



SUBJECT:	ESSAY		Test Code:		1	2	5	4
Name of Candidate	AJEY SINGH RATHORE							
Medium Hindi/Eng.	ENGLISH		Registration Number	5	2	2	5	0
Center	JAIPUR		Date	2	1	0	7	20

INDEX TABLE				INSTRUCTIONS	
Q. No.	Page No.	Maximum Marks	Marks Obtained		
				1.	Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
					उत्तर पुस्तिका में सूचनाएं भरना आवश्यक है (नाम, प्रश्न-पत्र कोड, विद्यार्थी क्रमांक आदि)।
				2.	All questions are compulsory.
					सभी प्रश्न अनिवार्य हैं।
				3.	The number of marks carried by a question/part is indicated against it.
					प्रत्येक प्रश्न/भाग के अंक उसके सामने दिए गए हैं।
				4.	Answers must be written in the medium authorized in the Admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
					प्रश्नों के उत्तर उसी माध्यम में लिखे जाने चाहिए जिसका उल्लेख आपके प्रवेश पत्र में किया गया है और उस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यूसीए) पुस्तिका के मुख्य पृष्ठ पर अंकित निर्दिष्ट स्थान पर किया जाना चाहिए। उल्लिखित माध्यम के अतिरिक्त अन्य किसी माध्यम में लिए गए उत्तर पर कोई अंक नहीं मिलेंगे।
				5.	Word limit in questions, if specified, should be adhered to.
					प्रश्नों में शब्द सीमा, जहाँ विनिर्दिष्ट है, का अनुसरण किया जाना चाहिए।
				6.	Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.
					उत्तर पुस्तिका में खाली छोड़ा हुआ पृष्ठ या उसके अंश को स्पष्ट रूप से काटा जाना चाहिए।
Total Marks Obtained:					

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Karol Bagh, Delhi – 110005

EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

Gender equality - a precondition for poverty reduction, sustainable development and good governance in India.

Razia Sultana, the daughter of Illatunish was chosen by Illatunish to rule Delhi Sultanate. Razia had everything, talent much beyond her brothers, former of Sultan, educated, ^{ion} and a trained background and a niche diplomatic cunningness in the way she navigated her advisory. But despite of possessing the best in of the times her rule was unsustainable from the beginning. The element of uncertainty was not her creation but a dictum enforced by the societal patriarchal mindset which could not tolerate a rule by women.

One may be easily tempted to brush off such incidents as a thing of medieval times

and not valid in this technopolis era, but then these views are as unsustainable as was Razia's rule.

The problem with gender equality is that ~~is~~ it is considered as ^a passive education and health for women, where she is taught to read to write, to paint, to dance, to cook but not to choose what? ~~Any~~ ^{Every} one should be reminded that in choice lies the real empowerment.

Through this piece we will try to understand how gender equality in current times is inequality only and how transformative can this very gender equality be in dimensions of poverty reduction, sustainable development and good governance. Also we will end ~~and~~ by looking at some possible way to incubate this true gender equality.

Gender equality is perpetuating gender inequality
in current times.

Looking at the socioeconomic indices there is a satisfying feeling that a lot has been achieved and yet a small distance remains. For instance India has a growing literacy rate where ~~women~~ girls always outperform boys in 12th board exam, where maternal mortality is touching new lows of <140/per lakh population. So are we saints of gender equality?

Let us understand this by looking at the example of Keshab Chandra Sen who was regarded a saint of gender equality and for whole of his life he promoted the gender equality across India. He was so radical that the liberals of Brahmo Samaj opposed and hated him. But, unfortunately ended up marrying his own

daughter Suchaludwi devi at an early
age of 13 year only. This was the fall
of great saint.

Are we then truly the saint of gender equality?

Not so easy to proclaim when girls are
taught ~~cross~~ and educated and then presented
as shoopieus of marriage. When they are
advised against a career in STEM as only
humanities provide time for the career of
baby sitting. And if at all government tries

to play benevolent and introduce reservation
for women in local bodies then we, the society
assumes domination in form of Sabpanch
Pati.

Having seen the conditions plaguing the
society let us now try to understand
why gender equality is needed by
understanding how it can transform

the three most important problems of modern times.

First is of Poverty reduction

Direct employment benefits of including women in labour force are immense as can be exemplified by the early success of Soviet Union where women labour force participation rate touched 54%. Also Christino Lagard the IMF head provided the economic contribution of women in Indian economy can increase the GDP by 3%. Or else how long can a nation run on its one leg, a cyclone one tyre, and a society with only men working.

To attain it there is an urgent need to break the glass ceiling, to encourage women to come out and work and removing obstacles in work place like sexual harassment.

Another very successful way of leveraging gender equality in poverty reduction is

through formation of self help group.
Here the group guarantee and access to credit
bring women entrepreneurs on ~~par~~^{par} with men.
These women then go on to help their
families tackle poverty, increase nutrition
status of ^{the} family, spend more on education
and hence play a completely transformative
role. Example of such success are SEWA
SMA and Lijjad Papad products.

Secondly, ^{gender equality} can help in sustainable development

Women empowerment or gender equality has
spillover effect on education and health of
family and which materialises into
enhanced human capital formation.
This is a prerequisite for development of
any form.

The women on this add a compound of
sustainability as when they are deciding
they keep the future of the child as top

priority and sustainable development is nothing but conserving the resources which we owe to future generation.

Also Indian women have a close association with forests which provides a livelihood to them i.e. Grainwal forests in Kumaon Uttarakhand. Here these women walked out of houses and ~~for~~ hugged the tree to prevent the felling off and clearing of forest. This provided an emotional bond of attachment to forest and became a symbol for all future movements after Chipko movement.

Thirdly it helps in attainment of good governance

It makes the governance process more inclusive and participatory if women are provided equal right in decision making ~~and~~ ^{through} policies like social audit.

Also gender equality by widening the pool of recruitment for policy makers increases the effectiveness and efficiency of policymaking

Educated and well read women can access the right and thereby produce accountability and demand transparency from government for example the biggest reform Indian Democracy the RTI Act of 2005 was driven by the demand of Mazdoor Kisan Shakti Sangathan which had ~~had~~ was led and had women members

~~The~~ Women members leading at the front have also made governments more responsive to the demands of citizenry for example Anti Aarak movement which made government close aarak shops.

Now let us proceed to see how these ideas are better crystallised when women achieved

The epitome of gender equality, i.e. a right to rule in a democratic government where even men value her skills.

"India is India and Indira is India" was the most dominating slogan this landscape has experienced. What ~~was~~ was so ~~unique~~ about Indira Gandhi was she ruled the same country where Razia was denied and opportunity and paradoxically people choose Indira's rule again and again.

Rule of Indira Gandhi is also recognised for her attempt to abolish privy purse, nationalise banks and 20 point programme to remove poverty, Yes she was instrumental in her attempt to drive out poverty.

It was also ~~her~~ ^{rule} when environment issues came to forefront and best of protection measure like Fair Wildlife Protection Act 1972,

Air and water Pollution Acts and constitutional amendment to include ~~DS~~ DPSP and fundament at duty of environment protection. Thus opened the arena of sustainable development And her achievement in governance can only be understood by the opening slogan.

Lets, let Razia rule if she so deserves!

Having understood the rich dividends of gender equality the only question which lingers in our mind is how can be achieve it.

Government has attempted political and economic measures to create gender empowerment yet the progress remain less than satisfying. What else we can do?

The answer to the question lies in the zeal of those asking question itself.

Gender equality is as close to being achieved as the society, the men, the glass ceiling wants it. And the solution for transforming mens heart lies in "gender sensitisation"

Gender sensitisation should be in family setup, in schools, in education curriculum in peer group discussions.

But the greatest gateway to this haven is again in the hands of women, Mother it is. Mothers have the longest lasting impacts on mind of their children and hence a responsibility of producing future generation also rests with them.

This completes the circle of life and answer to greatest of miseries lies in the birth itself.

Welfare's purpose should be to eliminate as far as possible, the need for its own existence

Biodiversity ~~for~~ of flora and fauna surrounding us amaze us with their beauty but beyond beauty the exemplary qualities of life too. For instance the epiphytes, they are weak and underdeveloped plants and are dependent on some other plants or tree for their food and nutrient. What a beautiful life it is? you don't have to cook food, no need to draw water all you need to do is eat free food and swirl around in air! Well

this isn't a happy story, and after a point of time the plant or tree which used to provide free food dies as it has its own capacity, and dies with it the free rider epiphyte (obviously if no other free food nearby).

Compare it with birds, yes the cute looking chicks who are fed food only till

The time they develop wings and then they are pushed off the tree, Sounds harsh?

Believe me, they always fly! and from that time, to time Joerve live independently and live even if the tree dies.

Such is the idea of welfare that if it is
justly splurged you die with it and if
nurtured you ^{live} because of it.

With this understanding in sight let us try to understand the shortcoming of welfareist policies of government, then we will understand what real welfare is and end the topic with finding few ways to achieve it.

Welfare, the epiphyte of current times
Democratic governments have a developmental compulsion that they are bound to work

in interest of those who choose them or at least they should appear to work in such manner. This has caused the governments to add a pile of welfare schemes,

PDS (Public Distribution scheme) the conception of scheme is simple, government will provide free food to poor people (at times to all too). Now you go in claim but it doesn't change the number of poor and queue in front of PDS scheme shop only goes on increasing.

The problem is that it is a shortsighted approach and misses the goal of empowering people to buy food on their own. The

Loan waivers is another set of such schemes. Two things go hand in hand in Indian polity, the announcement of election

Schedule by ECI and the announcement of loan waiver by all parties across the dias.

But then what? the default in loan payment ~~for~~ spikes sharply, harms the finances of banks, subsidy burden on government increases and the farmers continue to live in abject poverty and ~~so~~ can only wait for next election announcement."

These kind of policies are not harmful on first look but the question is how long the resource scarce government feed its population? This type of welfare perpetuate welfare schemes and 'need for welfare' instead of true welfare.

And then a day will ~~g~~ come when both the true and epiphyte will die together..

Q The meaning of true welfare?

This brings us to the idea of true welfare, in which all synchronised efforts are made

to cause the development of welfare & recipient and help him let go the develop catches of welfare.

Welfare is one which annihilates the mud of future welfare, welfare is lending a hand and not lending the doll."

Dimension of real welfare

Political - it should try to increase the informed participation of citizenry and make the democracy more responsible.

For example the tool of social audit which doesn't add any reservation or ~~liberate~~ electorate but empowers the same citizenry to make highest tier^{of government} accountable. Now no man does the government need to add features of governance but citizens will themselves demand.

Economic welfare

The scheme of SHG and Bank linking programme

may on face appear to be a cheap government paid loan to poor, much like loan waiver.

But in reality it is a credit with purpose
i.e. SHG's can utilise and do utilise these
loan offering in starting a viable livelihood
opportunity. They in future not only return
loan but even help others by providing loans
to SEWA, Shakti SHG, etc

Skill development schemes, government funded
internship programs, MUDRA yojna, etc all
fall in this category of development where
deeds of today reap dividends of tomorrow
and removes debts of past.

Social

Education and health related investment,
~~are~~ not withstanding their costs, are always
classified as true welfare. Because a man
with educated mind and healthy body

Converts into human capital.

Environmental

True environmental welfare is the one which increases the sustainability of the cause and not just increase cost to exchange in environmental management.

For example the policies of clearing forest in one area, followed by compensation in another create new forest on paper but these forests will take another 1000 years to attain the sustainability of old forest.

Spiritual welfare

Religion ~~is~~ can be greatest empowering tool and if misused disempowering too.

For example religious rituals which ask men to lay offering to ^{God} ~~god~~ for every wish to be granted fool the worshiper into subjugation to priestly interests and cause greatest disempowerment

True spiritual welfare can be achieved by believing in ones own internal strength and same time having faith in the God as told by Swami Vivekananda. This empowered the Indians to fight a British subjugation so valiantly and establish 'secular Republic'.

From above discussion it is amply clear that social audit, literacy, skill development, education, health, spiritual upliftment are all developmental enablers, they are like the food ~~good~~ which the bird was feeding to its children (chicks) and then comes the time of push. Now the question of flight beyond it lingers in academic discussions on policy efficacy but what is worth noting is the effort in all this to make the bird fly, and if we fail we can always try again and again.

When these dictums are so clear that even
nature objects ^{then} what is stopping our policymakers?
The short term political vision and electoral
hindsight is probably one reason.

How to make the Bird fly?

If politics is creating a compulsion then greater
responsibility fall on shoulders of permanent
bureaucracy, academicians, think tanks and
informed citizenry to provide a guiding
light to political executive as the

ultimate objective of every India is the
development of the most poor Indian we
know. As directed to us by Bapu in his
Talisman.

This can be achieved by providing a
long term plans born out of public
discussions and thun day to day policies

must be aligned to them so that we
never loose the sight of fish's eye.

Also every welfare scheme must come with
a 'Sunset clause' so that it force us to
think what lies beyond and adapt,
improvising the policy by getting regular
reviews. Instead of getting complacent
with the short term feeding of hungry
stomachs.

Welfare is like Shakespearean title, 'All
well that ends well', welfare approach
has to provide an end to its end needs
and at same time ensure everyone keep
'well' of ~~the~~ themselves without such needs.