚠ Communalism

The problem begins when religion is seen as the **basis of the nation**. It becomes more acute when religion is expressed in politics in **exclusive and partisan terms** – when one religion and its followers are pitted against another.

● What is Communal Politics?

Communal politics is based on the idea that **religion is the principal basis of social community**. It involves thinking that:

Communal Thinking Involves:

- ◆ Followers of a particular religion must belong to one community.
- ◆ Their fundamental interests are the same; differences are irrelevant.
- ◆ People of different religions cannot belong to the same social community.
- ◆ Commonalities between different religions are superficial and immaterial.
- ◆ Interests of different religious groups are bound to be different and conflicting.
- ◆ **Extreme form:** People of different religions cannot live as equal citizens within one nation.

Why is this belief flawed? People of one religion do NOT have the same interests in every context. Everyone has several roles, positions and identities. There are many voices inside every community, and any attempt to bring all followers of one religion together in non-religious contexts suppresses many voices within that community.

🔥 Forms of Communalism in Politics

FORM	DESCRIPTION	EXAMPLE
Everyday Beliefs	Religious prejudices, stereotypes, belief in superiority of one's religion	So common that people fail to notice it even when they believe in it
Political Dominance	Quest for political dominance of one's religious community	Majority community → majoritarian dominance; Minority community → desire for separate political unit
Political Mobilisation	Use of sacred symbols, religious leaders, emotional appeal, fear to unite followers of one religion	Special appeal to voters of one religion in elections
Communal Violence	Most ugly form — riots and massacre	Partition riots; post-Independence communal violence

★ USP KEY POINTS TO REMEMBER

- ★ Communalism = religion seen as principal basis of social community.
- ★ Communal belief is fundamentally **FLAWED** — people have multiple identities.
- ★ Four forms: everyday beliefs, political dominance, political mobilisation, violence.
- ★ India & Pakistan suffered worst communal riots during Partition.
- ★ Communalism is one of the major challenges to democracy in India.

Q4 State different forms of communal politics with one example each.

- 1. Everyday Beliefs:** Religious prejudices and stereotypes in daily life, such as believing one's own religion is superior to others.
- 2. Political Dominance:** Majority communities seeking majoritarian dominance, while minority communities may desire a separate political unit.
- 3. Political Mobilisation:** Use of sacred symbols, religious leaders and emotional appeal in elections to win votes of one religious group.
- 4. Communal Violence:** The most extreme form — riots and massacres, as seen during the Partition of India in 1947.

SECTION 06

Secular State

The makers of our Constitution were aware of the challenge of communalism. That is why they chose the model of a **secular state**.

Constitutional Provisions for Secularism

Key Constitutional Provisions:

- 1. No Official Religion:** Unlike Buddhism in Sri Lanka, Islam in Pakistan, or Christianity in England, our Constitution does NOT give special status to any religion.
- 2. Freedom of Religion:** The Constitution provides to all individuals and communities freedom to profess, practice and propagate any religion, or not to follow any.
- 3. No Discrimination:** The Constitution prohibits discrimination on grounds of religion.
- 4. State Intervention Allowed:** The Constitution allows the state to intervene in matters of religion to ensure equality within religious communities (e.g., banning untouchability).

Secularism is NOT just an ideology of some parties or persons. It constitutes **one of the foundations of our country**. Communalism threatens the very idea of India.

⚡ How to Combat Communalism:

A secular Constitution is necessary but NOT sufficient. Additionally:

- ◆ Communal prejudices and propaganda must be countered in everyday life.
- ◆ Religion-based mobilisation must be countered in the arena of politics.

★ USP KEY POINTS TO REMEMBER

- ★ India has NO official religion — unlike Sri Lanka (Buddhism), Pakistan (Islam), England (Christianity).
- ★ Freedom to profess, practice and propagate any religion OR not follow any.
- ★ Constitution prohibits discrimination on grounds of religion.
- ★ State CAN intervene in religion to ensure equality (e.g., banning untouchability).
- ★ Secularism is a FOUNDATION of India, not just an ideology.
- ★ Constitution alone is not sufficient — everyday efforts needed to combat communalism.

Q5 Mention any two constitutional provisions that make India a secular state.

1. There is no official religion for the Indian state. The Constitution does not give special status to any religion, unlike Sri Lanka, Pakistan, or England.
2. The Constitution provides to all individuals and communities freedom to profess, practice and propagate any religion, or not to follow any. It also prohibits discrimination on grounds of religion.

SECTION 07

Caste and Politics

Caste Inequalities

Unlike gender and religion, **caste division is special to India**. The caste system is an extreme form of occupational division where hereditary occupational division was sanctioned by rituals. Members of the same caste group were supposed to practice the same occupation, marry within the caste group, and not eat with members of other castes.

The caste system was based on **exclusion and discrimination** against 'outcaste' groups — subjected to the inhuman practice of **untouchability**. Political leaders and social reformers like **Jotiba Phule, Gandhiji, B.R.**

Ambedkar and Periyar Ramaswami Naicker worked to establish a society free of caste inequalities.

Changes in Caste System

Factors Weakening Caste System:

- ◆ Economic development
- ◆ Large-scale urbanisation
- ◆ Growth of literacy and education
- ◆ Occupational mobility
- ◆ Weakening of the position of landlords in villages
- ◆ Constitutional prohibition of caste-based discrimination

Urbanisation

Shift of population from rural areas to urban areas.

Occupational Mobility

Shift from one occupation to another, usually when a new generation takes up occupations other than those practiced by their ancestors.

Caste Hierarchy

A ladder-like formation in which all the caste groups are placed from the 'highest' to the 'lowest' castes.

Yet Caste Persists

Despite changes, caste has NOT disappeared from contemporary India:

Continuing Caste Inequalities:

- ◆ Most people still marry within their own caste or tribe.
- ◆ Untouchability has not ended completely despite constitutional prohibition.
- ◆ Effects of centuries of advantages and disadvantages continue.
- ◆ Groups that had access to education earlier have done well in modern education; those denied it have lagged behind.
- ◆ Disproportionately large presence of 'upper caste' among urban middle classes.
- ◆ Caste continues to be closely linked to economic status.

Caste and Poverty Data

CASTE & COMMUNITY GROUPS	RURAL (%)	URBAN (%)
Scheduled Tribes	45.8	35.6
Scheduled Castes	35.9	38.3
Other Backward Classes	27.0	29.5
Muslim Upper Castes	26.8	34.2
Hindu Upper Castes	11.7	9.9
Christian Upper Castes	9.6	5.4
Sikh Upper Castes	0.0	4.9
All Groups	27.0	23.4

Source: NSSO, 55th Round, 1999-2000. Below poverty line = Rs 327 or less (rural) / Rs 454 or less (urban) per person per month.

Caste in Elections

Caste takes various forms in politics:

1. Parties choose candidates keeping in mind caste composition of the electorate.
2. Political parties make appeals to caste sentiment to muster support.
3. Universal adult franchise brought new consciousness among lower castes.
4. Governments try to include representatives of different castes and tribes.

Why Caste ALONE Cannot Determine Elections

Reasons Why Elections Are Not Just About Caste:

1. No parliamentary constituency has a clear majority of one single caste — candidates must win confidence of multiple castes.
2. No party wins ALL votes of a caste — "vote bank" means only a large proportion, not all.
3. Many parties may put up candidates from the same caste in one constituency.
4. Ruling party and sitting MPs/MLAs frequently lose — meaning caste preferences are not frozen.
5. Voters have strong attachment to political parties, often stronger than caste attachment.
6. People within the same caste have different interests based on economic condition.
7. Government performance and leader popularity are often decisive.

★ USP KEY POINTS TO REMEMBER

- ★ Caste division is SPECIAL to India — hereditary occupation sanctioned by rituals.
- ★ Reformers: Jotiba Phule, Gandhiji, B.R. Ambedkar, Periyar Ramaswami Naicker.
- ★ Caste system weakened by urbanisation, education, occupational mobility.
- ★ SC (16.6%), ST (8.6%), OBC (~41%) = ~2/3 of India's population.
- ★ Upper castes heavily over-represented among the rich.
- ★ No single caste has majority in any parliamentary constituency.
- ★ Caste matters in elections, but so do many other factors.

Q6 State two reasons to say that caste alone cannot determine election results in India.

1. No parliamentary constituency in the country has a clear majority of one single caste. So every candidate and party needs to win the confidence of more than one caste and community.
2. Voters have strong attachment to political parties which is often stronger than their attachment to their caste. People within the same caste have different interests depending on their economic condition — rich and poor from the same caste often vote differently.

SECTION 08

Politics in Caste

It is not just caste that influences politics — **politics also influences caste**. It is not politics that gets caste-ridden; it is the **caste that gets politicised**.

How Politics Influences Caste

Forms of Politicisation of Caste:

1. **Expansion:** Each caste group tries to become bigger by incorporating neighbouring castes or sub-castes which were earlier excluded.
2. **Coalition:** Various caste groups are required to enter into coalitions with other castes or communities, leading to dialogue and negotiation.
3. **New Categories:** New kinds of caste groups have emerged in the political arena — like 'backward' and 'forward' caste groups.

Positive Aspects

- ◆ Expression of caste differences gives disadvantaged communities space to demand their share of power.
- ◆ Caste politics has helped Dalits and OBC castes gain better access to decision making.
- ◆ Several organisations have demanded an end to discrimination, more dignity, and more access to land, resources and opportunities.

Negative Aspects

- ◆ Exclusive attention to caste can divert attention from pressing issues like poverty, development and corruption.
- ◆ Politics based on caste identity alone is NOT healthy for democracy.
- ◆ In some cases, caste division leads to tensions, conflict and even violence.

★ USP KEY POINTS TO REMEMBER

- ★ It is NOT politics that gets caste-ridden — it is CASTE that gets politicised.
- ★ Caste groups try to expand by incorporating sub-castes.
- ★ New caste categories (backward/forward) emerged due to politics.
- ★ Positive: Dalits & OBCs gained better representation.
- ★ Negative: Can divert from real issues like poverty and development.

Key Terms / Glossary

Sexual Division of Labour

A system in which all work inside the home is either done by the women of the family, or organised by them through domestic helpers.

Feminist

A woman or a man who believes in equal rights and opportunities for women and men.

Patriarchy

Literally "rule by father." A system that values men more and gives them power over women.

Family Laws

Laws dealing with family matters like marriage, divorce, adoption, inheritance. Different laws apply to different religions in India.

Communalism

Using religion in politics in exclusive and partisan terms, pitting one religion against another for political power.

Secularism

Principle where the state has no official religion, treats all religions equally, and ensures religious freedom for all.

Urbanisation

Shift of population from rural areas to urban areas.

Occupational Mobility

Shift from one occupation to another, when new generations take up different occupations than their ancestors.

Caste Hierarchy

A ladder-like formation in which all caste groups are placed from the 'highest' to the 'lowest' castes.

Equal Remuneration Act, 1976

Provides that equal wages should be paid for equal work regardless of gender.

Important Questions, MCQs & Case Studies

NCERT Exercise Questions with Answers

Q1 Mention different aspects of life in which women are discriminated or disadvantaged in India.

Women face discrimination in several aspects of life in India: **(i) Education** — Literacy rate is only 54% for women vs 76% for men; girls often drop out as parents prefer spending on boys' education. **(ii) Employment** — Women are paid less than men for the same work despite the Equal Remuneration Act. **(iii) Unpaid work** — Women work one hour more daily but their household work remains unpaid and unrecognised. **(iv) Sex-selective abortion** — Preference for sons has led to decline in child sex ratio to 919 girls per 1000 boys. **(v) Violence** — Women face harassment, exploitation, domestic violence, and urban areas have become particularly unsafe.

Q2 State different forms of communal politics with one example each.

(i) Everyday Beliefs: Religious prejudices and stereotypes, such as believing one's religion is superior to others — so common that people fail to notice it. **(ii) Political Dominance:** Majority communities seeking majoritarian dominance; minority communities seeking separate political units. **(iii) Political Mobilisation:** Using sacred symbols, religious leaders, emotional appeal in elections to gather votes of one religious group. **(iv) Communal Violence:** Riots and massacres — the Partition riots in 1947 and post-Independence communal violence.

Q3 State how caste inequalities are still continuing in India.

(i) Most people still marry within their own caste or tribe. (ii) Untouchability has not ended completely despite constitutional prohibition. (iii) Effects of centuries of advantages and disadvantages continue — groups that historically had access to education are still better off. (iv) There is a disproportionately large presence of 'upper castes' among the urban middle classes. (v) Caste continues to be closely linked to economic status — the proportion living below the poverty line is much higher for SCs and STs than upper castes.

Q4 State two reasons to say that caste alone cannot determine election results in India.

(i) No parliamentary constituency has a clear majority of one single caste, so every candidate needs support from multiple castes and communities to win. (ii) Voters have strong attachment to political parties, often stronger than their caste attachment. People within the same caste have different interests based on their economic condition — rich and poor from the same caste often vote very differently.

Q5 What is the status of women's representation in India's legislative bodies?

Women's representation in India's legislative bodies is very low. The percentage of elected women members in Lok Sabha touched 12% for the first time in 2014. Their share in state assemblies is less than 5%. India (11.8%) is among the bottom group of nations globally, well below the world average of 24%. Even when a woman becomes PM or CM, cabinets remain largely all-male. However, at local level, one-third of seats are reserved in panchayats and municipalities, with over 10 lakh elected women representatives.

Q6 Mention any two constitutional provisions that make India a secular state.

(i) There is no official religion for the Indian state — the Constitution does not give special status to any religion. (ii) The Constitution provides all individuals and communities freedom to profess, practice and propagate any religion, or not to follow any. Additionally, it prohibits discrimination on grounds of religion and allows the state to intervene to ensure equality within religious communities.

🎯 Important MCQs with Answers

Q7. When we speak of gender divisions, we usually refer to:

- (a) Biological difference between men and women
- (b) Unequal roles assigned by the society to men and women
- (c) Unequal child sex ratio
- (d) Absence of voting rights for women in democracies

✅ **Answer: (b) Unequal roles assigned by the society to men and women**

Q8. In India seats are reserved for women in:

- (a) Lok Sabha
- (b) State legislative assemblies
- (c) Cabinets
- (d) Panchayati Raj bodies

✅ **Answer: (d) Panchayati Raj bodies**

Q9. Communal politics is based on the belief that:

- A. One religion is superior to that of others.**
- B. People belonging to different religions can live together happily as equal citizens.**
- C. Followers of a particular religion constitute one community.**
- D. State power cannot be used to establish the domination of one religious group over others.**

Which of the statements is/are correct?

- (a) A, B, C, and D
- (b) A, B, and D
- (c) A and C
- (d) B and D

Answer: (c) A and C

Q10. Which among the following statements about India's Constitution is wrong? It:

- (a) prohibits discrimination on grounds of religion.
- (b) gives official status to one religion.
- (c) provides to all individuals freedom to profess any religion.
- (d) ensures equality of citizens within religious communities.

Answer: (b) gives official status to one religion.

Q11. Social divisions based on _____ are peculiar to India.

Answer: Caste

Q12. Match List I with List II:

- 1. Person who believes in equal rights for women and men → ?**
 - 2. Person who says religion is the principal basis of community → ?**
 - 3. Person who thinks caste is the principal basis of community → ?**
 - 4. Person who does not discriminate on the basis of religious beliefs → ?**
- (A. Communalist, B. Feminist, C. Secularist, D. Casteist)**

Answer: (b) 1-B (Feminist), 2-A (Communalist), 3-D (Casteist), 4-C (Secularist)

Q13. The child sex ratio in India as per 2011 Census is:

- (a) 930
- (b) 919
- (c) 945
- (d) 900

Answer: (b) 919

Q14. Which of the following countries does NOT have an official state religion?

- (a) Sri Lanka
- (b) Pakistan
- (c) India
- (d) England

Answer: (c) India

Q15. What percentage of seats are reserved for women in Panchayati Raj bodies?

- (a) 25%
- (b) 33% (one-third)
- (c) 50%
- (d) 20%

Answer: (b) 33% (one-third)

Q16. Which Act provides that equal wages should be paid for equal work?

- (a) Right to Education Act, 2009
- (b) Equal Remuneration Act, 1976
- (c) Domestic Violence Act, 2005
- (d) Minimum Wages Act, 1948

Answer: (b) Equal Remuneration Act, 1976

Q17. According to Census 2011, what is the percentage of Hindu population in India?

- (a) 82.4%
- (b) 79.8%
- (c) 75.5%
- (d) 84.1%

Answer: (b) 79.8%

 **Case Study Based Questions**

CASE STUDY 1: Sexual Division of Labour

A 'time use survey' was conducted in six states of India. It shows that an average woman works every day for a little over seven and a half hours while an average man works for six and a half hours. Yet the work done by men is more visible because most of their work leads to generation of income. Women also do a lot of direct income generating work, but the bulk of their work is household related. This work remains unpaid and invisible.

1. What does the time use survey reveal about women's working hours?
2. Why is men's work considered more 'visible' than women's work?
3. What does 'unpaid and invisible' work mean in the context of women's labour?
4. Name the Act that ensures equal wages for equal work.

Answers:

1. The survey reveals that an average woman works over 7.5 hours daily compared to 6.5 hours for men — women work one hour more daily.
2. Men's work is considered more visible because most of it is income generating work done outside the home, which has direct monetary value.
3. Unpaid and invisible work refers to women's domestic labour — cooking, cleaning, childcare — which does not generate income and is therefore not valued or recognised in economic terms.
4. The Equal Remuneration Act, 1976 provides that equal wages should be paid for equal work regardless of gender.

CASE STUDY 2: Communalism and Secular State

Communalism was and continues to be one of the major challenges to democracy in our country. The makers of our Constitution were aware of this challenge. That is why they chose the model of a secular state. This choice was reflected in several constitutional provisions. The Constitution does not give a special status to any religion. It provides to all individuals and communities freedom to profess, practice and propagate any religion. It prohibits discrimination on grounds of religion. At the same time, it allows the state to intervene in matters of religion to ensure equality within religious communities.

1. What is the major challenge to democracy mentioned in the passage?
2. What model did the makers of the Constitution choose to address this challenge?
3. Mention any two constitutional provisions that reflect secularism in India.
4. Why is the state allowed to intervene in matters of religion?

Answers:

1. Communalism was and continues to be one of the major challenges to democracy in India.
2. The makers of the Constitution chose the model of a secular state to address the challenge of communalism.
3. (i) There is no official religion — Constitution gives no special status to any religion. (ii) Freedom to profess, practice and propagate any religion, or not to follow any. (iii) Prohibition of discrimination on grounds of religion.
4. The state is allowed to intervene in matters of religion to ensure equality within religious communities — for example, banning untouchability — while treating all religions equally.

CASE STUDY 3: Caste and Elections

The focus on caste in politics can sometimes give an impression that elections are all about caste and nothing else. That is far from true. No parliamentary constituency in the country has a clear majority of one single caste. So, every candidate and party needs to win the confidence of more than one caste and community. No party wins the votes of all the voters of a caste or community. The ruling party and the sitting MP or MLA frequently lose elections in our country. That could not have happened if all castes and communities were frozen in their political preferences.

1. Why is it incorrect to say that elections are all about caste?
2. What does 'vote bank' of a party mean?
3. Why do ruling parties and sitting MPs frequently lose elections?
4. Mention one positive and one negative aspect of caste in politics.

Answers:

1. It is incorrect because no parliamentary constituency has a clear majority of one caste. Every candidate must win confidence of multiple castes, and no party wins all votes from any single caste.
2. Vote bank means that a large proportion (not all) of voters from a particular caste vote for a particular party.
3. Ruling parties and sitting MPs lose because caste and community preferences are not frozen. Voters consider many factors including government performance, leader popularity, and economic interests.
4. Positive: Caste politics has helped Dalits and OBC castes gain better access to decision making and representation. Negative: Exclusive attention to caste can divert attention from pressing issues like poverty, development and corruption.

Additional Important Questions (2–3 Marks)

Q18 What did Gandhiji mean when he said "religion can never be separated from politics"?

Gandhiji did not mean any particular religion like Hinduism or Islam. He meant the moral values that inform all religions. He believed that politics must be guided by ethics drawn from religion. This is different from communalism, which uses religion for political dominance.

Q19 Differentiate between 'Caste in Politics' and 'Politics in Caste'.

Caste in Politics: When caste influences politics — parties choose candidates based on caste composition, make caste-based appeals, and form governments considering caste representation.

Politics in Caste: When politics influences caste — caste groups try to expand, enter coalitions, and new caste categories ('backward'/'forward') emerge due to political processes.

Q20 Why is the belief of communalism fundamentally flawed?

The communal belief is fundamentally flawed because people of one religion do NOT have the same interests and aspirations in every context. Everyone has several roles, positions and identities beyond religion. There are many voices inside every community, and any attempt to bring all followers of one religion together in non-religious contexts suppresses many voices within that community.

Q21 How has the political expression of gender division helped women in India?

Political expression of gender division has helped women in several ways: (i) Women now work in professions earlier not considered suitable — as scientists, doctors, engineers, lawyers, managers. (ii) One-third of seats in panchayats and municipalities are reserved for women, resulting in over 10 lakh elected women representatives. (iii) Laws like the Equal Remuneration Act were enacted. (iv) Issues like domestic violence, dowry, and sex-selective abortion gained political attention.

Q22 What are the social reformers who worked against caste inequalities? Name any two.

Several political leaders and social reformers worked to establish a society free of caste inequalities. These include: (i) **Jotiba Phule** — who fought for the education and rights of lower castes. (ii) **B.R. Ambedkar** — who was the principal architect of the Indian Constitution and worked tirelessly for the rights of Dalits. Others include Mahatma Gandhi and Periyar Ramaswami Naicker.

EXAM TIPS — How to Prepare This Chapter

-  Remember all **key terms and definitions** — Sexual Division of Labour, Feminist, Patriarchy, Family Laws, Communalism, Secularism, Urbanisation, Occupational Mobility, Caste Hierarchy.
-  Learn the **data and statistics** — child sex ratio (919), literacy rates (54% vs 76%), women in Lok Sabha (12%), religious population percentages, poverty line data by caste.
-  Understand the **difference between healthy and harmful** expression of social divisions in politics.
-  Practice **comparison questions** — Caste in Politics vs Politics in Caste, Gender division vs Caste division.
-  Remember **constitutional provisions** for secularism — no official religion, freedom of religion, no discrimination, state intervention allowed.
-  Know the **four forms of communalism** with examples — this is a frequently asked question.
-  Practice **MCQs from NCERT exercises** — Q7 to Q12 are directly from the textbook.
-  For **3-mark and 5-mark questions**, always give points with proper explanation.
-  Use **examples and data** to support your answers — this impresses examiners.
-  **Case study questions** are increasingly important — practice reading passages and answering based on them.

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