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SUBJECT:		Test Code:					
Name of Candidate	Aayushi Bansal						
Medium Hindi/Eng.		Registration Number	1195934				
Center		Date					

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।

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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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All the Best

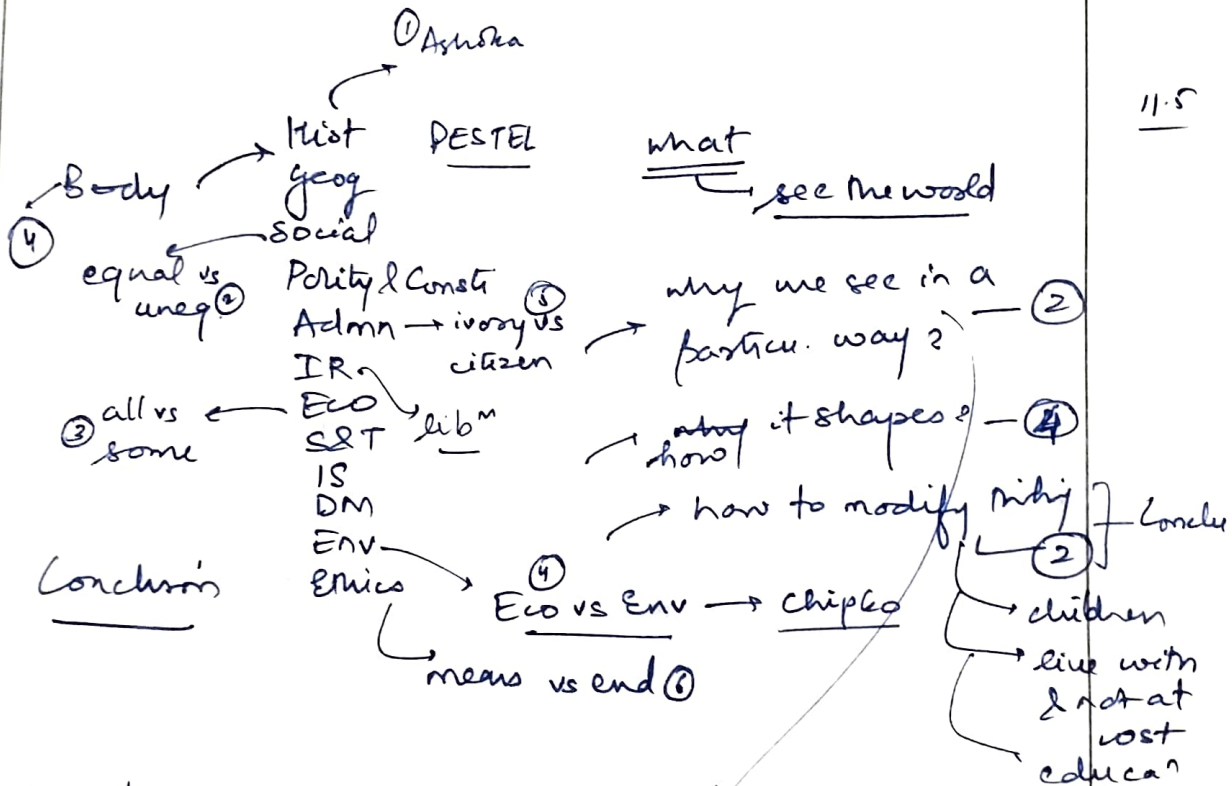
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The way we see the world shapes the way we live it

Intro → ② → Ashoka / Fritz Habes

11.5



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THE WAY WE SEE THE WORLD SHAPES
THE WAY WE TREAT IT

Nobel Prize winner Fritz Haber is responsible for sustenance of billions of people today. When he saw world moving towards inevitable starvation due to lack of food, he invented the Haber-Bosch process. It helped synthesise the chemical fertilisers which made possible booming population about to cross eight billion.

Few years later, Haber was responsible for death of millions in World War I. He helped synthesise nitrate bombs and toxic chlorine gas and is infamously known as father of chemical weapons.

The above anecdote shows how the same person when viewed

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world on cooperative lines, led to its growth. On the other hand, when he saw it as a battleground, he killed millions.

In this essay, we will examine why do we see the world in a particular way? How our sight shapes our treatment of the world? Are there other factors which influence our world treatment? How do we positively modify our way of looking at world?

There are countless ways a person can conjure up the image of her surroundings. This depends majorly on various agencies that socialise us into a particular way of building our world view.

First and foremost, the family begins as first friend, philosopher and guide for a person. Parents and

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extended kin by their own conduct or
by explicit and implicit guidelines
teach us to create a particular
idea of this world.

Isene Iolist Curie assisted her
mother Marie Curie in running mobile
X-rays vans. Her thought process was
guided by a problem solving approach
to make this world a better place just
like her mother. It ain't a surprise
she won a Nobel Prize like Marie Curie.

Moving beyond family, in
traditional societies like India, religion
also plays an important role. Ends of
'Ram Rajya' guided Gandhi and his
views of an egalitarian society which
was aptly visible in his conduct
of Ahimsa (non violence) and Satyagraha
(search of truth).

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The role of education can't be over emphasised. It adds our critical thinking abilities, enabling to even question hitherto held views about the world.

Modern education with ideals of liberty, equality was one of the prime factors behind the liberal world view of freedom fighters.

Contemporary societies are also influenced by media, particularly social media. It is responsible for creating both wider and parochial mindset at the same time.

On one hand, it widens our knowledge base, building multiple perspectives, while on the other, issues of mis-dis-mal information limits our thinking as seen in communal riots ignited by media.

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Once a particular way of seeing the world is generated, how does it shape our treatment of the world?

This can be understood via its manifestation in multiple areas. A society which believes in the ideology of inequality, treats its members similarly.

India of the past based on rigid caste distinctions viewed groups in a hierarchical structure. The result was marginalisation and dehumanisation of Dalits. On the other hand, present India guided by Constitutional morality has come a long way explicitly banning untouchability and providing affirmative action.

Not just society, but even the way we look at environment reflects our treatment.

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Tribals who view nature as a source of sustenance and a repository of their culture, end up worshipping it. On the other hand, modern human views it as an economic resource, only a means to an end of material wealth. The result is incessant environmental destruction.

Further, an entire economy itself can be guided by a world view. Rampant capitalism, viewing labour as a 'commodity' goes for limitless pursuit of profits. This inhuman ~~int~~ treatment ultimately crumbles upon itself as seen in 2008 financial crisis.

Apart from macro view at societal, environmental & economical levels, a micro view of a bureaucrat shapes the idea of good governance.

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An administrator with a superiority complex sees himself as ~~is~~ nothing short of a King. This was mostly starkly visible in colonial bureaucracy who treated Indians in an exploitative manner.

On the other hand, ~~as~~ a civil servant seeing himself as the prime servant of the citizens, is always ready to serve and sacrifice. Recent case of Ms Keerthi Jalli, IAS, Deputy Commissioner of Cachar, Assam jumping knee deep in flood waters shows a citizen-centric approach.

Even at an everyday individual's level, once thoughts guide one's actions. A person who sees fellow

इस हाशिप
में केवल
प्रश्न संख्या
लिखें।

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Specimen Booklet

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इस हाशिप में
नहीं लिखना
चाहिए।
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humans with spirit of fraternity,
compassion, respect beats them so.
There exists countless examples of
ordinary Germans who saved the
Jews from Nazi Holocaust.

Having seen multiple ways in
which thought influences action, are
there any factors which also influence
our treatment of world?

Apart from what we think, we
also have to remain cognizant of
what the society thinks. For example,
even if one believes in individual
choice of mate selection, one still has
to take into account societal and
familial obligations. Even today,
unfortunately < 5% of marriages are
inter caste as per National Commission
on Advanced Economic Research.

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उम्मीदवारों को इस हाशिए में नहीं लिखना चाहिए।
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Further the force of state can act as a restriction ~~one~~ on one's behaviour. Despite numerous protests for democracy in Hong Kong, they were not able to shape it into a democratic society.

One's treatment of world is also affected by Economic compulsions. Numerous young men and women having an innovative bent of mind are not able to create a new world as they can't afford to quit their well paid jobs.

On the flip side, sometimes these restrictions control a negative world view from harming others. Constitution and Law are the prime examples. They inhibit a lop sided world favouring few over many.

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Several women centric laws like Prevention of sexual Harassment at Workplace Act, Directive Principles of Constitution like equal pay for equal work and so have been able to restrict patriarchal views of many.

Similarly, the collective conscience of a nation built on values like empathy, compassion, equality, liberty, control customary morality of selective few.

For example, Supreme Court's verdict of allowing women in Sabirimala Temple was a direct counter to views of seeing females as unequal and impure.

However, this doesn't mean that individual thought process is in any way less important. Infact,

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it is the first step towards building a new world. so how can we build a positive view?

Nelson Mandela smashed, "If you want to change the world, start with children." We must educate children to see the world as a part of themselves which they must change for a better tomorrow.

We must also constantly realise the power of our thoughts as said by Buddha. Being aware of the linkage between thought and action, we can begin to change it for better.

Further, positive socialisation by family, media, schools can build a deeper and wider mindset.

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नहीं लिखना
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Though Haber led a dichotomous
life of both generosity, innovation
~~and~~ on one hand and hatred on the
other, we must be wholeheartedly
devoted to build a world view
of Love, happiness, respect which shall
be automatically visible in our actions.

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No man's knowledge can go beyond his experience

Intro

Body

what $\leftarrow$ know — ②
exp

why can't go — ②

when can go — ②

Conclusion

(how to make it go) ②
Impact of limited know. ②

Impact
②

why can't go

lack
imagina
↓
colour

form, info
↓
constitu
exp.

why
when
where
how

Even if
↓

not real knows
can't apply

we remember

prob solve
↓
basic exp

eg tech

despite readily swimming

Gandhi
Koriche play
Dr Ambedkar

anthropo studies
 Briti → exp → India

इस हाशिए में केवल प्रश्न संख्या लिखें।

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when can go

other exper.

Broaden meaning

exp

text ch.

Eklavya

receptivity criticism

Buddha

educat

apply

vaccine

putting on shoes

Impact of limited know

No place to see other side

partial truth

problem solving capability

start valing exp.

Gandhiji Harjan

practical usable knowledge

Air Decon

PESTEL

Impact of widening know

econom prospect

start ups

overall society grows

Indian demo

helps vulnerable to all sides

innovat

future problem climate change death tech

Widen both exp & know → endless path

new Experience

Final work pol. judici relig

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7. NO MAN'S KNOWLEDGE CAN GO
BEYOND HIS EXPERIENCE

When Britishers arrived in India, their limited experience of Western societies, made them label India as savage and backward. As per them, it needed cultural upliftment, which they called 'White man's burden'.

However, when they read Indian texts, conducted studies, without even directly experiencing Indian way of life, some of them realised the cultural basis of Indian society. It was a different society from West but was in no way inferior.

Unfortunately this enlightenment was limited to few English men.

The above example shows how one's knowledge can be limited by our experience. However, it also

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shows its expansion based on one's
receptiveness.

In this essay, we will examine
what is meant by 'knowledge' and
'experience'. Why can't our knowledge
go beyond our experience? What is
its impact? How can we make our
knowledge widen its horizons beyond
the boundaries of direct experience and
what impact this can create?

Knowledge is the repository
of information which we interpret,
understand and apply to solve
problems of daily life. It gives the
guidelines for all our actions.

Experience is one's observations,
actions by oneself, actions done to
oneself and the overall intelligence
one accumulates due to direct observation
and action.

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Why is our knowledge limited to our experiences?

First of all, there are ~~some~~ certain things for which imagination is simply not possible. One has to directly observe and act to be able to add it ~~as~~ to one's knowledge.

For example, Michael Phelps, world's greatest swimmer couldn't possibly have built his knowledge of swimming without actually practicing it. Similarly, one can't even know the colour red by only reading about it without actually seeing it.

Further, we remember & act on knowledge which we primarily gain through experience. Dr B R Ambedkar experienced acute discrimination which built his knowledge

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of inequality, deprivation and exclusion.
This was reflected in an egalitarian
Constitution designed by him.

Nearly, real knowledge is the
one which we can apply and this
sense of application is built on
foundations of experience.

Captain Gopinath's experience of
unable to find a low cost airline
helped him to apply this knowledge.
The result was India's first low
cost airline, Air Deccan.

What is the impact of this knowledge
generated via experience?

Firstly, one starts valuing
experience over mere textual readings.

Gandhiji stayed with Harjans to
understand their plight and to
effectively lead a campaign against
apartheid.

Secondly, it generates a plethora of practical and usable knowledge which one can apply. Ideas of numerous startups like Uber, Oyo, Flipkart and so on were based on their experiences.

However, it has a flip side too. It generates a partial truth and prevents us from building a holistic understanding.

For example, a man who has experienced women servility within household, starts treating women at workplace in a similar manner unable to mend his ways.

Similarly, it restricts one's problem solving ability where one can't foresee a problem faced by

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Others. For example, neo liberal experience of institutions like World Bank, International Monetary Fund (IMF) makes them think in ~~an~~ a unidirectional perspective of neo liberal capitalism. It creates a problem of one size fits all.

When can our knowledge go beyond our own experiences?

Firstly, when one starts to build a knowledge base based on not only one's own but also others' experiences. Indian Constitution is a perfect example.

It learnt from all major democracies of the world like USA, United Kingdom and adopted their best practices by modifying them to suit Indian content.

Secondly, one has to expand the meaning of experience itself. It has to go beyond conventional ideas of direct observation and action.

Eklavya in Mahabharata never experienced a formal teaching course on archery. However, he developed his knowledge base by changing the meaning of experience to self practice and self learning.

Next, one has to become receptive of criticism to gain wider view points. Buddha always patiently heard his critics. His knowledge expanded without even experiencing things directly.

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Another thing to remember is to learn to apply knowledge gained via textual sources and not direct experience. Recent advancements in vaccine technology are a testimony to brilliant application.

What is the impact of this expanded knowledge?

It helps to grow the society in totality. Everyone learns more and solves problems.

Seventy five years ago, the world predicted that Indian nation won't be able to survive due to its lack of experience of democracy and rampant poverty within huge diversity.

India not only conducted the world's largest elections in 1952 without previous experience of such scale but also stands strong today as a

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nation of world's largest democracy.
Widening our knowledge beyond
experience also helps to solve
problems of future. We can imagine
possible causes and consequences and
provide for solutions accordingly.

The whole world working together
to prevent climate change is a case
in point. We don't exactly know
what will be the consequences if the
temperature rises beyond 2°C because
we haven't experienced it but we still
can predict possible outcomes.

Further, broader knowledge also
generates economic prosperity. When
an economy begins thinking from
the perspective of most vulnerable
Even if the policy makers haven't

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Experienced poverty and exclusion themselves. They develop inclusive growth. Honourable Prime Minister calls this - "Sabka Saath, Sabka Vikas"

One must constantly keep adding to our storehouse of information both from our own & others' experiences, texts, architecture, historical accounts and so on. Learning from the mistakes of others before he commits one himself is the jewel of the wise.