

MARKING SCHEME

Parameter/Criteria	Aspects Considered	Total Marks	Essay 1	Essay 2
Basic Format	Introduction + Conclusion	10		
	Body	15		
Content	Data/Facts/Interpretation/ Analysis	25		
Organisation	Flow of ideas/ Absence of Deviation from the topic	25		
Language Skills	Punctuation/Grammar/ Sentence Formation/Spellings	25		
Examiner's Discretion	Perception/ Innovation/ Engaging	25		

Parameters	Very Good	Good	Average	Poor
Coherence				
Language				
Handwriting				
Pre-writing				

Very Good	Good	Average
120 and above	100-120	Below 100

SECTION - A

1. The key to tackle climate change is change in human attitude
2. We must create a kind of globalization that works for everyone, and not just for a few.

TOPIC: The key to tackle climate change is change in human attitude.

It was the year 1730, when a large group of Bishnoi community rose against the King of Jodhpur on the issue of cutting of Khejri trees. They were led by one woman, Amrita Devi Bishnoi. She felt strongly against the tree cutting, as they were their sacred groves. By forming a strong attitude, she raised the whole community who bugged the trees to prevent them from cutting. The King, however, killed them all. This Khejrali massacre

inspired the Chipko movement in Uttarakhand in the year 1972. This attitude of one person was enough to change the attitude of future generations.

As commonly said - "Every change begins with oneself", the pre-dispositions we form towards an object, event, place, and person, often termed as "attitudes", play a very vital role.

As ma Armstrong said -

"Although the magnitude of climate change may make individual feel helpless, individual action is meaningful for critical change"

This puts, human beings at the centre stage to stop or decelerate the speed with which climate change is happening. Before

we discuss the influence of

human attitudes on climate change, we would first discuss the issue of climate change.

THE ISSUE OF CLIMATE CHANGE

Earth climate has been continuously changing since its birth, however, it is 1000 times faster now.

According to the United Nations, climate change refers to long-term shifts in temperature and weather patterns.

The climate change manifests itself in various forms - changing rainfall patterns, rapid melting of glaciers, rising of sea levels, rapid fall in the water density, slowdown of Atlantic meridional ocean conveyor, etc. dead zones in the oceans, frequent natural hazards such as cyclones, floods, etc.

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The 6th IPCC Report highlights the reality. It states that world ocean levels are rising 200mm per year, and the rise in global temperature is more than 1.5°C.

It further says that heat waves and cold waves will be more frequent as evident from the 2020 heat waves in America and Northern Europe. The Indian Ocean region will experience more rainfall, whereas central American region and Southern and western Africa will face droughts in the near future.

This would lead to food security crisis, poverty, hunger, migration etc. The report puts the human beings as the drivers of this accelerated climate change. Thus, the key to tackle climate change is to

change start with humans and the way towards them is to change their attitude.

Chain from attitude to action

As defined by Psychologists, attitudes are beliefs and pre-dispositions towards something. They can be positive or negative, explicit or implicit, and active or passive.

Human Attitudes are formed of three components — cognitive (thinking), affective (belief) and behavioural (act) according to the "CAB model". Thus, a person's thoughts and beliefs influence or decides his/her actions.

At a psychological level, if a person holds a positive attitude towards environmental protection and preserving biodiversity, he/she would act on these beliefs and contribute positively towards climate change such

as planting trees, cleaning beaches, buying eco-friendly products etc.

Economically, this would be reflected in the choice between capitalism and slowing climate change. Capitalism is the economic concept, which refers to the profit-driven production which is further supported by industrialisation, and urbanisation. This comes at a cost of environmental degradation which is evident from the fact that advanced nations such as USA, China etc. are the biggest emitters of carbon and generate a lot of plastic waste.

A change in thinking, ^{in favour of} towards the action-driven strategy to tackle climate change would come from positive political attitude towards the cause. When the leader of the biggest carbon emitter, like USA denies the climate change and calls it

a hawk, it's a problem for the global community. In Bhutan, political attitude is strongly influenced by the practise of environment conservation.

The social dimension on the issue is related to health and education. The concept of "one health" as advocated by the World Health Organisation (WHO) is based on the "belief" that the entire ecosystem is ~~one~~ including human beings, animals, plants, environment etc. is one. Thus, health of our environment is equally important for the welfare of all.

With a positive attitude towards environment, people now equates higher standards of living with healthy environment, greener cities, fresh water and air, etc. This drives nations towards taking actions which are vital to tackle climate change.

How to change human Attitudes

The journey of attitude formation begins at childhood with the first school being the home and first teacher being the family.

Family influence and shapes the attitude formation. It teaches values and morals. Thus, when a child is exposed to negative beliefs towards climate change and positive beliefs towards environmental conservation; he/she would form an attitude which would direct him/her towards taking an action to tackle climate change.

The society teaches values, ethics, norms to its members. It holds a collective view. Thus, a society which holds values environment and ecosystem would drive the nation towards taking an action to fight climate change.

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The nation as a whole has some principles and guidelines by which it stands. They are sometimes written in their constitution. Indian Constitution, under Article 48A provides that the state shall endeavour to protect and improve the environment. Also under Article 51A(g), it make it a duty of every Indian citizen to protect and improve natural environment and to have compassion for living creatures.

Nations come together to form a global village. The values and principles respected at the global level influence the nations.

The Stockholm Summit of 1972 on environmental protection influenced Indian government to enact the wildlife Protection Act in 1972.

Both Global community and individual nations driven by a "feeling of oneness".

view climate change as their common problem which require coordinated and collaborative efforts.

Steps taken to tackle climate change

As the Native American Proverb says -

"We do not inherit the earth from our ancestors, we borrow it from our children."

This makes our duty to conserve the climate, as we have borrowed and pass on to our future generations.

Recognising this, world community led by the UN came up with the ~~Brun~~ Brundtland Report in 1987 which came up with the sustainable development concept. It refers to the development not at the cost of future generations.

Since then, various steps have been taken -

The Earth Summit held in 1992 brought nations together to work towards a sustainable future. It led to establishment of United Nation framework for climate change (UNFCCC), Convention on Biodiversity (CBD) etc.

The Kyoto Protocol under the UNFCCC puts carbon emission targets for both developed and developing nations. The Paris Agreement of 2015 established in COP21 of UNFCCC works on a roadmap to restrict global average temperature rise to less than 2°C.

The global initiatives ^{have} inspired individual nations to take further steps. Countries like UK, China, India etc. have declared to become carbon neutral by 2030, 2050 and 2070 respectively.

Indian Government has taken steps for a holistic conservation. It has

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enacted laws such as Environment Protection Act, 1986; Air Pollution Act, 1981; Biodiversity Conservation Act, 2002 etc. It was proposed established International Solar Alliance (ISA) to encourage nations for a collaboration on promoting solar energy.

The future of our world hangs on us and thus it's our duty to preserve our climate. This requires a positive and strong attitude driven by beliefs, principles, constitutional morality and laws. Just like a single individual like Arvita Devi could lead a community, everyone of us can work towards an improved and sustainable climate. This is the need of the time because as Barack Obama said -

"Climate change is no longer some far-off problem; it is happening here, it is happening now."

Rough work.

Intro: Anurita Devi Bishnoi, 1730 Khyasli massacre
grove - Khejri, in Khejrali, Rajasthan — inspired Chipko,
1972, UK
anxiety, change begins with oneself → ^{Def} Human Attitudes.

climate change: ^{Impacts} Def, impacts, IPCC 6th reports, heat waves
transition from Attitude to Behaviour Action

→ Katz: attitude serves purpose/interests
→ utilitarian
→ ego-defensive
→ social acceptance.

→ Human Attitudes — +ve, -ve
explicit, implicit.
(AB) model

→ Eco capitalism — profit-driven — profits @ cost of env.
socialism industrialisation, urbanisation

→ Political :-

→ Env = pollution

→ Social = better living standards — greener cities,
healthy over living

→ Legal → WPA, 1972, APA, 1986, Env Prote Act, 1986, etc.

→ Psychological →

Human Attitudes @ diff levels — Psychos — morals
— families — values
— Society — learnings, educa
— Nation — values, constitution — Art 48.

Global

SUNACE, CBD, etc.

How to change Attitudes & beyond

Steps taken: COP 26, conclusion — not just attitude but actual will, this is to do.
Barack Obama — climate change happening now

high temp,
slow down of
MOOC, frequent
monsoons,
ocean levels
— ~ 200 mm,
ozone layer depletion,
dead zones,
death of corals,
6th mass
extinction,
carbon emissions,
end @ Anthro-
pogenic age.

Feedback
Feedback to be provided in terms of (1) Introduction (2) Sentence Constructions (3) Paragraph Formation (4) Legibility (5) Deviation from Topic (6) Coverage of dimensions (7) Simplicity / ease of reading

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1. The only alternative to co-existence is co-destruction
2. Weakness of attitude becomes weakness of character.

Topic: "The only alternative to co-existence is co-destruction"

One of the two ancient sanskrit epics of the Indian subcontinent, the Mahabharata tells us a tale of the war between two brothers. It's a story on the rivalry between Pandavas, 5 sons of Pandu and Kauravas, hundred sons of Dritrashtra. They fight for the kingdom of Hastinapur when Dritrashtra was made the king. The rivalry between the brothers led them to the mighty war which culminated into winning of Pandavas

by killing of Kauravas and wiping out of the entire Bharata clan.

The story teaches us to live in peace and harmony with the others to avoid the adverse consequence of co-destruction.

Gandhiji^o also said — "An eye for eye make the whole world go blind".

The co-existence ~~is~~ extends to various dimensions and sectors, which we will know further explore.

DIMENSIONS OF CO-EXISTENCE

Co-existence, in simple terms, means living in peace and calmness to create a healthy environment.

In economy, co-existence is often synonymous to cooperation and healthy competition. Examples are — Free Trade agreements, building a consensus through global institutes such as World Trade Organisation (WTO), RCEP etc.

However, in absence of an open and consensus-based mechanism, economies often involve in Trade wars such as US-China Trade war (2020), currency manipulations, protectionary policies such as high tariffs, import duties, Big Beggar Thy Neighbour Policy, i.e., devaluing your currency to gain competency etc.

In absence of feeling of Oneness, social tensions often arise. The reasons could be religious disharmony, ideo-

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logical clashes such as nationalism v/s state-rule, etc. Promoting fraternity, togetherness, unity in diversity facilitate co-existence and deter co-destruction.

Global community as a whole share "one environment" and "one atmosphere".

Thus, it's the moral duty of each and everyone to take care of the environment. This demands co-exi cooperation and common efforts such as building global consensus - building organisations such as UNFCCC (United Nations Framework on climate change), UNEP (United Nations Environment Programme) etc.

In absence of co-operation, we are now witnessing the accelerated climate change and global warming threatening our existence.

The debate has a technological dimension too. Nations and individuals are profit-driven and prioritise self-interest over general-interest which compromises co-existence. It is because, it creates a technological gap between advanced and backward nations, it creates the threat of bio-piracy and cyber-threats etc. As the world is getting more inter-connected, this would be a threat to all.

As witnessed by the horrifying histories of the two world wars, co-existence is the key to avoid co-destruction.

At the global level, nations engage through the diplomatic channels and multilateral organisations such as SCO, G-7, OECD etc. to engage and build consensus on common issues.

Max Lerner in the "Gifts of the Magi" said -

"Either men will learn to live like brothers or they will die like beasts"

Hence, co-existence and co-destruction hangs on a knife-edge where both has to balance themselves.

WALKING THE MIDDLE PATH

The great king Ashoka gave up the practice of warfare and followed the path of dharma and righteousness after ~~the~~ witnessing the bloodbath of the Kalinga War. He then preached Buddhism which is based on non-violence, peace, co-operation and brotherhood.

Gautam Buddha preached the middle-path which entails avoiding the extremes. The middle path to co-existence and co-destruction is following the path of "co-operation".

At an individual level, people can generate a feeling of brotherhood, love for humanity, feeling of oneness, feeling of empathy and compassion.

All these feelings would encourage an individual to help others and consider their ^{others'} sufferings as their own.

At the society level, communal clashes, religious disharmony, vandalism, etc can be curtailed once a society realises that peaceful co-existence can be achieved by building some common

principles to avoid the complete destruction of society.

At the national level, problems of secessionist movements, insurgency, left wing extremism, terrorism etc. pose a threat to destruction of the security of the nation. Different stakeholders - citizens, states, government, should co-operate to avoid the destruction.

Lastly, at the global level, viewing the global world as a global village inhabited by different nations. These nations can cooperate in economic, environmental issues, social issues such as human rights, migration etc. Such a cooperation would build healthy relations.

How to Achieve peaceful-co-existence?

The Constitution of a nation is a primary source of values, morals and principles by which the nation stands.

Constitution of India, under ~~51~~ Article 51 mandates the state to promote world peace. The preamble of Indian constitution encourages fraternity and unity and also makes it a duty of Indian citizens under Article 51A to promote brotherhood.

Peaceful co-existence is based on the mechanisms such as ~~consensus~~ consensus-building activities, promoting open-discussions and mutual agreements.

Openness, Transparency and Accountability are the basic features of good-governance. They build public-trust and harmony.

In a multi-cultural, multi-lingual, and multi-religious country like India, promoting tolerance is the key for peaceful co-existence. Gandhiji promoted non-violence (ahimsa) and truthfulness (satya) to build a harmonious nation.

Code of ethics and code of conduct provide a framework for grievance redressal and delivery of service in a pre-prescribed format. This builds trust within an organisation which promotes a positive work culture.

Value-training and moral-training to teach the values of oneness, peace, harmony, non-violence etc. can be conducted for students, civil servants, executives etc.

Thus, the absence of co-existence leads the path to co-destruction. Co-existence can be achieved by building relations, creating a bond which can be personal, social, economic or any connection which binds together different sections.

The story of Mahabharata as discussed earlier is an ancient evidence which warned ^{them} the future generations, and encouraged ^{them} to create brotherhood and peaceful relations.

"Unity in Diversity" and "Vasudhaiv Kutumbakam" are the basic principles of Indian philosophy. They promote fraternity and togetherness.

Individuals, societies, nations and the world as a whole should promote peace and unity. Because as rightly said by Robert Muller —

"Only unity of all can bring the well-being of all"



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Feedback

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