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MAN'S EMOTIONS ARE THE SLAVES TO HIS
THOUGHTS, AND HE IS THE SLAVE TO
HIS EMOTIONS

Recently, the capital witnessed a
spate of murders by men of their own
family members. A common element was
the professed love of these men for the
same members. This case leads one to
inquire about the complicated interplay
of thoughts, emotions and actions.

This inquiry is the subject matter
of this essay. It first tries to understand
what thoughts and emotions are. It then
dwells upon how the former influences
the latter. Further, how man becomes a
slave to his emotions. Finally, the way out
of this predicament.

Human beings are distinguishable
from other animals because of their
ability to think. Humans are capable

Good
enough
outline.
The
ideas
in the
essay.

of rationality, that is, the ability to distinguish between right and wrong, truth and falsity, and just and unjust. It can be summed up in Descartes' oft-quoted words: "Cogito ergo sum" or "I think, therefore I am."

Using this ability man has been able to conceive of languages, cultures, architecture, social, political and economic systems. Thoughts are the source of all creation, whether good or evil.

Emotions, on the other hand, refer to feeling and experiencing. They are the more subtle aspect of human life. There are a range of emotions which a person goes through such as joy, desire, love, anger, and disgust. They can be arranged in a continuum from positive to negative.

Good
examination
of the
keywords,
i.e.,
emotions
& thoughts

Traditionally, thinking and feeling are viewed as opposites. The battle of mind v. heart has been ongoing since the European Renaissance. The thinkers of the time emphasised reason over the irrational. There was a strong indictment of superstition, blind faith and everything else which does not stand the test of reason. Privileging thinking over feeling has been a mark of modernity. It, for instance, wishes scientific temper to overtake faith.

Good argument

However, emotions are not divorced from thoughts in reality. Every emotion originates out of preceding thoughts. For instance, the cognition of injustice by a group, say the Untouchables in the caste system, would lead to an emotion of anger among them. Reading Romantic poets may evoke feelings of admiration for nature's beauty.

Good example of the relationship between emotion and thought

Alternatively, one can not form emotions for something which one does not know of. For instance, prior to the information age, an Indian would not get affected by the horrors of holocaust in Germany or the lives lost in the Chernobyl nuclear disaster, as much. On the other hand, today we witness the world being shaken up by an image of an immigrant kid washed ashore.

Similarly, people tend to hold negative attitudes towards those who are different from them. It is so because they are un-informed or mis-informed about them. This can explain the hatred towards immigrants in Europe, or male legislators denying rights to women for centuries. If one thinks by putting oneself in another's shoes then many social evils can be addressed.

connect ideology to articulation of negative emotions without words.

thinking why one feels the way one does is rationalising one's thoughts and elaborate on that.

7 Despite the appreciation of man's rationality, his irrational side is undeniable. Not all thoughts translate into action. There is a gulf between what a person thinks that he can do and what he actually does. This is so because the thought is not backed by emotions. It wouldn't be wrong to claim that the heart is a more decisive factor than the mind when it comes to taking action.

Question of
assumption

Even a cursory view of human behaviour suggests that man is a slave of his emotions. Communal riots represent the extent of violence a person can indulge in driven by hatred. The grandeur of the Taj Mahal, on the other hand, is a testimony of a man's love for his wife. Had it not been for the driving force of emotions, the neither of the two extremes would have been possible.

While the positive emotions of love, empathy, courage etc. can take a person to great heights, the negative emotions of hatred, jealousy, etc. are detrimental to both the individual and the society. Therefore, one finds an indictment of them in all the major religions as well. Christianity warns about the seven deadly sins — Wrath, Lust, Pride, Envy, Greed, Slots and Glibbery, for instance. Buddhism preaches giving up desires for they are the source of all misery.

Moreover, the access of anything is bad. Even positive emotions, if uncontrolled, can make a person worse off. Love and empathy lead many a woman to curtail their own growth for their families.

Courage can also transform into unnecessary risk-taking and adventurism, confidence can turn into narcissism, perfectionism can turn into obsession, unhealthy obsession.

could connect this to nationalism

This raises an urgent question: what is the way-out of this mental servitude?

The answer lies in "self-control". Being able to control one's emotions and use them effectively. It is the distinguishing quality between the a life driven by basal instincts and the one of virtue and excellence. Notably, Mahatma Gandhi who mobilised the vast multitude of Indians in a non-violent fight emphasised upon "swaraj" meaning self-rule.

Men and women for centuries have attempted to bring the self under control. The doctrine of yoga specifically focuses on controlling one's body including something as natural and automatic as breathing in an attempt to control the mind.

Could speak of rationalising one's emotions as a way out

Unfortunately, modernity is more concerned with controlling what is external more than what is internal.

The room temperature can be controlled, rains can be stopped or forced, the body can be cured of ailments with the aid of modern technology. At the same time it has facilitated a loss of control over the self. The modern lifestyle is prone to addictions such as of technology itself, substance abuse to overcome the stress it brings, unhealthy lifestyles and so forth.

Therefore, a time has come to re-think modernity. The dis-satisfactions with it has surged alternative lifestyles. People are opting for "living off-grid" or returning to the countryside. Perhaps, a desire for gaining control is the driving force.

Good
Argument

Daniel Goleman introduced the world to "emotional intelligence". It means the ability to recognise and handle emotions better. EQ is certainly a "21st century skill" that needs to be taught at schools and workplaces. It is especially important because of the rise in mental illnesses, depression. According to WHO, India has 6.5% of population suffering from mental illnesses and a suicide rate of 10.9 for every one lakh people.

Furthermore, the gruesomeness of crimes being reported also suggests an inability to handle emotions. The various family murders reported in Delhi involved men who were bogged down by the responsibility of taking care of their families. They preferred ending the lives of their young loved ones instead.

Avoid
listing
the
problems
at the
end of
your
essay.
Suggest a
way
forward

~~Emotions are the slaves of thoughts~~
Thoughts and emotions are two
constituents of human cognition. They
are not distinct activities but are
intimately tied together. Emotions are the
slaves of thought as they originate from
thinking — good or bad, positive or negative,
well-informed or mis-informed. Further,
man is a slave of emotions when it
comes to their behaviour. Thus, 'self-control'
needs to be imbibed within individuals
and the society.

Examined the keywords & tried to interplay well.
Could examine the concept of emotional intelligence
or rationality more.
Could explore more aspects

- ↳ Phobias were not motivated by thoughts,
yet we act on them cause they are
a strong emotion
- ↳ Importance of being in control of our
emotions.
- ↳ Emotions and ideology (see today)

Good
enough
conclusion

(58)

Section B

NO MATTER WHERE YOU STAND POLITICALLY, IT IS IMPORTANT THAT YOU SHOULD PARTICIPATE IN THE PROCESS OF POLITICS

"The punishment for good men who refuse to participate in government, is to suffer under the government of bad men"

- Plato

Participation of people, in whatever form, in politics has been essential to shaping human history. Through their participation, people either legitimise or rebel against power. We have examples of rulers enjoying people's backing such as Ashoka, Akbar, and modern day democrats. But the history of rebellion is more interesting.

French cafes became the centres from where the French Revolution was launched. They also symbolise active political participation. In the Indian context, the struggle against British rule epitomised

Good intro
References
the idea
is the
essay

massive participation to bring down an exploitative rule.

However, the present age is marked by growing disillusionment from politics. It is often called the age of "post truth" in which propaganda and falsehood shadow well-meaning politics. The rise of the "alt-right" the world over with leaders like Donald Trump of USA, Bolsonaro of Brazil, Boris Johnson of UK has also led to withdrawal of several people from politics.

Thus, there is a need to re-instate the importance of political participation.

SIGNS OF DECLINE

Today the number of people who engage with politics seems to be on a rise. More and more people have hopped on to social media and voicing their opinions regarding the issues of the day. Viewership of news channels is steeply rising.

They are elected leaders. Refrain from assumptions.

Examines the problem of 'politics'

The recent general elections saw record voting. Access to information has improved under the RTI regime and with YouTube, Twitter, news apps, etc. it has become fairly easy to follow up on current happenings.

Thus, it seems paradoxical to talk about a decline in participation. But the decline is real. It is qualitative rather than quantitative. The news debates are turning into shouting matches leaving behind civility. The civil society is marked by violence, both verbal and physical. The rise in mob-lynchings is alarming. And despite the information overdose, there is a growing intolerance with others' points of view. One is reminded of WB Yeats's verse:

"The best lack conviction and the worst are full of passionate intensity"

Explore reasons like historical represses of some groups or policies that actively bar political participⁿ in many countries. Explore how there's political apathy in many advanced countries.

REASONS BEHIND THE DECLINE

One, There is a growing dis-
satisfaction with politics. The rising
number of politicians with criminal
backgrounds, on the one hand, and
dynasts, on the other, is partly to be
blamed. Moreover, political life is
viewed as un-ethical and corrupt by
the common man. Further, having their
concerns unheard and grievances un-
addressed also takes people away from it.
For instance, the meagre voting rate in
Kashmir is an expression of dis-affection.

Two, Majoritarianism also affects minority
participation. For instance, if religious
minorities feel that the government favors
the majority's religion it may withdraw
itself from political engagement. Also, if
an ideological minority finds itself at
variance with the majority's views it may
withdraw from political engagement and

It would
also
generally
interest in
voting.

Take recourse to undesirable methods such as insurgency or extremism.

Third, the decline in civil society is a part of the problem as well. The reason behind it partly found in the rise of market forces, consumerism and individualism.

People seek happiness in earning and consuming. Hence, their public engagement goes down. Urbanisation is also to be blamed for atomism among individuals. Seeking self-interest has taken the place of working towards collective well being.

WHY IS PARTICIPATION IMPORTANT?

Thinkers across the ages have held that political participation is an essential component of human nature. Aristotle held that man is a "political animal" or "zoon politikon". He further claimed that a man outside a political community is either a God or a beast. The Greeks

idealised citizenship which involved direct engagement among people to decide upon matters. Mahatma Gandhi, Nelson Mandela, Martin Luther King viewed it as their duty to speak up for their lot. A young woman, Greta Thunberg, is spearheading the climate movement showing that age is not a bar when it comes to taking action.

Thus, participation is linked to enforcing change. Hannah Arendt argues that power arises out of collectivity when people decide to work together. This power has been witnessed in the French and American Revolutions which enforced liberty, equality, fraternity and democracy.

It was witnessed in the Indian Freedom Struggle wherein men and women left behind their own concerns for that of the nation. It was also witnessed in the new social movements demanding gender equality, environmental protection and human rights.

could replace how part. participⁿ empower people to hold regimes accountable, appropriate political demands and legitimising the regime in power

Good
argument

Moreover, not participating effectively means supporting the status quo. For instance, if a person does not vote he/she is implicitly agreeing to the win of the leading candidate. Also, it is common conviction that not acting against injustice is as much a crime as committing it.

Thus, political participation is also an ethical calling.

Finally, political participation is also the need of the hour. The world is faced with challenges which demand urgent action. On top of the list is Climate Change and environmental degradation. The Extinction Rebellion at London shook up the authorities, frequent Climate Marches are also regularly organised. However, wides participation is needed by dissolving the barriers of government and civil society; people and corporates.

In an atmosphere of intolerance and animosity in the society, political participation can ensue communal harmony. Regular interactions, inter-religious, inter-community dialogues can help in bridging gaps between people. Further, people can work together to dispel attempts of certain politicians to create divider among them. One does not need to look beyond the anti-colonial struggle to find ample examples of the same.

Radicalisation and terrorism are also outcomes of sidelining of certain identities from mainstream politics. Creating space for participation of all can help tackle them. Juan Manuel Santos, the Columbian President, successfully ended decades of guerrilla warfare by giving political recognition to FARC rebels. The US and Afghan governments are attempting the same with the Taliban. India can take cues from their handbooks in dealing with insurgencies in Kashmir, Nagaland, and the

Could add that
not practical
is not a
means to
an end
but a
desirable
end in
itself.
That
idea
must
always
interact
with
each
other for
betterment
of society.

Macists.

Also, success of governmental interventions relies on political participation.

By generating awareness and motivating the masses, better outcomes can be obtained.

The Swachh Bharat Mission enjoyed success because the people displayed keenness.

Other flagship schemes such as Start up India, Make in India, Digital India also depend upon uptake by the people.

HOW CAN PARTICIPATION BE IMPROVED?

The quality of people's participation primarily relies on the quality of education.

The values of civility, tolerance, and public interest need to be inculcated within the curriculum. Critical thinking

becomes necessary with the prevalence of "false news" and unthinking convictions.

Further, the disseminators of information, that is social media, news channels etc. need to be regulated for quality of content.

while upholding the freedom of press.

Further, there is a need for revival of the civil society. It can be done by strengthening local governance, building public participation into government policies and generating consensus on major policy decisions. The government shall not appear to be clamping down upon dissenting voices.

making awareness of one's rights as a citizen is imperative especially marginalised groups.

Thus, in today's age when one is witnessing a decline in the quality of political participation. Rise of populism, majoritarianism and falsehood among politicians is one part of the cause. The other part is formed by loss of civic engagement and deteriorating fourth estate. The situation calls for more robust participation from well-being people rather than a withdrawal into the comfort of one's own private

space. The participation will benefit the government of the day as well. Hence, it needs to create conducive conditions through its policies, especially the education policy. But more important is the realisation by an individual of their worth to the society. In the emphatic words of Gandhiji:

"BE THE CHANGE YOU WISH TO SEE"

Examining the 'keywords'.

Explore other dimensions.

↳ Intrinsic value of participation

↳ how people make regimes accountable & legitimise them

↳ empowers people & creates mechanisms for betterment of society

↳ that it's an aspiration we need to continuously work for

could explore ^{more} reasons for decline in participation.

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good enough conclusion