

CBSE CLASS X
Social Science (087)

ANSWER KEY

AI-generated question paper

Code: 5RF06U

Questions: 31

Maximum Marks: 67

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SELECTIONS USED

Subject	Social Science
Lessons	3 Gender, Religion and Caste
Level of understanding	Exam-ready
Question selection	CBSE board paper, whole lesson (~80 marks across Sections A-E)
Model	claude-sonnet-4-6

Composition — Difficulty: 10 straightforward · 14 medium · 7 deep | Types: 11 MCQ · 7 Short · 4 Assertion–reason · 4 Very short · 3 Long · 2 Case-based | Sections: A 15Q/15m · B 4Q/8m · C 7Q/21m · D 3Q/15m · E 2Q/8m

Q1. straightforward exam-ready

[1]

In most households, even when women are employed outside the home, the responsibility of cooking, cleaning and childcare continues to rest primarily on women. Which concept does this best illustrate?

- (A) Occupational mobility
- (B) Sexual division of labour
- (C) Feminist movement
- (D) Social stratification

- A Patriarchy
- B Sexual division of labour
- C Feminist movement
- D Occupational mobility

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Model Answer**(B) Sexual division of labour**

This situation illustrates **sexual division of labour** — a system where all work inside the home is done or organised by women, even when they are also employed outside.

Explanation

The textbook defines "sexual division of labour" as a system in which all work inside the home is either done by women or organised by them. The question describes exactly this: women bearing the double burden of paid work *and* domestic responsibilities. Note that **Patriarchy** (option A in the actual options) refers to a system that values men more and gives them power over women — a related but broader concept. Examiners expect the more specific term here.

Q2. straightforward exam-ready**[1]**

Which Act passed in 2023 provides 33% reservation for women in the Lok Sabha, State Legislative Assemblies and the Delhi Assembly?

- (A) Women's Empowerment Act, 2023
- (B) Nari Shakti Vandan Adhiniyam, 2023
- (C) Equal Representation Act, 2023
- (D) Women's Reservation Bill, 2023

- A Women's Empowerment Act, 2023
- B Nari Shakti Vandan Adhiniyam, 2023
- C Equal Representation Act, 2023
- D Women's Reservation Bill, 2023

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Model Answer**(B) Nari Shakti Vandan Adhiniyam, 2023****Explanation**

The textbook (Chapter 3, Women's Political Representation) clearly states: *"In 2023, Nari Shakti Vandan Adhiniyam (Women's Reservation Act, 2023) has been passed which will give 33 percent reservation of seats for women in Lok Sabha, State Legislative Assemblies and also Delhi Assembly."* Options A, C, and D are not the correct official names of this Act.

Q3. straightforward exam-ready

[1]

Which group of countries has the highest percentage of women in their national parliaments?

- (A) Americas
- (B) Nordic countries
- (C) Europe
- (D) Sub-Saharan Africa

- A Americas
- B Nordic countries
- C Europe
- D Sub-Saharan Africa

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Model Answer**(B) Nordic countries**

Nordic countries have the highest percentage of women in national parliaments at **42.3%**, as compared to Americas (29.5%), Europe (26.4%), and Sub-Saharan Africa (23.7%).

Source: *Gender, Religion and Caste*, Chapter 3, Women's Political Representation section.

Explanation

The data table in the textbook clearly lists women's representation by region. Nordic countries (Sweden, Norway, Finland, etc.) top the list at 42.3%. Examiners expect you to state the correct option and briefly justify with the figure from the table — one line is sufficient for 1 mark.

Q4. straightforward exam-ready

[1]

In its most extreme form, communalism leads to the belief that:

- (A) All religions are equal and must co-exist.
- (B) People of different religions cannot live as equal citizens in one nation.
- (C) Religion should guide the moral values of politics.
- (D) Minorities must be given special protection by the state.

- A All religions are equal and must co-exist.
- B People of different religions cannot live as equal citizens in one nation.
- C Religion should guide the moral values of politics.
- D Minorities must be given special protection by the state.

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Model Answer**(B) People of different religions cannot live as equal citizens in one nation.****Explanation**

The textbook explicitly states: "*In its extreme form, communalism leads to the belief that people belonging to different religions cannot live as equal citizens within one nation.*" This is a direct lift from the passage — memorise it exactly. Options A and D describe secular/democratic ideals, while C describes Gandhiji's moderate view of religion in politics, not communalism.

Q5. straightforward exam-ready

[1]

Which of the following best explains why India is described as a secular state under its Constitution?

- (A) The state promotes the values of the majority religion in public life.
(B) The state keeps an equal distance from all religions and does not grant privileges to any.
(C) The state restricts religious practices to prevent social conflict.
(D) The state recognises only religions that originated in the Indian subcontinent.

A The state follows the majority religion.

B The state has no official religion and does not discriminate on grounds of religion.

C The state prohibits citizens from practising any religion.

D The state allows only ancient Indian religions to be practised.

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Model Answer

Answer: (B) The state has no official religion and does not discriminate on grounds of religion.

India's Constitution gives no special status to any religion, prohibits religious discrimination, and grants all individuals freedom to profess, practise and propagate any religion.

Source: *Democratic Politics II*, Chapter 3, "Secular state" section.

Explanation

- The passage clearly states India has **no official religion**, unlike Sri Lanka (Buddhism), Pakistan (Islam), or England (Christianity).
- The Constitution **prohibits discrimination** on grounds of religion and grants freedom to all to follow any religion.
- Option A is wrong — the state does not promote majority religion. Options C and D contradict the Constitution's guarantee of religious freedom.
- Examiner expects you to identify the correct option **and** briefly justify using constitutional provisions — this earns full marks even in a 1-mark MCQ if explanation is asked.

Q6. medium exam-ready

[1]

What makes the caste system in India different from other forms of social division found in societies across the world?

- (A) It is based on wealth and income.
- (B) Hereditary occupational divisions were sanctioned by rituals.
- (C) It allows complete mobility between groups.
- (D) It is based on educational qualifications.

- A It is based on wealth and income.
- B Hereditary occupational divisions were sanctioned by rituals.
- C It allows complete mobility between groups.
- D It is based on educational qualifications.

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Model Answer**(B) Hereditary occupational divisions were sanctioned by rituals.****Explanation**

The textbook explicitly states: "What makes it different from other societies is that in this system, hereditary occupational division was sanctioned by rituals." This is the key distinguishing feature — not wealth, education, or mobility.

Q7. straightforward exam-ready

[1]

Which of the following social reformers is NOT associated with the movement against caste-based inequalities in India?

- (A) Jotiba Phule
- (B) B.R. Ambedkar
- (C) Periyar Ramaswami Naicker
- (D) Bal Gangadhar Tilak

- A Jotiba Phule
- B B.R. Ambedkar
- C Periyar Ramaswami Naicker
- D Lord Macaulay

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Model Answer**(D) Bal Gangadhar Tilak**

The passage states that Jotiba Phule, Gandhiji, B.R. Ambedkar, and Periyar Ramaswami Naicker worked to establish a society free from caste inequalities. Bal Gangadhar Tilak is not mentioned among them.

Explanation

The source passage explicitly names the reformers associated with the anti-caste movement. Tilak was a prominent nationalist leader but is not associated with anti-caste reform. Note: Option D in the question lists "Lord Macaulay," but the options listed under A–D show Tilak as option D — answer accordingly based on the actual option text provided.

Q8. medium exam-ready

[1]

When we say that 'politics influences caste', which of the following is the best example of this?

- (A) Parties choose candidates only from upper castes.
- (B) Caste groups incorporate neighbouring castes to become larger political groups.
- (C) Voters cast votes strictly along caste lines.
- (D) The Constitution bans caste-based discrimination.

A Parties choose candidates only from upper castes.

B Caste groups incorporate neighbouring castes to become larger political groups.

C Voters cast votes strictly along caste lines.

D The Constitution bans caste-based discrimination.

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Model Answer

(B) Caste groups incorporate neighbouring castes to become larger political groups.

Explanation

The textbook clearly states under "Politics in caste" that when politics influences caste, caste groups try to **become bigger by incorporating neighbouring castes or sub-castes**. This shows politics *changing* caste identity — the reverse direction. Options A and C show caste influencing politics, and D is a constitutional provision, not a political influence on caste.

Q9. straightforward exam-ready

[1]

Women's movements in India have demanded a uniform application of civil laws governing marriage, divorce and inheritance across all religious communities. Under which category of law do such issues fall?

- (A) Criminal law
- (B) Family law
- (C) Constitutional law
- (D) Labour law

- A Laws dealing with taxation
- B Laws related to marriage, divorce and inheritance
- C Laws governing elections and representation
- D Laws relating to the right to education

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Model Answer**(B) Family law**

Family law deals with matters related to marriage, divorce, adoption, and inheritance. Women's movements have demanded uniform civil/family laws across all religious communities in India.

Source: Religion, communalism and politics, Chapter 3

Explanation

The textbook defines **family laws** as "those laws that deal with family related matters such as marriage, divorce, adoption, inheritance, etc." This definition directly matches the question. The correct option is **(B)**. Note that the options listed in the question (A–D) differ from the original MCQ options; match the definition, not the label.

Q10. straightforward exam-ready

[1]

According to the time use survey conducted in six states, how many hours per day does an average woman work compared to an average man?

- (A) Equal hours — both work 7 hours.
(B) A woman works about one hour more than a man every day.
(C) A man works about two hours more than a woman every day.
(D) Women work fewer hours because they do not do paid work.
- A Equal hours — both work 7 hours.
B A woman works about one hour more than a man every day.
C A man works about two hours more than a woman every day.
D Women work fewer hours because they do not do paid work.

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Model Answer

(B) A woman works about one hour more than a man every day.

According to the time use survey conducted in six states, an average woman works over seven and a half hours daily, while an average man works six and a half hours — making women work approximately one hour more per day.

Source: Gender and Politics, Chapter 3 (Sexual Division of Labour section)

Explanation

The passage explicitly states: "an average woman works every day for a little over seven and half hours while an average man works for six and a half hours." The difference is approximately one hour. Options A, C, and D contradict the survey data directly. Examiners expect students to cite the correct figures from the time use survey.

Q11. straightforward exam-ready

[1]

Social divisions based on _____ are peculiar to India.

- (A) Gender
- (B) Religion
- (C) Caste
- (D) Language

- A Gender
- B Religion
- C Caste
- D Language

◆ Gender, Religion and Caste

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Model Answer**(C) Caste**

Social divisions based on **caste** are peculiar to India.

Source: Caste and Politics, Chapter 3

Explanation

The textbook explicitly states: "*Unlike gender and religion, caste division is special to India.*" Gender divisions exist universally, and religious diversity is widespread worldwide, but the caste system — with its ritual-sanctioned hereditary occupational divisions — is unique to India. Examinees must recall this direct line from the chapter.

Q12. medium exam-ready

[1]

Assertion (A): Gender division, though seen everywhere, is not based on biology but on social expectations and stereotypes.

Reason (R): Boys and girls are brought up to believe that the main responsibility of women is housework and bringing up children.

- (A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is NOT the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

- A Both A and R are true and R is the correct explanation of A.
B Both A and R are true but R is NOT the correct explanation of A.
C A is true but R is false.
D A is false but R is true.

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Model Answer

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

Gender division is not based on biology but on social expectations and stereotypes. Boys and girls are brought up to believe women's main responsibility is housework and childcare — this socially constructed belief directly explains why gender division is not natural but imposed.

Source: Chapter 3 (Gender and Politics), Sexual Division of Labour

Explanation

R directly explains A because the social upbringing that assigns domestic roles to women is the very mechanism through which social expectations and stereotypes (mentioned in A) are created and sustained. Examiners expect you to identify this causal link. Option (B) would apply only if R were a separate true fact that did not explain A — but here it does.

Q13. medium exam-ready

[1]

Assertion (A): Communalism is a serious threat to Indian democracy.

Reason (R): When political parties mobilise voters on religious lines using sacred symbols and emotional appeals, it undermines rational deliberation and can trigger violence between communities.

- (A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is NOT the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

- A Both A and R are true and R is the correct explanation of A.
B Both A and R are true but R is NOT the correct explanation of A.
C A is true but R is false.
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Model Answer**(A) Both A and R are true and R is the correct explanation of A.**

Communalism threatens democracy as it uses sacred symbols and emotional appeals to mobilise voters on religious lines, undermining rational deliberation and causing communal violence.

Source: *Democratic Politics II*, Chapter 3, "Religion, Communalism and Politics"

Explanation

The textbook directly states that political mobilisation on religious lines using "sacred symbols, religious leaders, emotional appeal and plain fear" is a form of communalism, and that "communalism was and continues to be one of the major challenges to democracy." The Reason correctly explains *why* communalism threatens democracy — so option (A) is the right choice. Avoid (B): R is not just a separate true fact; it directly explains A.

Q14. medium exam-ready

[1]

Assertion (A): Caste alone does not determine election results in India.

Reason (R): No parliamentary constituency in India has a clear majority of one single caste, so candidates need support from more than one caste to win.

- (A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is NOT the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

- A Both A and R are true and R is the correct explanation of A.
B Both A and R are true but R is NOT the correct explanation of A.
C A is true but R is false.
D A is false but R is true.

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Model Answer**(A) Both A and R are true and R is the correct explanation of A.**

The Assertion is true — caste alone does not determine election results. The Reason correctly explains this: since no parliamentary constituency has a clear majority of one single caste, candidates must win support from more than one caste/community to win.

Explanation

The textbook explicitly states: "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 to win elections." This directly makes R the correct explanation of A. Other factors like party loyalty, government performance, and economic issues also matter — but R is specifically cited in the textbook as a reason why caste alone cannot determine results.

Q15. medium exam-ready

[1]

Assertion (A): Women's work remains largely invisible in economic assessments.

Reason (R): The bulk of women's work is household-related, which is unpaid and therefore not counted as productive work.

- (A) Both A and R are true and R is the correct explanation of A.
 (B) Both A and R are true but R is NOT the correct explanation of A.
 (C) A is true but R is false.
 (D) A is false but R is true.

- A Both A and R are true and R is the correct explanation of A.
 B Both A and R are true but R is NOT the correct explanation of A.
 C A is true but R is false.
 D A is false but R is true.

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Model Answer

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

Women work more hours than men on average, but the bulk of their work is household-related, which is unpaid and therefore remains invisible in economic assessments.

Explanation

The textbook explicitly states: "The work done by men is more visible because most of their work leads to generation of income... the bulk of their (women's) work is household related. This work remains unpaid and invisible." This directly links the Reason to the Assertion — unpaid household work is precisely why women's work stays invisible economically. Option (A) is correct.

Q16. medium exam-ready

[2]

Distinguish between 'casteism' and healthy political expression of caste identity with one example of each.

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Model Answer

Casteism is the belief that caste is the *sole* basis of social community, treating caste interests as more important than all others. It is harmful as it diverts attention from development, causes tensions and conflict.

Example: Voting for a candidate only because he belongs to one's own caste.

Healthy political expression of caste identity means using caste as a platform to demand rights, dignity, and justice for disadvantaged groups without undermining democracy.

Example: Dalit and OBC organisations demanding an end to discrimination and greater access to land and resources.

Explanation

Examiners look for a clear contrast between the two concepts plus one valid example each. The textbook explicitly states: "casteism is rooted in the belief that caste is the *sole* basis of social community" (negative), while caste politics can give "disadvantaged communities the space to demand their share of power" (positive). Keep examples concrete and distinct — one clearly negative, one clearly positive.

Q17. medium exam-ready

[2]

What is meant by 'political mobilisation on religious lines'? Give one example of how it operates in electoral politics.

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Model Answer

Political mobilisation on religious lines means using sacred symbols, religious leaders, emotional appeals, and fear to unite followers of one religion in the political arena, often against another religious group.

Example: In electoral politics, candidates or parties make special appeals to the interests or emotions of voters of one particular religion in preference to others, seeking votes on a religious basis rather than on development or governance issues.

Source: Chapter 3 – Religion, Communalism and Politics

Explanation

The textbook gives a precise definition — examiners expect students to mention the **tools used** (sacred symbols, religious leaders, emotional appeal, fear) and the **setting** (political/electoral arena). The example must show how it works **during elections** — appealing to one religion's voters over others. Avoid vague answers like "using religion in politics"; be specific about mobilisation tools and electoral context.

Q18. straightforward exam-ready

[2]

Despite the Equal Remuneration Act, 1976, women continue to receive lower wages than men for the same work in many sectors in India. Give two examples of sectors where this wage gap is observed and briefly explain why such discrimination persists.

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Model Answer

Two sectors where the wage gap is observed are **agriculture/fields** and **factories/industries**.

This discrimination persists because of deep-rooted **patriarchal attitudes** that undervalue women's work, and because women's domestic burden limits their bargaining power. Social stereotypes treat women as secondary earners, making it easier for employers to pay them less despite the law.

Explanation

The source passage directly states: "in almost all areas of work, from sports and cinema, to factories and fields, women are paid less than men, even when both do exactly the same work." Use examples directly from the text (factories and fields/agriculture). For the 'why' part, link it to patriarchy and the undervaluation of women's work — also discussed in the chapter. Examiners expect one or two specific sector examples and a brief reason; do not over-explain.

Q19. medium exam-ready

[2]

Why does women's work remain invisible and undervalued even though women work longer hours than men on average?

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Model Answer

Women's work remains invisible and undervalued because the bulk of their work is **household-related** — cooking, cleaning, childcare — which is **unpaid**. Since it does not generate income, it goes unrecognised. In contrast, most of men's work is income-generating and hence visible. According to the Time Use Survey, women work 7.5 hours daily versus men's 6.5 hours, yet women's domestic labour remains unacknowledged.

Source: *Gender and Politics, Chapter 3*

Explanation

Examiners look for **two key points**: (1) women's work is mostly domestic/unpaid, and (2) unpaid work does not get counted or recognised because it generates no income. Quoting the Time Use Survey data strengthens the answer. Avoid writing about political representation or literacy — stay focused on the specific question about visibility and value of work.

Q20. medium exam-ready

[3]

Explain the concept of patriarchy. How does it affect the status of women in both the private and public spheres of life?

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Model Answer

Patriarchy means a system that values men more and gives them power over women. Literally, it means "rule by father."

Private sphere: Due to patriarchy, a sexual division of labour exists within families. Women are expected to do all domestic work — cooking, cleaning, childcare — which is unpaid and unrecognised, even though women work more hours daily on average than men.

Public sphere: Women face discrimination in education, employment, and politics. Literacy among women is only 54% vs 76% for men. Women are paid less than men for the same work despite the Equal Remuneration Act, 1976. In politics, women's representation in Lok Sabha has been very low, and India ranks among the lowest globally in women's parliamentary participation.

Source: *Gender and Politics, Chapter 3*

Explanation

- The examiner expects the definition of patriarchy first (1 mark), then effects in private sphere (1 mark), then effects in public sphere (1 mark).
- Always use textbook-specific examples: literacy rate, sexual division of labour, Equal Remuneration Act, low political representation.
- Avoid vague statements like "women are oppressed" — back every point with a fact from the text.
- "Private sphere" = household/family life; "public sphere" = education, employment, politics.

Q21. medium exam-ready

[3]

Describe three different forms that communalism can take in the political arena.

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Model Answer

Communalism can take the following forms in politics:

1. **Everyday prejudices:** The most common form involves religious stereotypes, prejudices and belief in the superiority of one's own religion over others.
1. **Quest for political dominance:** A communal mindset leads to the desire for political dominance of one's community — majoritarian dominance for the majority, or demand for a separate political unit for the minority.
1. **Political mobilisation on religious lines:** Using sacred symbols, religious leaders and emotional appeals to unite followers of one religion in the political arena, especially during elections.
1. **Communal violence:** The most extreme form — riots and massacres, as seen during Partition and in post-Independence India.

(Any three of the above four points are sufficient.)

Source: Chapter 3, *Religion, Communalism and Politics* — Communalism section

Explanation

The textbook lists four forms of communalism explicitly. Since this is a 3-mark question asking for "three," you need any three well-stated points. Each point should be named and briefly explained. Avoid just listing names without explanation — examiners expect one-line elaboration per point. Do not confuse "communalism" with "secularism."

Q22. medium exam-ready

[3]

'While caste matters in electoral politics, so do many other factors.' Justify this statement with three arguments.

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Model Answer

While caste influences electoral politics, several other factors also play an important role:

1. **No single-caste majority:** No parliamentary constituency has a clear majority of one caste, so candidates must win support from multiple castes and communities.
1. **Voters' attachment to parties:** Voters often have stronger loyalty to political parties than to their caste. Rich and poor, or men and women of the same caste, frequently vote differently based on their economic interests.
1. **Performance of government matters:** People's assessment of the government's performance and popularity of leaders often proves decisive. This is why ruling parties and sitting MPs/MLAs frequently lose elections.

Source: Chapter 3 (Gender, Religion and Caste), Section — Caste in Politics

Explanation

The examiner expects three distinct, clearly stated reasons — not a general discussion of caste. Each point should be crisp. The textbook explicitly lists these reasons under "Caste in politics." Mention: no single-caste majority, party loyalty over caste loyalty, and performance/leadership assessment. Avoid repeating the same idea in different words.

Q23. medium exam-ready

[3]

How has economic development and social change affected the caste system in modern India? Mention any three changes that have occurred.

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Model Answer

Economic development and social change have brought significant transformations to the caste system in modern India:

1. **Breakdown of caste hierarchy:** Large-scale urbanisation, growth of literacy and education, and occupational mobility have weakened old notions of caste hierarchy. In urban areas, caste identity matters much less in daily interactions.
1. **Occupational change:** Hereditary occupational divisions are weakening as the new generation takes up occupations different from their ancestors, breaking the traditional link between caste and occupation.
1. **Constitutional and legal changes:** The Constitution prohibited caste-based discrimination and laid the foundation for policies to reverse caste injustices, reducing open discrimination considerably.

Source: Democratic Politics II, Chapter 3 (Caste and Politics)

Explanation

The question asks for **three specific changes** — so clearly label each point. The examiner expects answers directly from the textbook paragraph beginning "With economic development, large scale urbanisation...". Avoid writing about caste inequalities that *persist* (that would answer a different question). Key terms to use: urbanisation, occupational mobility, constitutional prohibition. Each point earns 1 mark.

Q24. deep exam-ready

[3]

Explain, with the help of two examples, why it is difficult to separate religion completely from politics in a diverse society like India. Does this mean that religious considerations always have a negative effect on politics? Give reasons for your answer.

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Model Answer

It is difficult to separate religion from politics in India because:

1. **Example 1:** Gandhiji believed religion (as moral values) must guide politics — ethical principles drawn from religion inform political decisions.
2. **Example 2:** Women's movements demand that religion-based family laws discriminating against women be changed by the government — directly linking religious practice to political action.

No, religious considerations do not always have a negative effect on politics. Ideas and values drawn from religion can positively guide politics. Problems arise only when religion is used in *exclusive and partisan* terms — pitting one religion against another, or using state power to establish dominance of one religious group. This is communalism, which is harmful. As long as all religions are treated equally, the influence of religion on politics can be constructive.

Source: *Religion, Communalism and Politics, Chapter 3*

Explanation

- Examiners expect **two distinct, named examples** for the first part — Gandhiji's view and the women's movement demand are the textbook examples; use them.
- For the second part, clearly state "**No**" first, then explain the distinction between legitimate religious influence vs. communalism. This two-part structure earns full marks.
- Avoid writing only about negatives — the question specifically asks whether it is *always* negative, so the nuanced "not always" answer is key.

Q25. deep exam-ready

[3]

Despite constitutional prohibitions, caste-based economic inequality continues to persist in India. Support this statement with three pieces of evidence related to poverty and economic status.

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Model Answer

Despite constitutional prohibition of caste-based discrimination, caste-based economic inequality persists in India, as shown by the following evidence:

1. **Poverty rates:** The proportion of population living below the poverty line is much higher for lower castes — Scheduled Tribes (45.8% rural) and Scheduled Castes (35.9% rural) — compared to Hindu Upper Castes (11.7% rural).
1. **Wealth distribution:** Upper castes are heavily over-represented among the rich, while lower castes are severely under-represented, showing continued economic disparity.
1. **Average economic status:** Monthly consumption expenditure data shows that upper castes are best off, Dalits and Adivasis worst off, and backward classes in between — still following the old caste hierarchy.

Source: *Caste inequalities / Caste inequality today, Chapter 3*

Explanation

The examiner expects three **distinct, data-backed points** from the NSS/NSSO evidence in the textbook. The three key angles are: (1) poverty line percentages by caste, (2) over/under-representation among the rich, and (3) average consumption expenditure following caste hierarchy. Quoting specific figures (e.g., 45.8%, 35.9%) strengthens the answer. Avoid vague statements — be specific about which caste group and what indicator.

Q26. deep exam-ready

[3]

Despite girls performing as well as boys in school examinations, women's literacy rate in India is significantly lower than men's. Give three reasons for this gap and explain how low female literacy affects women's social and economic position.

◆ Gender, Religion and Caste

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Model Answer**Three reasons for the gap:**

1. Parents prefer to spend resources on sons' education rather than daughters', causing girls to drop out despite performing well.
2. The sexual division of labour assigns household work to women, limiting their time and opportunity for education.
3. Social stereotypes and patriarchal attitudes treat women's education as less important.

Effect on social and economic position:

Low female literacy (only 54% vs 76% for men) means fewer women in highly paid jobs. Women's work remains largely unpaid and unrecognised. This keeps them economically dependent and socially subordinate, with little say in public or political life.

Source: *Gender and Politics, Chapter 3*

Explanation

- The textbook directly states girls drop out because parents "prefer to spend their resources for their boys' education."
- Literacy rate figures (54% women vs 76% men) are directly quoted — use them for impact.
- Link low literacy → fewer valued jobs → economic dependence → low social status. This chain earns full marks.
- Avoid padding; 3 reasons + effect fits neatly in 60–90 words for 3 marks.

Q27. deep exam-ready

[5]

Analyse the various disadvantages and forms of discrimination that women face in India. Suggest five concrete measures that could help establish gender equality in the country.

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Model Answer**Disadvantages and Discrimination Faced by Women in India:**

- Literacy rate among women (54%) is much lower than men (76%); girls drop out because parents prefer spending on sons' education.
- Women work more hours than men daily, yet most of their household work is unpaid and unrecognised.
- Despite the Equal Remuneration Act (1976), women are paid less than men for the same work across all fields.
- Declining child sex ratio (919 girls per 1000 boys) due to sex-selective abortions reflects deep-rooted son preference.
- Women face harassment, domestic violence, and are unsafe even within their homes.
- Women's representation in Lok Sabha is only ~14%; state assemblies have less than 5%.

Five Measures for Gender Equality:

1. Enforce reservation of 33% seats for women in Parliament and State Assemblies (Nari Shakti Vandan Adhiniyam, 2023).
2. Strictly implement the Equal Remuneration Act to ensure equal pay for equal work.
3. Promote girls' education by providing scholarships and penalising early school dropout.
4. Strengthen laws against domestic violence, sexual harassment, and sex-selective abortion.
5. Recognise and value unpaid domestic work through policy support such as social security benefits for homemakers.

Explanation

The examiner expects: (a) specific examples of discrimination from the textbook — literacy gap, wage gap, sex ratio, unpaid work, low political representation; (b) five clearly stated, concrete measures. The Women's Reservation Act (2023) is a key recent update in the chapter. Avoid vague statements like "women should be respected" — give specific, actionable measures. Five measures can be written as a numbered list to make them easy to mark.

Q28. deep exam-ready

[5]

'Secularism is not just an ideology of some parties or persons — it is one of the foundations of our country.' Justify this statement by explaining (a) why communalism is dangerous for Indian democracy, and (b) how the Indian Constitution establishes India as a secular state.

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Model Answer

Secularism is not merely an ideology — it is a constitutional foundation of India. This becomes clear when we examine communalism and India's secular framework.

(a) Why communalism is dangerous for Indian democracy:

Communalism treats religion as the sole basis of social community and pits followers of one religion against another. It involves religious prejudices, majoritarian dominance, political mobilisation on religious lines, and in extreme cases, communal violence and riots. In its most dangerous form, it promotes the belief that people of different religions cannot live as equal citizens within one nation. This directly threatens democracy, national unity, and the equal rights of all citizens.

(b) How the Indian Constitution establishes India as a secular state:

- India has **no official religion**, unlike Pakistan (Islam) or England (Christianity).
- The Constitution gives every individual and community freedom to **profess, practice, and propagate** any religion.
- It **prohibits discrimination** on grounds of religion.
- The state can **intervene in religious matters** to ensure equality, for example, by banning untouchability.

Thus, secularism is the constitutional answer to the challenge of communalism.

Source: Chapter 3 — Democracy and Diversity / Religion, Communalism and Politics; Secular State

Explanation

Examiners expect both parts answered clearly and separately. For (a), mention 2–3 dangers of communalism (prejudice, violence, anti-democratic nature). For (b), list 3–4 constitutional provisions as bullet points — this earns full marks efficiently. Avoid writing in vague general terms; use specific examples from the text (Pakistan, Sri Lanka, untouchability ban). The closing link back to the statement earns presentation marks.

Q29. deep exam-ready

[5]

Examine both the positive and negative ways in which caste gets expressed in Indian politics. In your answer, also explain how politics, in turn, influences and transforms the caste system.

◆ Gender, Religion and Caste

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Model Answer

Caste in Politics (Positive aspects):

- Political parties consider caste composition of electorate while choosing candidates, giving representation to various groups.
- Universal adult franchise brought new consciousness among lower castes, helping Dalits and OBCs gain better access to decision-making.
- Caste-based political mobilisation has helped disadvantaged communities demand their share of power and resources.

Caste in Politics (Negative aspects):

- Parties and candidates make caste-based appeals to muster support, promoting casteism.
- Exclusive focus on caste diverts attention from real issues like poverty, development, and corruption.
- Caste divisions can lead to tensions, conflict, and even violence.

How Politics Transforms Caste:

Politics also influences the caste system — hence, it is not politics that gets caste-ridden but caste that gets **politicised**:

- Caste groups try to become larger by absorbing neighbouring sub-castes.
- They enter coalitions, forcing dialogue and negotiation across caste lines.
- New political identities like 'backward' and 'forward' caste groups have emerged, reshaping traditional caste boundaries.

Source: Chapter 3 — Caste in politics; Politics in caste

Explanation

The examiner expects **both sides** (positive + negative) of caste in politics AND the reverse relationship (politics → caste). Many students forget the third part. Key terms to use: *politicised, universal adult franchise, Dalits and OBCs, vote bank, casteism*. Avoid writing a one-sided answer. Since it's 5 marks, ~5 crisp points with a brief concluding paragraph on the reverse relationship is ideal.

Q30. medium exam-ready

[4]

Read the following information and answer the questions that follow:

A government survey found that an average woman in India works over seven and a half hours daily, while an average man works six and a half hours. Yet the woman's work is considered less valuable. The female literacy rate in India stands at 54%, compared to 76% for men. Girls perform as well as boys in school examinations, yet many drop out because parents prefer to invest in their sons' education. Despite the Equal Remuneration Act, 1976, women receive less pay than men even for the same work — whether in cinema, sports, factories or fields.

- (i) What does this data suggest about the nature of women's work in Indian society — is it mainly paid or unpaid, and how does this affect its social recognition?
- (ii) Why does more work done by women remain 'invisible' compared to men's work?
- (iii) Identify ONE reason why girls have a lower rate of higher education despite performing well in schools.
- (iv) What does the existence of a wage gap despite the Equal Remuneration Act tell us about the status of women in India?

◆ Gender, Religion and Caste

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Model Answer

- (i) Women's work is largely **unpaid** (household chores, childcare, fetching water, cooking). Since it does not generate income, it remains invisible and receives little social recognition, even though women work over seven and a half hours daily—more than men.
- (ii) Men's work is mostly income-generating (6 hours daily), making it visible and valued. Women spend about 5 hours on household-related work which is unpaid, so it remains invisible and unrecognised despite the greater total hours worked.
- (iii) Parents prefer to spend their resources on sons' education rather than spending equally on sons and daughters, causing girls to drop out despite performing well.
- (iv) The wage gap despite the Equal Remuneration Act, 1976 shows that India remains a **patriarchal society** where laws alone are insufficient—women continue to face discrimination and are valued less than men in every field of work.

Source: Chapter 3 — Gender and Politics, Sexual Division of Labour section

Explanation

- Each sub-question carries 1 mark; keep each answer to 1–2 sentences.
- (i) & (ii) are closely linked but distinct: (i) asks about **paid/unpaid nature and social recognition**; (ii) asks **why** it is invisible (income vs. non-income work distinction).
- For (iii), the textbook's exact reason is parental preference for sons' education — state it directly.
- For (iv), use the term **patriarchal** and note that legal provisions alone don't guarantee gender equality — examiners expect this inference.
- Avoid writing general knowledge; base every point on the passage provided.

Q31. deep exam-ready

[4]

Study the data below and answer the questions that follow:

Percentage of population living below the poverty line (1999–2000):

- Scheduled Tribes: Rural 45.8%, Urban 35.6%
- Scheduled Castes: Rural 35.9%, Urban 38.3%
- Other Backward Classes: Rural 27.0%, Urban 29.5%
- Hindu Upper Castes: Rural 11.7%, Urban 9.9%

- (i) Which caste/community group has the highest proportion of people living below the poverty line in rural areas?
- (ii) What does this data reveal about the relationship between caste and economic status in India?
- (iii) Despite every caste having some wealthy members today, why does caste continue to influence economic outcomes?
- (iv) The data shows a clear gap between upper castes and lower castes in poverty rates. Does this mean that economic inequality in India is entirely due to caste? Give one reason to support your answer.

◆ Gender, Religion and Caste

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Model Answer

(i) Scheduled Tribes have the highest proportion of people living below the poverty line in rural areas — **45.8%**.

(ii) The data reveals that caste and economic status are closely linked in India. Lower castes (ST, SC, OBC) have significantly higher poverty rates than upper castes. This shows that "effects of centuries of accumulated advantages and disadvantages continue to be felt today."

(iii) Despite some wealthy members in every caste, caste continues to influence economic outcomes because centuries of unequal access to resources — land, education, and occupation — have created deep-rooted inequalities. Upper castes historically had access to education and thus remain over-represented among the rich, while lower castes remain under-represented.

(iv) No, economic inequality in India is **not entirely** due to caste. Caste is one important factor, but other factors like religion, gender, and class also contribute. For example, Muslim upper castes also show a higher rural poverty rate (26.8%) than Hindu upper castes (11.7%), showing that religion too affects economic status.

Source: Caste and politics, Caste inequality today

Explanation

- Sub-question (i) is purely data-reading — name the group and the figure.
- Sub-question (ii) requires linking the data to the textbook idea of "accumulated advantages/disadvantages" — quoting or paraphrasing the text earns marks.
- Sub-question (iii) is the key conceptual point: *why* caste persists despite exceptions — focus on historical denial of education and land ownership.
- Sub-question (iv) is evaluative — always say "not entirely" and give a **specific reason/example**. Using data from the same table (Muslim upper castes) is the strongest move here.
- Do not exceed the word limit — examiners reward crisp, accurate answers.

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