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SUBJECT:	ESSAY.	Test Code:	1	0	7	4
Name of Candidate	Himadree Kaushik.					
Medium Hindi/Eng.	ENGLISH	Registration Number	1	0	6	0	5
Center	ORN.	Date	2	4/	0	6/	1	8

INDEX TABLE

Q. No.	Page No.	Maximum Marks	Marks Obtained

Total Marks Obtained:

INSTRUCTIONS

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 that 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।

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

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SECTION 'A'

2. If there were only one truth, you couldn't paint a hundred canvases on the same theme.

'Anekantavada' is a Pali term originating in the Jain philosophy. It translates to the many natures of truth. The term connotes an acceptance of the fact that reality can be multi faceted and there is no one 'absolute' truth. There can be multiple perspectives from which anything can be analyzed. This doctrine was introduced as an idea two thousand five hundred years ago and moving through history we find similar evidence.

Emperor Akbar held debates on various ideas in his 'Ibadat Khana'. Scholars were invited from all over the country to debate on religous issues.

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Emperor heard all perspectives and opened himself to learning. This acceptance of multiple point of views wasn't merely a scholarly exercise, it also helped him build tolerance. It made him accept all religions allowing them to prosper and even promoting them.

A search for 'truth' invariable invokes spiritual questions in the minds of individuals. India being the land where various schools of thought emerged: from the materialist Charvaka who proposed a fulfilling life to the absolute renunciation of Gautam Buddha. In the existence of so many religious thoughts we have learnt to be accepting of other's realities.

Raja Rammohun Roy and Swami Vivekananda sought to culturally awaken India. Though both accepted

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Vedas they had a deep respect for all religions. They argued that beliefs must be based on rationality and human reason, blind acceptance of absolutism of any thought is futile.

It is also important to know that this acceptance of multiple 'truths' is fundamental to developing tolerance and building a society founded on harmony. At the same time certain practices which violate basic human rights cannot be allowed to carry on in name of 'acceptance'. For instance the practice of Sati is now universally accepted as wrong and hence banned.

The Constitution of India culminated into the product of centuries of development of religions. By giving each individual freedom to 'profess, practice and propogate' their faith it lays the foundation of a free society. It not only acknowledges different faiths but welcomes them

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The Constitution of India also seeks to establish a 'Democratic Republic'. We have embraced the right of people to choose their representative. However there is also an acceptance of other political ideas. For instance in the 1960s it was the first time in the world that a communist part fought democratically and got elected in Kerela. Acceptance of communist thought in a democracy was in itself a major breakthrough.

In the political sphere we often tend to get divisive and absolute. In the twentieth and twenty first century democracy emerged as the ultimate political system. However there is also a need to acknowledge that what might be right for one might not be right for all. The West has been trying to 'impose' this democracy

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specifically in the form they see fitting. This 'war' for the 'free world' is ideological absolutism that has put West Asia in a perpetual state of conflict.

India recognizes the right of people to choose what form of political system they are comfortable with. We respect the sovereignty of nations whether they choose to be a monarchy or a communist state. The reality and socio-cultural position of each state is distinct thus one 'truth' of democracy cannot be the answer for all

Closely linked to the 'absolutism' of political systems is the dichotomy of economic systems: the left and the right. Each side defending its position more fervently and demanding to be accepted as the sole 'truth'. The world stood divided into two blocks: Capitalism and Socialism, each being pushed forward by their leaders

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United States of America and USSR.

While in the end USSR did collapse in 1990, it does not imply that the 'right' economic system had won. Socialism left an everlasting impact on the society: the idea of a welfare state. Today we have social security for elderly, sick, disabled and even unemployed. The state has a responsibility to specially forward the interest of the vulnerable sections. All these are inspired from socialism.

In fact there is no 'pure' capitalist economy in the world. Even United States provides large support to its farmers. During the 2007-08 financial crises public money was used to bail out large corporates. Thus involvement of state was found to be inevitable. The economic system today is a 'mixed' one: trying to strike a balance between the two.

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It is also important to note that truth isn't only relative in terms of perspective but also over time. Hence the right answer to even economic woes keeps on evolving. India itself has gradually moved from state ownership to more of a free market system. Internationally we saw unprecedented globalisation until recently when the wave of protectionism started.

The very idea of culture emerges from its distinctness. It is a distinct way of life in terms of dressing, food habits, language, festivals followed by a people. However we have seen cultures trying to impose themselves on others by believing their way of life is the only 'correct' way.

For instance the British came to India with an air of superiority

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They wished to alter Indian way of life under what was called 'The White Man's Burden'. Indian languages, books, religion were considered inferior. Lord Macaulay went as far as claiming that a rack full of English literature was worth more than everything ever written in the 'Orient'.

This lead to Indians getting 'Anglicized' and even believing English culture were superior. However with re-discovery of India's past we found Harappan Civilization, Kautilya's Arthashastra was translated and we developed a pride in our distinctness. Here the idea is not to propose superiority of one culture over another but to accept distinctness of all. As Mahatma Gandhi said, "I wish all cultures to blow through my house but I refuse to be blown away by any of them.".

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In terms of one truth we often think of science as the ultimate 'objectivity' where the final answer is always a unique one. However science also has perspectives and is continuously evolving. For instance even though in essence Quantum Mechanics render everything proposed by Newton. Newtonian mechanics is still as true for real-life objects.

Another example of no one 'right' remedy is our approach towards medical sciences. For a long time we believed Allopathy and modern medicine was the truly scientific one. However lately we have accepted AYUSH: Ayurveda, Yoga, Unani, Siddha and Homeopathy as equally important. Evidence of their usefulness comes up every day now. Ancient Ayurvedic remedy for Kala

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Agar: Tejpatta has now experimentally been proven. Similarly anti-septic properties of turmeric were only recently acknowledged by west but were known to Ayurveda for centuries.

It is this closing of our minds to alternate truths and perspectives that prevents learning. We write-off anything that challenges conventional wisdom. However this absolution has given birth to its anti-thesis a POST-TRUTH world order. According to this people have begun to base their opinions on beliefs rather than facts. It is important to approach this carefully. Multiple facets of truth does not imply that all objectivity be lost. Instead it requires an effort on our part to delve into the issue, find out about it and only then decide our stance or opinion.

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Mahatma Gandhi's autobiography is titled 'My Experiments with Truth'. This itself reveals the nature of truth. Truth needs to be explored, understood and experimented with. After this gruelling exploration we will find 'our truth' which is most appropriate for us individually. This discovery should lead to a wide acceptance of other's truths. This will help us build a harmonious society where people understand each other better.

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SECTION B

2. The JAM system is reshaping ties between the state and citizens in India.

Manoj is a farmer who grows cotton in his village of Rampur in Gujarat. This morning he woke up to find his subsidy for fertilizer, has been messaged to him on his mobile, has been transferred to his bank account. Today Manoj has to first drop his daughter to the school. She is in eigth standard and receives a scholarship for attending above 75% classes verified by her Aadhar. The village teacher also has become regular following the mobile phone complaint mechanism against teacher absentism. Earlier Manoj would have to stand in the long line to purchase wheat from local PDS shop. But now he will go to the local grocery as his foodgrain

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subsidy gets transferred to his bank account. This gives Manoj more time to work on the fields.

Thousands like Manoj are beneficiaries of the still evolving JAM system. This system works on the three pillars of Jan Dhan, Aadhar and Mobile. The Jan Dhan bank accounts opened under Pradhan Mantri Jan Dhan Yojna serve as a means of financial inclusion, Aadhar is a keystone for verification of beneficiary and Mobile the means of communication and information dissemination. As the Chief Economic Advisor quoted Mahatma Gandhi, JAM will help India 'Wipe every tear from every eye'.

JAM system is reshaping ties between state and citizen by reforming the system of interaction

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to begin with. JAM is being used for transfer of subsidies and benefits directly into bank accounts of people. This combined with information being available via mobile phones eliminates the need for people's interaction with officials and layers of middlemen. Not only does this minimize corruption but also saves time. By relying on technology JAM builds in stronger accountability and transparency.

A look at India's agrarian economy specifically helps us understand how transformative this system can be. When subsidies linked to fertilizers, seeds or other inputs arrive in time it enables the farmer to use them timely. Similarly removing the need for farmers to make regular visits to government offices led to loss of

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precious man hours.

Financial inclusion sought to be facilitated by JAM is another game changer. Not only will it help people inculcate saving habits but also access cheaper credit. A step further is mobile banking which will negate the need for cash transactions altogether.

An important function that is performed by JAM via direct benefit transfer is the freedom of choice it grants citizens. For instance earlier Public Distribution System only covered foodgrains and certain other items. If JAM is used to transfer cash benefit consumers have greater choice over what they wish to purchase.

This freedom also includes education and healthcare. With the recently introduced Rashtriya Swasthya Bima Yojna the individual can choose.

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any hospital to receive treatment in. and the fixed amount of subsidy will be provided by government. Here Aadhaar helps in identification and Jan Dhan can be used to transfer benefits to patient instead of hospitals.

Similar model can be developed for education. JAM is already being used for attendence, enrollment, timely transfer of scholarships.

However with this freedom of choice that comes with Direct Benefit Transfer comes an essential element of trust. The state is trusting the individual to make the correct decision for himself / herself. There can be incidents of cash transfer for food being used for wastful expenditure like alcohol, tobacco etc. This can prove to be a severe limitation and a possible solution is creating awareness

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Thus we see JAM system is reshaping ties between the state and the ~~of~~ citizens by increasing transparency, timely delivery of service, more effective communication and greater choice to people from the state. Apart from this JAM is also instrumental in reducing leakages of a vast network of subsidies.

We can consider the example of LPG cylinders. They were subsidized for private use but the subsidized cylinders often found their way to commercial use. There existed a large black market for LPG. Moreover the benefits accrued more to the well off due to greater accessibility.

This system was replaced by UJALA scheme where cash transfer took place directly into the bank account.

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Additionally the poor were provided with one-time subsidy to purchase cylinders. This scheme was accompanied by a 'GIVE IT UP' movement asking the relatively affluent to voluntarily give up subsidy.

Thus shifting to a DBT system essentially facilitated by JAM led to large savings for public exchequer. This is enabled by Aadhar which ensures there is no duplication or 'ghost' beneficiary. Additionally it enables better targetting of scheme.

JAM is also transforming governance into a more citizen centric and citizen friendly approach. For instance the BHIM app enables easier transactions which are also safer. Similarly using Aadhar for filing income tax returns creates uniformity and greater transparency.

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However there are certain limitations that have come up. To start with use of JAM requires Aadhar card to be made compulsary for availing benefits of PDS or MANREGA. This has lead to exclusion of large number of deserving beneficiaries.

Similarly questions have been raised from a safety perspective. There has been information leak of Aadhar data. Aadhar information has also been questioned from perspective of third-party users. Linking this with bank details and mobile number further raises the safety concerns.

Apart from safety of data there are also concerns regarding privacy. JAM should not become a tool in the hands of the state to watch all activities. In order to build trust of citizens any concerns regarding

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privacy have to be alleviated, If these concerns are taken care of by developing necessary safeguards - ensuring universal enrollment JAM can be made the tool for tomorrow.

The future of JAM system lies in facilitating multiple schemes of the government. All social security in terms of pension, insurance, disability benefits can be based on JAM. It can also curb the black economy by eliminating need for cash.

The importance of JAM is visible from advantages like better targetting, saving funds for government and timely delivery. However its most important contribution will be of building trust between state and citizen. When the government is seen to work transparently towards

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welfare of its people it builds the welfare of people.

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Rough Structure.

If there were only one truth:

Intro: - anekantavada.
- ~~shastrarth~~
- Sulh-i-kul → Ibadat Khana Akbar.
- Science: 1 page.

Religion / Spiritually
- shastrarth
- ultimate purpose: similar
- not being able to accept another truth: issue. 1 page.

Politically.
- democracy etc.
- India asserts nation's sovereignty.
1.5 pages

Economics.
- Left / Right. 1.5 pages

Socially
- British idea of imposing their 'truth'.
- Indian society: distinct. 1.5

Science
- Ayurveda / Homeopathy. (Kala Azar)
1

Conclusion: 'My Experiments with Truth'.
1

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Rough Structure.

JAM

Village - Gujarat - cotton farmer - mobile message - subsidy for fertilizer. He goes to PDS shop - purchases rations. Drops child to school - Aadhar.

'Wiping every tear from every eye'
It can solve to reshaping the b/w state & citizen.

Increasing accountability.
Reducing middlemen. → Giving freedom
Saving funds
Inculcating Saving habits

Explain JAM.

FUTURE →
Income tracker

THREAT →
Privacy.

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Manoj → wake up – fertizer subsidy – drops child to school – enrolled using Aadhar. – attendance 50% – scholarship. Go to PDS centre buy grains – authenticate via Aadhar.