

VISIONIAS
INSPIRING INNOVATION
ABHYAAS MAINS

निबंध
ESSAY

निर्धारित समय: तीन घंटे
Time Allowed: **Three Hours**

टेस्ट कोड/ Test Code : 3128

अधिकतम अंक: 250
Maximum Marks: 250

सामान्य अनुदेश

इस प्रश्न-सह-उत्तर (क्यू.सी.ए.) पुस्तिका में 32+2 पृष्ठ हैं। प्रश्न-पत्र, क्यू.सी.ए. पुस्तिका के अंत में संलग्न है, जो अलग (वियोज्य) किया जा सकता है और उम्मीदवार परीक्षा के उपरांत अपने साथ ले जा सकते हैं।

रफ कार्य के लिए तीन खाली पृष्ठ (पृष्ठ संख्या. 30-32) दिए गए हैं।

पुस्तिका प्राप्त होने पर, कृपया यह जांच कर लें कि इस क्यू.सी.ए. पुस्तिका में कोई कमी न हो, फटा हुआ पृष्ठ न हो अथवा कोई पृष्ठ गायब न हो इत्यादि। यदि ऐसा हो, तो इसके बदले नई क्यू.सी.ए. पुस्तिका प्राप्त कर लें।

General Instructions

This Question-cum-Answer (QCA) Booklet contains 32+2 pages. Question Paper in detachable form is available at the end of the QCA Booklet which can be taken away by the candidate after examination.

Three blank pages (Page Nos. 30-32) have been provided for rough work.

On receipt of the Booklet, please check that this QCA Booklet does not have any shortcomings, torn or missing pages etc. If so, get it replaced with a fresh QCA Booklet.

(उम्मीदवार द्वारा भरा जाएगा/To be filled by the Candidate)

पंजीकरण सं./Registration No. : 01146808

अभ्यर्थी का नाम/Name of Student : SANSKRITI TRIVEDI

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

ENGLISH

तारीख
Date

31-08-24

निबंध
ESSAY

केंद्र
Centre **SD Education
Society, Delhi**

निरीक्षक के हस्ताक्षर
Invigilator's Signature

	<p style="text-align: center;">महत्वपूर्ण अनुदेश</p> <p>उम्मीदवार को नीचे उल्लिखित निर्देश सावधानी से पढ़ लेने चाहिए। किसी भी निर्देश का उल्लंघन करने पर उम्मीदवार को मिलने वाले अंकों में कटौती, उम्मीदवारी रद्द, आयोग के परवर्ती परीक्षाओं के लिए वर्जित करने इत्यादि के रूप में दण्डित किया जा सकता है।</p>	<p style="text-align: center;">Important Instructions</p> <p>Candidate should read the undermentioned instructions carefully. Violation of any of the following instructions may entail penalty in the form of deduction of marks, cancellation of candidature, debarment from further Examination of the Commission etc.</p>
1	<p>(क) अपना पंजीकरण सं. एवं अन्य विवरण केवल प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) में उम्मीदवार के लिए निर्धारित स्थान पर ही लिखें।</p> <p>(ख) इस पुस्तिका में अन्यत्र कहीं भी अपना नाम, पंजीकरण सं., मोबाइल नं., पता अथवा प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) संख्या न लिखें जिससे आपकी पहचान का खुलासा हो।</p>	<p>(a) Write your Registration Number and other details only in the space provided in the Question-Cum-Answer (QCA) Booklet for candidates.</p> <p>(b) Do not disclose your identity in any manner such as, by writing your Name, Registration number, Mobile number, Address, Question-Cum-Answer (QCA) Booklet No. etc. elsewhere in the Booklet</p>
2	<p>अपनी क्यू.सी.ए. पुस्तिका में कहीं भी प्रश्नों के वास्तविक उत्तर के अतिरिक्त कुछ न लिखें जैसे कि कोई कविता/दोहा, अभद्र या अपमानजनक अभिव्यक्ति इत्यादि और न ही कोई ऐसा चिन्ह/निशान बनाएं जिसका उत्तर से सम्बन्ध न हो।</p>	<p>Do not write in the QCA Booklet anything other than the actual answer such as couplet, obscene, abusive expression etc., nor put any sign/mark having no relevance to the answer.</p>
3	<p>परीक्षक को प्रत्यक्ष/अप्रत्यक्ष रूप से कोई भी प्रार्थना/धमकी भरी बातें न लिखें।</p>	<p>Do not make any direct/indirect appeal/threat to the examiner.</p>
4	<p>उत्तर अस्पष्ट अथवा गंदी लिखावट में न लिखें। इस प्रकार के उत्तर का मूल्यांकन नहीं भी किया जा सकता है।</p>	<p>Do not write answers in bad/illegible handwriting. Such answers may not be evaluated.</p>
5	<p>उत्तर स्याही में ही लिखें। उत्तर लिखने के लिए पेंसिल का उपयोग न करें, हालांकि आरेख, चित्र इत्यादि बनाने के लिए पेंसिल का उपयोग किया जा सकता है।</p>	<p>Write answers in ink only. Do not use pencil for writing the answers. However, pencil may be used for drawing diagrams, sketches, etc.</p>
6	<p>प्रवेश पत्र में उल्लेख किए गए माध्यम के अलावा अन्य किसी माध्यम में उत्तर न लिखें। अधिकृत और अनधिकृत की मिली जुली भाषा का भी उपयोग न करें।</p>	<p>Do not write answers in medium other than the authorized medium in the Admission Certificate. Do not use mixed language either i.e. authorize and unauthorized media together for writing answers.</p>
7	<p>प्रश्नों के उत्तर ठीक उसके नीचे दिए गए निर्धारित स्थान पर ही लिखें। निर्धारित स्थान के अलावा किसी अन्य स्थान पर लिखे गए उत्तर का मूल्यांकन नहीं किया जाएगा।</p>	<p>Write answer at the specific space (right below the question) only. Answers written elsewhere at unspecified places in the booklet shall not be evaluated.</p>
8	<p>यदि आप अपने किसी उत्तर को रद्द करना चाहते हैं तो उसे पेन से काट दें तथा उस पर "रद्द" लिख दें, अन्यथा उसका मूल्यांकन किया जा सकता है।</p>	<p>If you wish to cancel any work, draw your pen through it and write "Cancelled" across it, otherwise it may be valued.</p>



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टेस्ट कोड : 3128

अधिकतम अंक: 250

प्रश्न-पत्र संबंधी विशेष अनुदेश

(प्रश्नों के उत्तर देने से पूर्व निम्नलिखित प्रत्येक अनुदेश को ध्यानपूर्वक पढ़ें)

प्रवेश-पत्र में प्राधिकृत माध्यम में **निबंध** लिखना आवश्यक है तथा इस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यू.सी.ए.) पुस्तिका के मुखपृष्ठ पर निर्दिष्ट स्थान पर करना आवश्यक है। प्राधिकृत माध्यम के अलावा अन्य माध्यम में लिखे गए उत्तरों पर अंक नहीं दिए जाएँगे।

प्रश्नों के उत्तर निर्दिष्ट शब्द-संख्या के अनुसार होने चाहिए।

प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गए किसी पृष्ठ व पृष्ठ के भाग को पूर्णतः काट दीजिए।

ESSAY

Time Allowed : Three Hours

Test Code : 3128

Maximum Marks : 250

QUESTION PAPER SPECIFIC INSTRUCTIONS

(Please read each of the following instructions carefully before attempting questions)

The ESSAY 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 a medium other than the authorized one.

World limit, as specified, should be adhered to.

Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

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

खंड A और B प्रत्येक से एक-एक विषय चुनकर दो निबंध लिखिए, जो प्रत्येक लगभग 1000-1200 शब्दों में हो :

Write **two** essays, choosing **one** topic from each of the Sections A and B, in about 1000-1200 words each :

125 x 2 = 250

खण्ड – A / SECTION – A

1. विश्व को एक साथ मिलकर कार्य करना सीखना होगा अन्यथा यह कार्य ही नहीं करेगा।
The world must learn to work together, or finally it will not work at all.
2. कला की भांति प्रौद्योगिकी भी मानवीय कल्पना का एक उत्कृष्ट अभ्यास है।
Technology, like art, is a soaring exercise of the human imagination.
3. हमने बेटियों को बेटों की तरह पालना तो शुरू कर दिया है लेकिन, कुछ ही लोगों में अपने बेटों को अपनी बेटियों की तरह पालने का साहस है।
We've begun to raise daughters more like sons, but few have the courage to raise our sons more like our daughters.
4. लोगों की इच्छा अन्याय को न्याय नहीं बना सकती है।
The will of the people cannot make just that which is unjust.

खण्ड – B / SECTION – B

5. किसी विचार को स्वीकार किए बिना उसपर विचार करने में सक्षम होना ही शिक्षित मस्तिष्क की पहचान है।
It is the mark of an educated mind to be able to entertain a thought without accepting it.
6. एक ऐसी दुनिया में, जो लगातार तुम्हें कुछ और बनाने का प्रयास कर रही है, स्वयं को बनाए रखना सबसे बड़ी उपलब्धि है।
To be yourself in a world that is constantly trying to make you something else is the greatest accomplishment.
7. हम चीजों को वैसा नहीं देखते हैं जैसी कि वे होती हैं, बल्कि हम उन्हें वैसा देखते हैं जैसे कि हम हैं।
We don't see things as they are, we see them as we are.
8. सच जब तक अपने जूते पहन रहा होता है, झूठ तब तक आधी दुनिया का सफ़र तय कर लेता है।
A lie can travel half way around the world while the truth is putting on its shoes.

खण्ड - A / SECTION - A

1. विश्व को एक साथ मिलकर कार्य करना सीखना होगा अन्यथा यह कार्य ही नहीं करेगा।
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1.)

THE WORLD MUST LEARN TO WORK TOGETHER,
OR FINALLY IT WILL NOT WORK AT ALL.

By 1970^s it was proven by scientific and geo-physical experiments that the ozone hole over the Antarctic was ^{not only} a reality but ~~that~~ was actually enlarging! Given its essential function for earth's safety from harmful UV rays of the sun; this caught attention in policy circles far and wide.

Eventually with focused deliberation and cooperation the Montreal

Protocol was finalised in 1985 - which was one of the earliest treaties to receive universal ratification. What followed was indeed a miracle! With commitments of reduction of ozone hole depleting chemicals called CFCs; the Antarctic ozone hole started to recover.

This was one of the golden moments in the history of the world affairs, that working together solved an impending crisis; such is the strength of unison and concerted efforts!

But Before further exploring the power of working in unison, let us look at the status of the world cursorily.

Post the Westphalian agreement, the sovereignty and territory based nation states are most common; thus there is division among countries. Even among the inhabitants of the world, there is immense diversity - in terms of race, religion followed, language spoken - being

a few of them.

Further even the economic systems are diverse - while USA and EU have free market; Cuba has hints of communism and India is balancing free market and its welfare commitments.

Ideologically seen, the world is witnessing plethora of orientations - left, right, centre and ^{other} combinations of these. Thus division in the world is more than established in all dimensions of existence.

Moreover, as a sad reality, the world is also witnessing crises in various domains - there is rising inequality (World Inequality Report); political authoritarianism is a lived experience (China, North Korea) and people are divided and discriminated (continued racism - apartheid).

Amidst all this, post COVID-19 and even time preceding this.

there is more of inward looking tendency among countries as seen in USA's 'Make America Great Again' campaign and EU's Fit for 55 plan to cut imports from outside.

Thus at this very juncture, it becomes essential to understand why working together helps to formulate further strategies.

First, the problems are very common to most countries thus coming together can be ideal. For instance the issue of climate change has wide repercussions. While poor pacific islands like Tuvalu face fear of rising sea level; the ^{global} North like the USA is witnessing changed climatic patterns as seen in Texas heavy snowfall (2022).

Further with currents of globalisation and successive technological and industrial revolution, there is growing interconnectedness of issues. To understand

this one can look at rising cases of cybercrimes - it hurts not just Indian nuclear plant (Kundankulam) but also influences

USA's election - seen through Russian meddling of USA's election data (2020).

Moreover working together can help in sharing best practices and learnings to have manifold gains. We can look at the field of development economics for the same. Mohammed Yunus, Bangladeshi Economist's idea of Grameen Bank and empowering the rural mass through simple saving practices has not only benefitted the country; but also ^{is} a lesson for Least Developing Countries of Africa.

What makes working together a worthwhile option is the sense of responsibility and accountability it gives to the world system. For instance, today the post colonial countries are demanding

reforms of platforms like UNSC to reflect the realities of 21st century. India has been pioneering in these efforts through its initiatives like BRICS ^{and} New Development Bank.

Working together makes us realise the artificial division that we create and move beyond that self-centrism to a better world. The writings of philosophers like Aurobindo and Jagore urge us to look at the world through cosmopolitan eyes to grasp the strength of unison.

While we now understand the value in working together, it also becomes imperative to look at how a fragmented approach can be dangerous.

If we look at the history of countries, colonial times is an essential period. Even though it has ended, we see that the gaps between the colonised-colony has not been reduced. Due to

lack of coordinated development policies, there is rising poverty and development deficits seen. This can be confirmed through case study of Pakistan - which has been caught in viscious cycle of debts and aids with poor development metrics.

Further due to lack of cooperation and responsibility taking; some issues have escalated immensely. For instance the radicalism and extremism in West Asia has taken shape of bloody terrorism. Even then the world has failed to provide an agreed definition of terrorism and take steps for it like the stalled Convention on International Terrorism, (1996) under UN proposed by India.

Moreover there is a continued blame game on global issues that have led to unfavourable outcomes.

Some ^{game} theorists call it Prisoners Dilemma

where cooperation has been elusive - specially seen in global nuclear disarmament. The

nuclear-haves gatekeep nuclear technology and don't share the expertise as seen through the Non Proliferation Treaty (1970)

What ^{further} transpires in this lack of cohesion is the what Gareth Hedin calls "Tragedy of Commons". This can be understood through looking at environmental issues of today. The sea, atmosphere is getting polluted as there is no strict jurisdiction on these resources. The organisations like UNFCCC have been lacklustre in putting binding strict obligations on countries.

This fragmented and divided approach has also led to poor developmental outcomes combined with falling social capital. For instance Sahel region of Africa is seeing absolute poverty along with political coups, but there has been

no regional and global efforts to solve the crises.

Thus the institutions and platforms like the United Nations, that were set on plank of world cooperation have failed to bring the world together. This was recently seen when no unison can be made on sanctions on Israel amidst the Gaza war (2023).

At this point then it becomes essential to read this situation as 'Code Red' and contribute all our abilities to look for solutions.

First logical step can be identifying the global concerns and analysing their multifaceted nature. There can be sharing of data and status. For instance countries seeing influx of refugees should collaborate through UN Office of Refugees or other multilateral forums to look for workable solutions.

Thus formal institutions and legal measures can be a way to working together.

Thus the initiatives like reform of UN; regional cooperation like in SAARC, ASEAN and EU, have to be encouraged.

Apart from formal spaces; informal platforms like media, NGOs, citizens collective can be fertile space for cooperation.

For instance, during COVID-19, there was mutual sharing of best practices, aid by international organisations and corporate philanthropy to work ^{to assuage} for the outcomes of the disaster.

amidst this cooperation, it is essential ^{that} we identify the capabilities of each state and have generosity to help those very backward. The global North thus should share best technological practices on human development - for instance allowing compulsory licensing for certain drugs to help vaccination and treatment.

in poor regions.

The world affair has to similarly show high ethical conduct by being compassionate and kind & not seek reciprocity all the time. ~~The~~ For instance the International Olympics Association has made provision for a Refugee team each olympics to recognize the human rights and value of all humans by giving them a platform.

Further cooperation has to build a mechanism of grievance redressal so that the system is sustainable and has ^{internal} checks and balances.

The appellate jurisdiction provision seen in World Trade Organisation is one standard example of this and thus needs to be revived.

Going back to where we started,
today governance on ozone depletion is
very advanced and is a lesson for other
areas too. It seems that the world is in
need of Montreal 2.0 moment where
cooperation leads to bridging of divisions to
seek solutions to burning issues. Kofi Annan,
former United Nations General Secretary thus
rightly had said ;

"We know what the problems are, we
know how to solve them. Thus new
conventions and treaties are not needed;
what is needed is our resolve to work
for them."

खण्ड - B / SECTION - B

उम्मीदवारों को इस कॉपी में नहीं लिखना चाहिए
Candidates must not write on this margin

5. किसी विचार को स्वीकार किए बिना उसपर विचार करने में सक्षम होना ही शिक्षित मस्तिष्क की पहचान है।
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To be yourself in a world that is constantly trying to make you something else is the greatest accomplishment.
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A lie can travel half way around the world while the truth is putting on its shoes.

6: TO BE YOURSELF IN A WORLD THAT IS
CONSTANTLY TRYING TO MAKE YOU
SOMETHING ELSE IS THE GREATEST
ACCOMPLISHMENT

Socrates is one of the golden names in the history of philosophy. He lived in Greece and discussed ideas with his fellow citizens. He questioned dogma and sought to plant inquisitiveness among his community. However the royalty received

himself of wrong reputation as he was questioning the ills of society. As he refused to bend to forces of homogenisation and power, he was punished with death.

But his legacy continues and entire philosophical discourse on various concerns seem like a footnote to his ideas. What makes him thus remarkable is his commitment to his own self, his own identity and his ideas.

Thus at the very onset it becomes essential to understand what is meant by being yourself; which Socrates had mastered?

Simply put, it is awareness about oneself; one's location and place in the society.

This has also been explained through ideas of meditation by the legendary Ramakrishna Paramhansa where he tries

to understand one's own self.

Then it is also about acceptance - about one's situations and position in the society no matter the

circumstance. We can take inspiration from Ms. Laxmi Aggarwal who is an acid attack survivor and has advocated rights for similarly situated people. Through her awareness and acceptance, she has begun to embrace empowerment.

Moreover to 'be yourself' means to express integrity of highest quality. It is about honesty in work, speech and ideas. We have the cases of stalwart public servants like TN Sesham and P. Jeyaraj who are admired for these qualities.

Also, being oneself is about not changing as times and circumstances change. For instance, Nelson Mandela remained people's leaders even after the fame and name he got.

Now that we get an idea about being yourself, it is essential

to understand the counter currents through which the world tries to change us.

The biggest force is the 'expectation' that is put on each individual. As a person, one is expected to look after their family and as a citizen - one is expected to serve their country.

~~Every person~~ Even internally there is expectation to perform to the best of capabilities. These pressures divorce us from our true vocations and interests and orient towards such expectation. For instance before becoming a big name in the cricket field, M S Dhoni worked as a railway employee to make the ends meet.

Another tool to change others ~~oneself~~ is to put pressure about majoritarian ideologies and thoughts.

This is seen ripe in times of wide reach of social media that has given platform for instant reaction and engagement.

उम्मीदवारों को इस कॉपी में नहीं लिखना चाहिए
Candidates must not write on this margin

An interesting case to note here is about Shreya Singhal whose post on social media was blown out of proportion. Eventually she used her legal acumen to challenge section 66A of IT Act that curbed free speech at the altars of Supreme Court; which eventually declared it as unconstitutional.

Further the world also uses various ways to influence and persuade one to change their ways. A case in point is the rising culture of consumption. Through the nexus of corporates → medias houses and influencers, there is growing push for fast fashion and it questions one's belief on sustainable and simple living.

Moreover the world creates moulds and identities where a person has to fit in. Feminist thinker Judith Butler's Heterosexual Matrix, is one

worthwhile tool to look at. Here the genders ~~are~~ are given fixed rules and any aberration is seen as "abnormality".

Thus the entire argument for autonomy; self determination is belittled by the world.

This can be further noted how LGBTQ movements are suppressed.

Now that we know how the world puts strategic effort to change oneself - it is essential to formulate few guiding lights to be our true authentic self. But first: what ^{does it} takes to be authentic?

Primarily, it is a manifestation of courage and self belief in one's abilities and faculties. If we take the example of Gandhiji, his brave attempt to include masses in the freedom struggle because he believed in their strength is noteworthy, despite the world doubting mass action.

Then it also is about resilience and perseverance to keep making the effort to change one's ideas to realities. For instance, Thomas Alva Edison embraced shortcomings before he was successful in making the bulb ^{on} his 100th try.

Further, being oneself is about adapting so that one is relevant in various circumstances. For instance the huge Indian diaspora in the west is famous for its soft power and cultural strength which is changed to suit western taste like the Bhangra pop music or fusion food.

Moreover being oneself is also about setting boundaries in our interactions with the world. For reference; JRD Tata in a very publicised interview refused to talk about his personal life because he believed in

sanctity of family and relationships and didn't want to de-value people in his life.

At this point, it is then essential to formulate strategies of strengthening idea of 'oneself'; which help us engage better with the world.

An effective strategy is to work on emotional intelligence that we possess to sharpen our acumen to deal with pressure of the world. The lack of emotional intelligence can lead to poor self esteem and easy manipulation. This ~~was~~^{is} seen when people react to fake news and propaganda to conduct ghastly crimes like mob lynchings as seen in Udaipur.

Another way is to look more inward than outward. J. Krishnamurti

writes to look at the Inner Revolution that we possess in us. For instance on our current circumstances - rather than blaming the world; understand ~~how~~ how one is at fault.

For example in this current crisis

on climate, it is worthwhile to
question whether one is doing their part
with conviction; like using public transport in place
of private vehicles.

Further it is always essential
to re-invent the idea that one has
about oneself. This can be done through
therapy, journaling and meditation. For
instance, psychologists suggest couples therapy
before advising divorce because people might
need help of understanding oneself.

The world is complex and there
world be ideas thrown at ^{us} ~~you~~ at all
times, what is needed is to assess those
carefully before accepting them. For instance,
a simple habit of fact checking before
reacting to a social media post is
a good exercise.

So now that ^{is} one ^{is} equipped to take the challenges and changing force of the world; should one isolate oneself completely?

The simple answer to this is no! Because at many times our ideas are result of limited experience and knowledge and thus becomes essential to engage with the world.

For instance young school children should listen to their parents on behaviours and conduct.

Further our ideas about oneself might be dogmatic and discriminatory; thus it is essential to engage with other strands of thought. To understand, our views on gender roles might be shaped by our patriarchal socialisation at home; but with changing times, there has to be acceptance for greater equality among genders.

Moreover, if we go through memoirs ~~memoirs~~ of prominent thinkers, we see their ideas evolve and change because change

is the ultimate Reality; thus it is essential to have an evolutionary approach to our sense of self. To see closely, we have ^{the} case of M.N. Roy, modern Marxist who was against Gandhian movement initially but aligned with ~~the~~ mass movement in later stages.

To have a healthy sense of self as underlined even earlier is about possessing self awareness. Thus one can be receptive to feedback and opinions to scrutinizing the conduct. A notable example here is of JL Nehru as he conducted meetings with ministers of state and central level to re-orient policies.

Today if Socrates would have been alive, he would ^{have been} happy to see movements like LGRTS, anti racist ~~social~~ struggles and tribal rights struggle (eg, Amazon) that question dogma and are assertion.

of one's identity and true self.
however, just as his ^{Dialectical} approach, he would
have liked greater dialogue among people
rather than isolated movements.

Thus it is time to revive
the Socrates in all of us — be true to
yourself; but accept the truth even if
it comes from outside. This will take
huge churning and engagement ~~away~~ inside;
~~over~~ in our own thinking; as Kierkegaard rightly
puts
"The longest road is that ^{which} leads inwards".

SPACE FOR ROUGH WORK

The world must learn to work together, or finally it will not work at all

Amalite

Methane

Political protocol

Why present

Current status of world? - how divided; issues

① Divided

Why need to work together?
What happens if we don't?
Ways to work together

1) Working together helps because

- 1) common problems - 19cc - refugee climate terrorism
- 2) sharing best practices - Crime Bank Finance
- 3) ethical cooperation model - Laurelbirds + Toge
- 4) with globaliz², ICT - no boundary - cyber crime

② World is ethnically divided

we see power in unison

learn from all

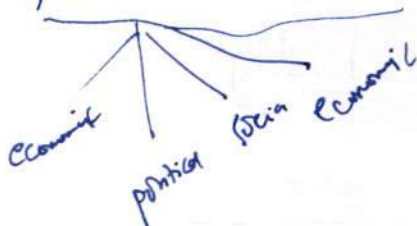
③ Seek accountability

What happens if we don't

- ① Gaps b/w have - have not - eco
- ② Dejection, Resentment gives rise to - terrorism
- ③ Blame game, Prisoners Dilemma, Essential crises
- ④ Trojan of common - sheep Goats Herds Environment
- ⑤ fragmented, divided organisations
- ⑥ Failure of Just

Current status

- 1) divided - nationalistic Westphalian
- 2) Races - Caste, Religion
- 3) Economic systems - mixed
- 4) Ideologies left right
- 5) Crises in all dimensions



6) Global look

- ↳ de-global → regional
- ↳ Multi America - free

Ways towards → Identify issues - analyse

→ Institutions, conventions - local UN, Regional

→ Informal - media, social Rebellion, Am

→ Compassion Humanism - Security

→ Show best practice + logic for vulnerable - 12 refugee see olympic

→ start with kindness - CBDR

→ way to grievance redressal

Yes action
30
please

SPACE FOR ROUGH WORK

- Galileo → Gandhi
- Tagore
- JRD Tata
- K.M. Shew
- Shashi

To be yourself in a world that is constantly trying to make you something else is the greatest accomplishment

~~Secrets~~ Secrets

What ~~is~~ is being yourself

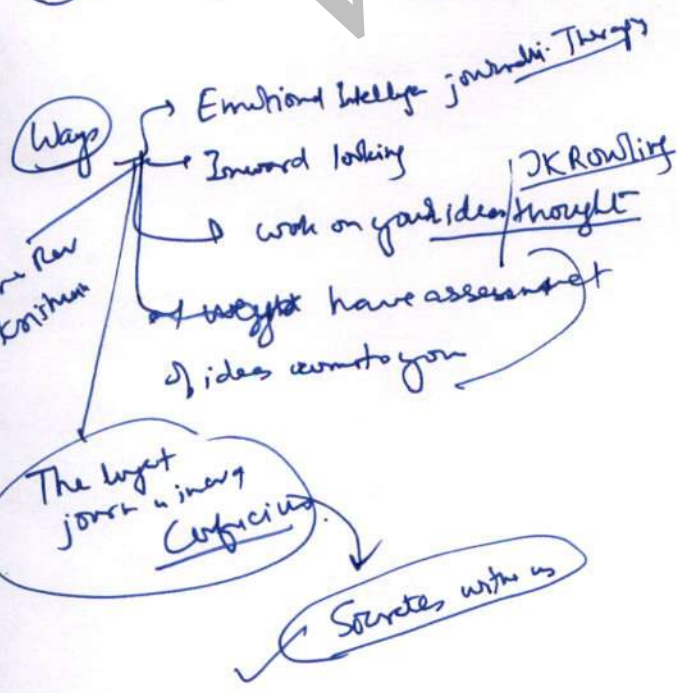
- ① Acceptance of Reality - Laxmi Agarwal
- ② having integrity - TNSeshan
- ③ understanding yourself - R. Paramhansa meditation
- ④ Not change as time changes / Circumstances change. N. Mandela simple living

What takes to be oneself

- ① courage - Gandhi
- ② Resilience → Alva Edison
- ③ Adaptability - Dhoni
- ④ To respect boundaries = JRD Tata personal life.

How the world tries to change you

- ① Expectations
 - Individual - to achieve
 - Family - to get married
 - Nation - to earn
- ② Majoritarian thought - Political disc - social media - trending
- ③ Influence / Persuasion through ideas → Leads
- ④ To fit a category / mould → SSR engineering
- ⑤ Give you identities - LG BTL movement
- ⑥ heterosexuality



But sometimes listen to world

- ① As we might lack experience
 - ↳ teacher + parents
- ② Might have been dogmatic / patriarchal / our societal
- ③ Change is a truth this is start a bit → M N Roy
- ④ Value your feedback → get
- ↳ governance system sparrow

SPACE FOR ROUGH WORK

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VisionIAS