



# EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

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4.

5.

6.

All the Best

The way we see the world shapes the way we treat it

The 12th century Mongolian steppe was a brutal world of warring tribes who lived a life that was 'nasty, brutish and short', to put it in Hobbesian terms. There was a lack of unity which led to outside world and kingdoms like China playing 'divide and rule' among the tribes.

In this world, was born a boy named Temujin to a woman called Hoelun. Being the son of a chief, he lived an easy life and was married to Boote. But at the age of 12, as he was returning from her home to his, his father got killed by Tartars, an enemy tribe. In the coming years, Temujin along with his mother

lived in wilderness and poverty feeding on rats, marmosets etc. This shaped the way he saw the world, as one of disunity of tribes and deceit. This caused him to become one of the greatest warriors, Cinghiz Khan who united all the tribes and led Mongolia to create the world's largest empire, the Mongolian empire.

This story depicts how the way we see the world shapes the way we treat it. Cinghiz saw it as a fighting arena and so he treated it as such.

In this essay, we will discuss how the way we see the world (i.e., perception) shapes how we treat it (action), its different manifestations, why sometimes our actions are not based on our perception & the way forward.

The way we see the world, i.e., our perception is usually shaped by our socialisation, our life experiences and our ideas. It creates a 'perceived reality' that is different from actual in some situations. But this perception shapes our world and has been doing so for a long time.

Going back to our evolution as a species. As Homo sapiens developed a big brain around 2 mn. years ago, we began to see the world as 'created for us'. We believed that animals and plants were made for satiating our hunger. This led to our actions of exploitative hunting which caused us to become a 'predatory species' and led to huge extinction events like

in Australia, as depicted by Yuval Noah in 'Sapiens'. But it did not end there.

In historical times, the way people saw their world led to how they leaded it. Take Buddha, who was earlier sheltered from outside world by his parents. This developed his world view to one of ease, luxury and calm leading to him acting to self-aggrandise and fulfil his desires. But as he saw a sick and a dead body, he viewed the world for what it is, a flimsy place filled with sorrow. This change his actions towards other people. He began to developed compassion and worked to reduce suffering.

On the other hand, Roman Kings such as Augustus, saw the world through

the 'lens of power'. They believed that 'might is right' and hence acted in that way by projecting power when Jesus was crucified. This shows how their worldview led to their treatment of the world. This can be seen in modern world too.

As enlightenment took over Europe in 15th-17th century, European worldview changed from 'religiosity' to a secular world view. Rousseau, Kant and others believed and saw the world through humanism. This led to actions such as abolishment of slavery in 1869 by USA, separation of church and state, etc. They treated the world as they saw it. This is not only limited to Europe.

In India, the way we have seen and still see the world shapes our actions towards it. This can be seen in different flows

Take political sphere of India. Before the advent of British, Indians viewed the subcontinent through the lens of multiple 'Kingdoms' which led to them acting as each other's enemies. This can be seen in wars such as Harshavardhana vs. Pulakeshin and Marathas vs. Rajputs. But as British conquered us, our world view changed to see us as 'one Bharat' from Himalaya to sea leading to a single national struggle against British under Gandhiji.

In the social sphere, caste system has shaped Indians' world view in history which led to them treating others based

on their caste. As the people saw the world as 'pure or impure', to borrow Louis Dumont's view, they acted in that way and created segregated villages, restrictions on lower castes and occupational division of labour.

In the economic sphere, capitalism shaped the world view of many industrialists such as Birlas, etc earlier which led to 'profit motive' being treated as an end in itself. The consumers were treated only to attain profit. But as the world view of capitalists changed through Gandhiji's trusteeship model and democratic socialism, they began to engage in Corporate Social Responsibility by creating Hospitals for poor, educational institutes etc.

In the technological dimensions, our worldviews are shaped by social media, fake news and paid news which shapes the way people act. This could be seen in 2012 when fake videos shaped the perception that North-eastern Indians were being lynched and beaten which led to them moving from Bengaluru and other cities. This shows how their worldview shaped their actions.

Having seen the various ways in which one's worldview shapes their treat it, let us see why that is not always true:

Our perceptions of the world may sometimes not translate into action due to attitude-behaviour inconsistency. This can be because of impediments such as

Social boycott fear, fear of law or lack of resources for action. Take the example of a patriarchal man who doesn't act in that way in public due to fear of social boycott. One can also look at climate change issue

Humans currently have full awareness of the reality of climate change based on data such as Assessment reports of IPCC but this has not had a major impact on how treat the world. Our daily lives still start with making coffee with a fossil-fuel fuelled gas stove, our oil filled car, to our offices that run on coal-based energy and later sleep under the comfort of heat-creating Acs. This lack of action is because of bodily needs such as hunger as well as need to have economic growth for developing

nations. This can be seen in other spheres  
too.

In social sphere, even with change  
in our worldviews to a more liberal one,  
we still treat homosexuality as a taboo,  
sometimes due to social pressure.

Having seen the constraints on  
our action and our biases, the question  
now arises as how do we change our  
worldviews for the better which will lead  
better treatment of it.

As Nelson Mandela said,  
'if you have to change the world, start  
with children'.

For changing children's worldviews,  
parents & family is the first school. As

Gandhiji said, 'parents are the first teachers' they need to move towards democratic parenting which fosters a modern, liberal worldview based on rationality and scientific temper. This will change the children to be the 'change agents' of tomorrow.

Further, education that builds 'Character as well as mind' as Gandhiji put it is needed. Education curriculum should foster critical thinking and a compassionate worldview based on Sama Dharma Samstana. This will lead to the children treating the 'world as one family', as ancient Indian philosophy of 'Vasudhiva Kutumbakam' envisages.

In addition, in our own lives, we need to move from 'egocentric'

worldview to a shared humanity that is  
based on care and love. This can be  
fostered by accepting 'Syadvade' philosophy  
of Jainism i.e., my understanding of the  
world is only relative to my perception and  
not the whole truth. This will lead to  
us moving from 'debates to discussions' and  
treat others as 'ends in themselves'

Ultimately, one needs to always  
keep questioning' to change our worldview  
for better as Socrates put it. The choice  
is ours!

A self that goes on changing goes on living

Europe of 50,000 years ago was immensely different from today. Large ice sheets and glaciers covered most of its northern flank and temperatures fell to as low as -20°C - -30°C.

In this world of harsh nature, lived two human species, Homo sapiens and Homo Neanderthalensis. While Neanderthals had been living in this area for more than 2 lakh years, homo sapiens were a new entrant.

Both competed for food, shelter and safety. But humans had an advantage; they were highly adept at changing.

First humans changed their body coverings to animal hides using needles to sew them and later used fire

to warm themselves. Around 39,000 years ago, as a huge ice sheet melted into Atlantic, environment became harsher. In this scenario, humans changed to live in caves such as Cro-Magnon but Neandertals did not; while humans cooperated, neandertals stayed in small groups. The result is for all to see. Only one of the species lives today and we know which one!

This story shows the power of change and how only those species which change live on.

In this essay, we will discuss the meaning of self and change firstly, the need to change and the consequences of not changing & the different species where this has manifested. Ultimately we will see how even some not changed things

Survive and how to be changeable.

Firstly a 'Self' means in its essence a 'Being' whether living or non-living. It may include humans, animals, plants as well as systems such as political systems (such as democracy), social systems (such as caste) etc.

Change is the adaptive quality that causes a system or being to adapt to new conditions or environments. It can be a change of form in the form of physical change or a form of change in spirit which is change in ideas, beliefs, ideas, values and attitudes.

Having seen the description of the two, let us see the reasons for necessity of change for living.

Firstly, as the outside environment

is dynamic, change ensures homeostasis of the system with that environment. This can be seen in the example of humans vs mandrills that we saw earlier.

Change is also necessary so as to not risk stagnation and leads to innovation. Example of computers can be taken which have changed immensely since Alan Turing's invention, from using transistors to today's computers that use micro-chips.

Having seen the need of the change, let us view it in different spheres of human life.

In the individual sphere, we see humans change as the seasons change. In summer, we wear cotton clothes and use fans and ACs to keep ourselves cool.

and as the winter sets, we change to using woollen clothes and fire to warm ourselves. Contrast this with some ephemeral/seasonal plants such as rice. As the summer sets, it lives, but in winter, as it does not change, its place is taken by some other plants such as wheat. This shows how a self that changes is a self that lives.

In the historical domain, empires that changed with the changing times lasted a longer time but those that did not perished. Take the example of British monarchy vs. Tsarist monarchy of Russia. While the former changed and by Magna Carta provided fundamental rights to Britishers along with representative government, the latter used repression to suppress the aspirations of people in 20th century. The former still lives under Queen Elizabeth while the latter was taken over by Bolsheviks.

In the political sphere, nations that changed with changing times lived in the world while others who resisted change perished. Take the example of India and Pakistan, two nations born in 1947 out of the same people. But as India formulated a constitution that upheld aspirations of all, Pakistan fostered a west-pakistani supremacy. While India changed to form linguistic states in 1956 after agitations, Pakistan resisted the change to impose Order of Bengalis of East Pakistan. This led to India being a stronger nation that lives on while Pakistan was divided in 1971 into two.

In the social sphere, the institutions that have changed in form over time have stayed alive, so to say, while those that resisted have died. Take the example of

Caste system. As the Indian nation adopted democracy in 1947, caste adapted to the change through 'politicisation of caste' and 'Casteisation of politics' as argued by Rajni Kothari and stayed well and alive. It further adapted to technological era through matrimonial websites etc and is still part and parcel of India, although in a changed form.

In the international relations sphere, nations that modify their foreign policy with changing power dynamics live on while others perish. Take the example of India in foreign policy sphere vs. Sri Lanka. While India after the 1962 war woke from a slumber and changed its policy to pragmatism and realism by moving close to USSR by 1971 friendship treaty, Sri Lanka even after coming to know of China's debt trap

diplomacy in recent times did not change to a multi-polar foreign policy such as balancing China with India. This changing nature of India's foreign policy to 'strategic autonomy' now has led to India being praised even by Jusran Khan as 'Khudmuktar desh' i.e., self-reliant nation while Sri Lanka faces an economic crisis that threatens its basic integrity.

In the economic domain, it can be seen in the continued evidence of Chinese Communism while USSR's socialism perished. The reason being that the former changed to a 'market socialism' model under Deng Xiaoping while USSR socialism persisted till the very last and hence looks in 1990. Today we know China as a global power but USSR is a past memory.

Having seen how change ensures the continued existence of selves, we now take a look at a different side, where some things keep on living without change.

Firstly, E.B. Tylor, an anthropologist argued that some cultural practices called as 'survivals' still survive but have not changed. This has led to them being functionless. He gives the example of use of pottery even when we have metal utensils.

Secondly, human body consists of remnants of past such as appendix, wisdom teeth etc that didnot change and stay as 'vestigial organs', still living functionless.

This whole discussion then  
points to the question of how do we keep  
changing?

As Nelson Mandela says, 'If we  
want to change the world, start with  
children'.

For that, family including parents  
need to move to inculcating values of  
changeability and adaptability in children.

This can be done through democratic  
parenting and walking the talk by  
changing as the world changes. But family  
by itself cannot change everything.

Education that inculcates scientific  
temper and a changing nature is the need  
of the hour. For that, lessons of leaders

who changed such as Gandhiji from Non-Cooperation movement to Quit India movement

can be taught. This is not restricted to children though.

We, as adults, need to pay heed to the Great Thiruvalluvar who said, 'wisdom is to change with the changing mode of world'. We need to inculcate emotional intelligence to adapt to the changing techno-economic world by skilling and reskilling and learning and unlearning.

For the nation, in a changing world of 'Economically bipolar & politically Confused' as Srinivasa Menon put it, India needs to focus on self-reliance, strategic autonomy and balancing interests to keep thriving.

The lesson is clear : we adapt  
and thrive or we resist and die. The  
choice is ours!