

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.

3.

4.

5.

6.

All the Best

Section A

④ The Way We see the world
Shapes the way we treat it

"Mind is a world of its own.
Makes a Heaven out of Hell,
Hell out of Heaven."

John Milton's quote from his
epic 'Paradise Lost' presents the
power of human subjectivity. The
way we perceive the world from
vision of the mind, is how we
treat it - as a pleasant heaven,
or a torturous hell.

This subjectivity is one of
the biggest strengths of human

race that creates as many worlds as are the interpretations.
Ronald Bloom in 'Death of the Author' ascribes reading as an act of creating a new world with each page. Reality thus becomes a mere canvas and how one wishes to paint it, that is treat it is depending on how we individually see it.

Language, therefore plays a central role in the understanding, creation and expression (seeing and treating) our world.
Language of estimos, for example,

has over 40 words for different kinds of snow. The way they see and react to their climate is thus far more elaborate than a confused Sahara desert dweller will be at the North pole. Learning a new language has thus rightly been said to open windows to new ways of seeing and treating the world.

Narratives have been used to create world-views from the beginning of human civilisation: myths, traditions, religions etc.

Thus, while Abrahamic religions

Raise 'Man in the image of God', animism presents the human race as one among equals. The former will then treat nature as a means to human need, the latter will worship natural forces as ends in themselves.

Even though science is often pitched against religion, it also primarily creates world views to act upon. Darwin's Theory of the survival of fittest thus open aggressive competition of human intellect, seen in series of industrial revolutions, till the present digital revolution. It was the supposed lense of

racial science that made the unthinkable extermination of Jews in Nazi Germany. As the dictator succeeded to show populace his narrative, so they acted.

How such historical events are explained themselves determine how we react to them.

Once justified as 'White Man's Burden', the atrocities of colonialism are now voiced in colonialised perspectives like 'An Era of Darkness'. These renewed perspectives open informed debates against imperialism and shape global order grounded on sovereignty.

Individual foreign policies also fit in their own views of this order. As against the unrestrained real-politics of 19th century Europe's 'Balance of Power', Nehru grounded his policies on Idealism, like Panchsheel agreement. The present re-assertion of nationalism in multi-polarity is governed by seeing national interests over ideals, as seen in India's energy security priorities in the wake of Russia-Ukraine war.

The global economic order is similarly driven by national priorities. Whereas China has adopted state-controlled capitalism

to scale heights of global dominance, Nordic countries have incorporated socialist measures like free education & healthcare to accommodate in their views of welfare state. Depending on whether one sees economy as a means of self-assertion or self-sufficiency, policies are formulated to treat the arena of economics.

How view place one dimension with respect to the other also affects our treatment of both. When environment is pitched against economy, devastating consequences like climate change are faced. However, when the

Same are in harmony, as well as sustainable in models like trusteeship theory; prolonged growth can be sustained. Our relative positioning thus decides our actions.

Yet again, a glaring contrast can be seen in treatment of 'Nature' by the likes of artists as Wordsworth. Nature as a source of nurturing and refuge made him proclaim:

"Nature never did betray the heart that loved her."

This treatment stood in stark contrast to the exploitation of natural resources by early -

Industrialising Britain because the larger perception was devoid of poetic sensibility.

The present times of materialism again suffers from absence of vision beyond the physical. The world is seen as a field of avarice with consumption as the sole route to fulfilment. Mass production thus compels cropping up of industries, felling of trees, blatant waste generation - the planet itself being reduced to a factory : extraction for never ending desires.

Indian culture stands apart

from this, by its emphasis on spiritual dimensions. Perspectives beyond the senses are encouraged through yoga and meditation to treat the material world not just an end in itself but as a means to moksha (salvation).

An ascetic will thus treat the world differently in renunciation, believing in Gita's precept of greed, lust and anger as three gates to hell.

Yet, even a tradition as deeply rooted in ancient knowledge systems has kept pace with changing times.

Viewed as a voice of authority in Mausamiti, ideas degrading to human dignity are done away

with from constitutional morality.
Because we saw the sanctity
of the individual we now
treat our fellow citizens
beyond the bias of caste, race,
religion, gender etc.

However, wherever orthodox
perspectives like patriarchy and
intolerance have persisted,
resultant fundamentalist treatments
have persisted. Religious riots as
in Delhi, 2020 and heinous
crimes like rape persist because
humanity is blinded, in its
failure to see the world beyond
power-conflicts and to act
harmoniously.

Multiple point of views and consciousness of the same engenders sensitivity, empathy, tolerance and quality decisions. As expected from the likes of civil servants in India, ability to analyse different perspectives makes one understand why we behave the way we do. The shifting lenses we adorn determines the shades we see and act upon.

In Shakespeare's words :

• A rose smells just as sweet by any other name. It is our way of seeing it that gives it a name. Our perspectives give meaning and purpose to the world and consequently shape how we treat it.

Section B

②

A self that goes on changing
is a self that goes on living

Sudha's smile shined the brightest at her son's wedding. It stood in stark contrast to the deadly scorn of the relatives who refused to come.

"So what we don't have a bride? We shall have two grooms," she beamed.

Sudha had decided to move with the times and change to live with love.

Change is indeed the only constant. Be it rulers life

Alexander the Great or entire civilisation like the Indus valley civilisation, all perish. Hence, those stuck in the material world, cannot survive the ravages of changing times.

Therefore, it is rightly said that only a corpse is rigid! Flexibility on the other hand is the mode of the living. Even monumental figures like Gandhi Ji kept experimenting with changing progress of his freedom tactics in struggle-truce-struggle strategy. From Satyagrah of Rowlatt Act to 'Do or Die' of

Quit India movement, it was his evolving sensibilities that birthed India and ensured its survival.

This idea of flexibility for liveliness is the constant churning of introspection. In Socrates's words - "An unexamined life is not worth living."

Buddha also corroborated the need to look inward and evolve for liberation from the world of 'Anichha' (transience). It is this change, towards the eight-fold path, for example, that ensures one's survival beyond 'Dukha' (Misery).

In opposition to this, one who fails to change with the times, suffer from inflated egoism. As per modern neuroscience this leads to 'denial of reality' and consequent neurosis. Rise of extremism like religious fundamentalism is the resulting scourge that threatens the survival of all.

This failure of not being in sync with the present, limits one to the unproductive past. While much can be learnt from the past glories of ancient civilisations as of India, merely

sticking to anachronism without application in present context will lead to revivalist movements like 'shuddhi crusades' during Freedom Struggle. Freud termed it as compulsive obsession with ideas over actions, that results in stagnant civilisation, detached from the path to progress and survival.

Science provides evidence-backed proof of this psychological phenomenon. Darwin's Theory of Evolution may seem to open the world to cold competition. However, the underlying principle is change being the law of nature.

It is by evolving our mental capacities that humans master over their near ancestors - the chimpanzees. Change has truly proven the maxim of 'survival of the fittest.'

However, true education is at the overlapping of laws of nature with laws of humanity. The latter is ever evolving with dynamism of human society. From ancient gurukul system to New Education policy, Indian example tries to incorporate science with humanities in a liberal education system for human development. The systems that adapt to

intellectual, vocational and ethical changes in priorities thus survive their functionality.

As against this, narratives that fail to keep up with maturing sensibilities are resisted and eventually demolished. Thus, Macaulay's education system meant to perpetuate the Raj in itself became a tool in the hands of moderates. In the same way, racial slavery was fought against to make USA as the melting pot of present. It is with these changes that now it is the global superpower.

Society thus shows the most

Volatile dynamism, with changing social rules. Acceptance of social institutions like live in relationships, live marriages, nuclear families are expedient to urban realities of liberal human rights narrative.

One to oppose it stands the risk of being at the wrong side of history.

Throughout such history, political systems too have shown their vitality through change. From the horrors of racially fanatical Nazi Germany, the modern democratic state, is a leader in EU, for democratic values and unprecedented industrial growth. Likes of Japan have also showed that change has

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made nations rise from ashes to paths of progress.

Economic domain is even more turbulent to vagaries. From half-eyed stock-market fluctuations to overhauling of entire systems like China's state sponsored capitalism, flux has equated economic flourishing.

By incorporating regulation and welfare measures, global economy rose from 2008-financial crisis, necessitating change, for successful tackling of crisis.

The urgency of change is even more relevant when economy is posited against environment. IPCC

Climate assessment report beseeches paradigm shift to sustainable development for the very survival of the planet. Climate change is a stark reminder that correctional changes assure sustenance, while status-quo pronounces doom.

These changing priorities dictate the global order. From post world war II bi-polarity to present multipolarity, international institutions like UN-Security Council necessitate alignment with 21st century realities. Fault lines are already visible in lack of

Consensus on matters like Russia-Ukraine war. To maintain its utility, reforms are indispensable.

Globalisation and technology have further incentivised the pace for adoption. With AI, big data analytics, internet of things and blockchain reaching common parlance, countries stand on thin ice of adaptation or being left behind. India stands to make big gains from 4th Industrial revolution to not only survive, but prosper to its \$5 trillion economy by embracing change proactively.

A shining example of this is the

steel frame of India - its civil services. From a rigorous legacy of pro-foreign rule, it has today become the bulwark of welfare, service delivery and nation building. New initiatives like Mission Karmayogi create foundation for evolving strategies to succeed.

From human perceptions and consequent priorities, to their manifestations across social, political, economic, environmental and technical domains, change has been the source for betterment. As a law of nature and unending human spirit, quest for improvement never ceases and propels the world to greater heights of success.