



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. : 00090800

अभ्यर्थी का नाम/Name of Student : Abhishek Vashishta

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

English .

तारीख
Date

31/08/2023.

निबंध ESSAY

केंद्र
Centre S.D. Education Society,
D-2, Link Road,
Kastur Bagh, New Delhi-
1100 05

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 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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निबंध

निर्धारित समय: तीन घंटे

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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4. लोगों की इच्छा अन्याय को न्याय नहीं बना सकती है।
The will of the people cannot make just that which is unjust.

④

"The will of the people cannot make just that which is unjust"

It was the year 1945, when the world was witnessing the second world war.

The global politics was divided into two blocks and they were fighting each other.

When Japan made several advancements

in South-East Asia, elites of USA

showcased their will to drop nuclear

weapon on Japan, to stop war.

As a result, two nuclear weapons were dropped over Japan. It has resulted into complete devastation. People evaporated like vapours, it did not leave anyone untouched, men, women, elders all vanished. By this, USA was able to force Japan led back out of the world and hence the will of USA's elites to use nukes has served its purpose.

However, question arises whether this method of stopping the war was just? Alas! the answer is negative. No amount of logic can defend the subsequential devastation. In fact the father of USA's nuclear program Oppenheimer himself told that now "I have become death and the destroyer of world".

This highlighted that, will can't turn unjust into just, ~~is~~ wrong into right and unfair into fair. But why this is true? why will can't be standard of just and unjust? we will explore the answers in this essay.

First of all, let us understand, what is will and how it is formed? Will can be understood as an instinctive call towards thing, place, person or situation. It is the first expression of favour or dis-favour. Hence, we can say that will is highly subjective, person specific and not sustainable.

Will may be affected by the pre-conceived notions, stereotypes and prejudices. For instance, the will of Hitler to establish Nazi Germany was guided by prejudices against Jews, with was not just. Similarly, it is also affected by recency effect, halo-effect and propaganda.

Further, now we are living in a post-truth world, where we can't differentiate between right and wrong because of infodemic and information warfare ("4th dimension of warfare"). Therefore, the chances of ~~will~~ will being faulty is many times more than in past.

This takes us to next question of this debate. Can we set standards of right or wrong and just and unjust, on the basis of abstract feeling i.e. will, which is subjective and ^{not} sustainable. The answer is no, because the standards of just and unjust should be of permanent nature and should have some philosophical basis.

What is just and unjust is decided by the moral and ethical principles, which are not always ⁱⁿ sync with will of humans. In fact, the basic difference between animals and human is that only humans are guided by morals and animals by pure instinctive-will.

If we are only guided by will, we can do more harm to society than good. For instance, in ancient time, will of society was highly favourable to caste system in India. Can it make

that system of exploitation into just system?
No, it can't, as system that differentiates between fellow humans can't be just.

Similarly, the discrimination against blacks in USA, can't be just, though there was will of people behind it.

Further, as will is often influenced by the narrow self-interests, it will not always shows the right path. For instance, there is a will among many politicians to win the elections at any cost. Hence, they use corrupt practices like use of criminals in election. Is this right or just way to win? We know the answer.

Similarly, the will of British empire in India was guided by imperialistic tendencies. They exploited India through their extractive economic policies and land-revenue system. They turned "golden bird" into impoverished bird. Can they justify that? Absolutely, not.

In contemporary world, the will of society is largely shaped by patriarchy. There is societal-defined conception of woman. Their limits are not set by their biology but by society. They are not allowed to study, they have to fight if they work. and even if they work they are being raped and murdered even at their workplaces, the recent Calcutta case is a point to prove this.

Even, after this horrific incident, what was more disturbing was the patriarchal unit of few people, who were searching the video of rape on porn-websites. Can this will ~~be~~ right or just? Only Psychopath can say yes.

Similarly, there is a will to earn money. People often resort to easy-way to earn this. This is also true for bureaucratic structures of our country because it is very difficult to catch fish drinking the water. This led to widespread corruption and the manifestation can be seen, when the status of Shivaji collapsed in Maharashtra.

Again, we can't justify the corruption at any cost, which is again result of faulty-will of humans.

Further, everyone wants to live comfortable life. Today, AC's, refrigerators and increased use of fossil fuels has led to Code-red for humanity. (IPCC - 6th Assessment report). In climate negotiations, the developed world is guided by the will of sharing the responsibility equally with developing countries.

Is this a climate justice?
No, it can't be. The present problem of climate ~~justice~~ ^{change} is because of historical emission by developed nations and hence justice is not in sync with developed nations. but it lies in common but differentiated responsibility as promoted by Countries like India from the platform of UNFCCC.

Further, because of asymmetric nature of Pakistan with India, they are fighting the war through non-state actors. Their strategy of bleeding the India by thousand cuts, is fuelled by their will of anti-Indianism. This has led to death of 168 civilians in 26/11 attacks. This will can't change unjust into just.

Today, the world is witnessing two deadliest conflict ~~points~~ in the form of Russia-Ukraine and Israel-Gaza Conflict. These conflicts are because of narrow, individualistic and faulty will of elites of respective territories and the world is paying cost in terms of humanitarian crisis, food crisis and devastation, which can't be just and is totally unjust.

By above analysis, we can argue that will can't make unjust into just. But the next question is that,

is it always true? Is it true across space and time?

Flip Side of Story

Sometimes, the will of the people has the potential of changing unjust into just. When there is a injustice in a society, few people who are guided by moral and ethical will can change the tides for good.

• History is filled with such examples. Ashoka, one of the great King produced by India, after witnessing the river full of blood after battle of Kalinga, changed his policy and became messenger of peace. For him, the will which want to win at any cost, is not just and the ruler should be guided by will to ensure prosperity of his citizens.

Similarly, Ram Mohan Roy, will was against the inhumane practice of Sati, which was unjust as per his will. He stood against the evil of Sati, which was backed by his strong will to root it out. As a result, he was able to convert the laws, and hence Sati - was abolished.

Further, because of the strong will rooted in the moral principles of Ahimsa (non-violence) and Satyagrah, Gandhi Ji was able to force the unjust empire from Indian soil and further establishing the just social order in India, based on Constitutional morality.

It is also because of strong-will of Baba Saheb Ambedkar the unjust mentality of Indian elites was forced to change in post-independent India and giving way to equality for all and ensuring dignity to all.

In today's time people like Kailash Satyarthi, who was guided by strong will to eradicate evil and unjust system of child labour through Bachpan-Bachao Andolan, is a case in point. Same is also true for Malala Yusufzai, whose strong will even against armed taliban regime, ensured just-system of education for women and girls.

Therefore, the question whether will can make unjust into just or not, has both answers. It can and it can't. The major difference between affirmative answer and negative answer is the nature of will itself.

If the will is guided by narrow, subjective and individual centric intentions, it can't make unjust into just. Example → Nuclear weapons of Pakistan can't be justified. However, if the will is based on

morality and ethical principles, it can for sure change the unjust into just. For instance, nuclear weapons of India, which is a step towards just and beautiful world, based on the principle of non-first-use.

Therefore, we should ensure that will of people should be ethical and moral, for this we need to focus upon moral education that recognises the principle that Knowledge without Character and Wealth without work is Sin.

Only, humanity guided by moral will can turn it into better and just world to leave, where the challenges of terrorism, Climate Change etc. will be solved in

just manner. Only, this will ensure that the inventions like nuclear energy is not used in unjust way as during WW-II but in just way for clean energy.

This will ensure the prosperity and transition from unjust world to just world.

खण्ड - B / SECTION - B

उम्मीदवारों को
इस इलाके 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।
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.

7

We don't see things as they are, we see
as we are.

After the World War-II,
the world was largely divided into
two blocs. one was headed by then USSR
and other was by USA. This marked the
beginning of cold war. It was a sort of
ideological war between the world views
of liberalism and Communism.

Ideologies of Capitalism
and Socialism, turned USA and USSR

into countries with rigid-mortality, where they do not want to accept others, if they do not subscribe to their ideologies.

In this context, India opted for Non-alignment i.e. the third way.

It was not well with both USA and USSR, because they want India to be in their respective camps. They want to see India as they are and not the way India wanted to be. USA said that, there is no free-lunch and India is immoral. Stalin, clearly stated that those, who are not with us, are against us.

The above, instance from world history, clearly highlighted, how people don't see things as they are, but how they are. This is also holds true when West wants to sever India's ties with Russia, as per their view and refused to accept India's way.

This example, needs to have a in-depth analysis, that why we want to see others as per our lenses? What are its impacts? How we can improve over this? The answer of these questions can be find in books of Psychology.

It is well accepted fact in Psychology that human behaviour is largely shaped by their attitudes. The attitude formation is a gradual process and is a result of several factors. Once attitude is shaped, it's very difficult to change it, and we start to see others through the prism of it.

hence, it is our attitude that forced us to see other through the respective lenses of our culture, caste, religion, region etc. and if it becomes rigid, we often ~~refused~~ to accept other's view points.

Various factors contributed towards this, and perhaps the first is our family system. Child learns his/her primary socialization through family, as it's the first agency of formalisation. Every family has ~~the~~ own style of working and has their unique nature.

Some families are Conservative, some are liberals, some may believe in patriarchy, other may believe in the moral of equality. These things are transferred to a child, unconsciously. There is high tendency that child born in patriarchal society, will exhibit the patriarchal tendencies and will look others from that lens also.

Educational institutions are the first formal agency of socialisation, and hence they also plays important role in shaping the attitude and behaviour of students. For example, in Japan, during first few years

of schooling, childrens are taken to orphanage homes, they were exposed to different situations, where they develop values of empathy and discipline and that shapes their view points towards society.

Further, the society also plays important role in this regard. The societal institutions like religion, caste based associations, regional aspirations, also shape people view point towards the society. For example, a child born into a society, which promotes, religion fundamentalism bound to see world from extremist view.

The new agencies of socialization like cinema, advertisement, social-media also exposed us to different view points and idea and shapes our world view; Peer-groups also, shape our attitude, behaviour and values through which we see and engage with external world.

one more factor that contributes to this is the past incidents of our lives. Many times the past incidents has such a strong impact on our psychology that it can change our view-point completely. For example, in childhood days Gandhi Jr went to see play on "Harishchandra" and that has impacted him a lot and he developed values of non-violence and truthfulness, that shaped his world view also.

All the above tools of socialization, give rise to several patterned tendencies in our personality.

For example, Stereotypes, Prejudices and pre-conceived notions towards person, places and objects and when we are exposed to external stimuli in real world we see them through these lenses or pre-patterned notions of behaviour.

Now, the next questions arises that what are the impacts of it on human as well as on society at large. There can be both positive as well as negative impacts. Let's explore the challenges or negative impacts first.

If, we go by Communitarian School of philosophy, people who are from different cultures, societies and backgrounds, ought to have differences and if we do not embrace these challenges, problems are bound to come at various levels.

At individual level, it may lead to a situation of anxiety, depression and frustration, when someone does not prescribe to our world view. This internal fight may lead to mental disorders and decreased productivity of humans.

At the level of family, it has its own challenges. When there is a

difference among family members towards an issue, it can lead to several issues. It is mainly because, we fail to appreciate the view points of others. For example, in past a lady commit suicide because her husband wants her to change his Religion forcefully.

Similarly, at the level of society it can create chaos. Today, all around the world, we are witnessing rise in Communalism, fundamentalism and extremism. Be it a recent attack in Balochistan by terrorists in Pakistan or Gaza-Israel Conflict, India-China Conflict.

All these Conflicts are because of lack of recognition of each other views. ~~fundamentalists~~ fundamentalists thought their religion is best and ~~fundamentalists thought their religion is best~~ and they don't appreciate each other religion and it gives rise to Communalism.

The issue between, USA-China and China-India is also same. China considers itself as middle-kingdom and do not want to appreciate liberal world, that has resulted into cold wars.

However, many times it has it benefits also, if we have good ethical values, we see world with inherent goodness. It is said that how you think is how you act and it shapes your behaviour.

That is how goodness spread. For example, Gandhi Ji believed that we should look our enemy as our friend. Buddha also talked

about compassion towards other humane. Jain philosophy, argued

that every-thing has soul and we should not harm anyone even non-living things.

This World View is beneficial for humanity and it turns the world into a better place, where there is peace and prosperity. However, this world will only be developed if we appreciate each other's view points.

Gandhi Ji held that "I will allow the winds of all religions to flow around my house without being uprooted by any". This teaching will help us to shed rigidity with respect to our attitudes and increase tolerance towards other view-points.

It is also said that "it is a mark of an educated mind to be able to entertain a thought without accepting it". Hence, we need to work upon a education system that promotes toleration towards others and empathy towards all living and non-living creatures.

Also, as per Social-Constructivist school of thought, we need to establish dialogue and deliberations across communities, nationalities and civilization so that, we can live apprehensions about each other.

Similarly, we ^{should} also accept the view that reality is not absolute. Gandhi Ji, also held that "I don't know the truth and my life is experimental with truth". When we acknowledge the fact that life is about perspectives and the more perspective, we accept more we gain.

Socrates also held that one should always engage in dialectics to filter our norms, beliefs and to move towards reality. When we realize that we are living in the world of discourses

Where every theory is a story, for someone by someone, we can leave the rigidity of our attitudes.

Noah Yuva Harari in his book "Sapiens" mentioned that only humans has capacity to cooperate for common-mission. However, the problem of seeing other with our lens and not able to appreciate other views is killing that quality and leading to the loss of humanity.

Therefore in the context of Contemporary Challenges it is up to us whether we want to be ostrich who hide his head in sand after looking at problem or we want to solve the issue by appreciating diversity to tackle global issue together to ensure a world, where head is held high and mind is without fear. (Dream of R.N. Tagore)

SPACE FOR ROUGH WORK

~~Communism~~
~~Socio-Constructivism (Soln)~~
~~Post-modernism~~

- ~~no-metanarratives~~
- ~~multiple narrative~~

Every theory is by someone
 for someone.
 ↳ we subscribe to it

Soln

Dialectics by Sociat.
 Debate → Aristotle

- Prejudice.
- Stereotypes.
- caste
- gender
- class.

Layers

rigid

~~Attitudes~~
~~Shape by~~

- ~~observatio~~
- ~~past-accide~~
- ~~family~~
- ~~Educator~~
- ~~Religion~~
- ~~Peer group~~
- ~~Cinema.~~
- ~~Social media~~
- ~~Advt~~

but Person
 ↳ Product of society,
 culture.

diff

diff. Exper

↳ bound to diff

accept &

↳ long
 but sample
 size less.

Stewt
 Pen

Inputs

- Individual
- Family
- Org.
- Society
- Nation.

- Communalism
- Caste Violence
- ↳ Gender Issue
- ↳ Child abuse.
- ↳ World War.

Soln.

- Multiple narrat
- discuss.
- ↳ Not take
- decisi
- ↳ Emp. by 30

SPACE FOR ROUGH WORK

Woman

↳ weak Possessive Autocratic decision

Poor

Dalit

Africans

Armed force

1) → Peaceful Coexistence

principle dis.

2st = Critical

Intro

→ will land man Just → will

just, will

Will?

Just?

Will?

↳ the context,

Someone poor :-
↳ not work hard?

Rape →

BP

↳ Medical
Industrial

why will land man will land man

- Not Credible
- influence by short-term gain.

- Permanent moral.
- philosophy foundation
- Science.
- Soundy culture

• Reality, habits
↳ Practical values culture

Society demand

↳ low

will not right man ?

why will not right ?

other factors

will

what if

guided by will
↳ Arena?

will?
X

discuss on Feb

Science w/

7-8th

like →

Hitler - Intro

SPACE FOR ROUGH WORK

Not proper.

→ Will of people?



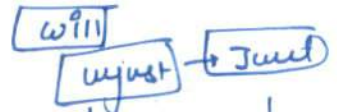
- Self-interest
- Social interest
- Religious beliefs
- Societal norms

↓
get things → Particular dir.

but unjust → Just

unjust →

Just - unjust → (X) will
but deontology



- equitable
- fair x
- equity x
- Social Calculus
- Ham.



Spatial-temporal Variet.

∴ why

- faulty Perspective
- Short term (hedonistic tendency)

• Impact of crisis etc.

• dysfunctional fam.

- 1) ~~Caste system~~
- 2) Communism
- 3) Bangladesh protest
- 4) China's wills → Middle Kingdom Complex.
- 5) Ukraine.
- 6) USA →
- 7) ~~Sati~~
- 8) Female genital mutilation
- 9) Buddhism - accepting gift
- 10) Kalinga war - will to win war.
- 11) Constantinople.
- 12) will of British empire → (white man's burden).
- 13) America → Atomic bomb.
- 14) ~~Hitler's waste~~
- 15) Law money → org. crime.
- 16) will of

• Gandhi - I AM

HR car.

• Matsya-nyaya
⇒ Big fish - small fish

Way Ahead

- 1) Will
↳ dialogue and discussion.
- 2) Think
- 3) Gandhi's Talisman
- 4) Society
- 5) Socrates' ideal man.
- 6) Jain philosophy
Kus also Karma.