



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. : 0390175

अभ्यर्थी का नाम/Name of Student : Rajat Singh

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

English

तारीख
Date

निबंध
ESSAY

केंद्र

Centre

LKO

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>



VISIONIAS
INSPIRING INNOVATION
ABHYAAS MAINS

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 जाएंगे।

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।
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.

① The world must learn to work together
or finally it will not work at all

In 1970 the Appello 8 mission
published pictures of our solar system.
It depicted Earth as a tiny blue ball
in the massive galactic space. It was
thought that the image as a whole
would bind people and nation in a
collective identity of Earth's inhabitant.
It was a powerful image that depicted
that our differences are often manmade
and we share a common home. However
even after 50 years of the mission

the world still faces multitude of problems that arises due to lack of consensus. The inability of overcoming differences have made escalations of issues that has global ramifications.

Through this essay, we must analyse the growing need for the world to come together. We must answer how will that learning process look like and what are the ramifications if we fail to do so. Lastly we also need a blueprint to make unity an essential and efficient way to solve humanity's problems.

Working together: A process to learn

From times of hunter gatherers to modern society humans have always cooperated to build civilisation. As per Yuval Noah Harari, it is the ability to collaborate with others, that makes human species truly remarkable. Unlike animals, humans can delay self interest for greater good. Empires and nations can rise and fall depending on whether it's inhabitants work together or not. The same is true at global level.

for instance

The lack of unity and formation of competing alliances led to World War I which claimed 20 million lives. Nations refused to give up their personal self interest which led to suspicion among others. This led to vicious cycle of distrust and escalations. Similarly, the failure of league of nations was due to unwillingness to contribute to common good of peace led to WW2

But why is it so difficult to come together to make the world a better place? Firstly it is due to lack of distrust. People do not believe that someone would let go off their personal interest as they would not. Secondly, to arrive at a consensus, parties need to compromise which is difficult. It may be due to pride, distrust, or simply unwillingness. For instance, the failure of allied powers to deter Hitler and Germany was due to their inertia of active involvement in world affairs. They thought that by appeasing him, war would not come. However the 2nd world war claimed 50 million lives

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

The need for world to come together can be seen in case of climate change. From the first Climate conference in 1970 to Paris deal in 2015, world has come long way to deal with climate change. However internal differences such as US withdrawal from Paris deal and Japan from Kyoto, often makes such platform redundant. Refusal of developed nation to pledge aid and lack of accountability is pushing back effects of cooperation on climate change.

As per IPCC, as current rate of adaptation, world will cross 2°C mark by 2030. This would mean rise of sea levels that can submerge ~~the~~ islands of South East Asia and coastal regions. It can wreak havoc on lives of millions of people, and the most disturbing fact is, that it will be irreversible. All talks, treaties, partnership will go to waste if urgent global cooperation does not take place.

Similar issues are seen in global trade at WTO. Issues of protectionism trade wars like US-China and trade barriers by Europe is causing slowing of global trade and commerce. This has spillover effects in geopolitics. For instance failure of US-Russia talks, US sanction on Russia is dividing the world which can increase escalations. This was seen in Russia Ukraine war where attacks near nuclear facility raised threat of nuclear fallout.

"I don't know when 3rd world war will be fought but the 4th world war will be fought with sticks and stone"
- Albert Einstein

We are seeing rising disputes and prolonged wars. Israel Palestine conflict; civil wars in Yemen, Syria, Libya, Sudan, Somalia, Nigeria, military coup in Myanmar are examples of failures of dispute resolution. Nuclear armed nation of Israel & Iran are engaged in conflict via proxy groups. Threat of terrorist groups

like ISIS and their access to weapons of mass destruction, bio and chemical weapons. All these issues depict not only failures of world power to arrive at consensus but also point to their moral nutness. For instance as per SIPRI, all of the 5 permanent UNSC members have been involved in some coups, military takeover or arms supply to dictators.

Due to lack of cooperation for political interest, the world can be pushed deeper into chaos beyond point of no return. In words of Kaulash Satyarthi, "I refuse to believe that there is no money when one week of military expenditure can send all children of world to school".

These issues of global poverty, inequality amidst rising globalisation and migration require united efforts of all nations. However we must ask, what can be the way to promote this cooperation. What role do people play in this regard?

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

“A single wheel does not turn a cart into motion” - Chanakya

The COVID pandemic was disastrous.

But it united people all over the world in efforts to contain the virus. Terrorist stopped their attacks and nations halted their wars. Since virus did not discriminate based on race, gender or religion, people had to cooperate or face death. Until all were vaccinated, the threat of COVID was always there.

Yet nations indulged in vaccine nationalism and people stockpiled medicines.

It was only when all realised this foolishness, that universal vaccination was accepted. India's vaccine diplomacy was not only based on soft diplomacy but also the idea of Earth as one family. The virus was ultimately defeated only when all cooperated.

Thus there was need of a common binding feeling, in this case fear, that forced people out of their identity and to cooperate. However to

Implement global cooperation
we also need global institution
that allow for world to come together.

But we have no death for such
platform. UNFCCC was formed to tackle
Climate change but global warming continues.
UN was formed to stop war but wars
continue.

We need reforms in global institution
that allow for accountable governance.

India's initiative from NAM to modern
summit of global south aims to push
voice of developing world. This
ensures principle of equity and justice

goes hand in hand with global
solidarity. Reforms in UNSC, WTO,
UNCLOS are needed to maintain
trust and credibility. In maintaining
global standards and rule of law.

We also need global actions against
those who initiate tensions and refuse
cooperation. Countries like China, North
Korea use threat to subdue nations
Pakistan's support to terrorism and
subtle acceptance by US for political
needs

Such action must not only be called out but also criticised for preventing cooperation to deal with global issues. Global solidarity is not only needed at national level but also at societal level. Without active participation of people, cooperation is not possible.

The 'Me Too' movement initiated in US brought women all world over to speak against sexual harassment at work. Black lives matter movement saw solidarity for minority rights and criticism of racism. When people all over world come together to discuss and share views, it create pressures on government to be accountable. Thus voice of people against injustice and global issues is essential for nations to act on those matters.

At societal level, communities work together with civil society for upliftment of vulnerable sections

For instance NGO like CRY, Pratham partners with companies like Tata and local bodies. During disasters NGO and volunteers provide help to NDRF. This includes intel sharing, blood donation, rescue and rehabilitation. The train accident at Balasore saw more blood donation than was needed shows the effect of efforts of people's unity.

Lastly we also need ethical leadership that guides us towards cooperation. A leader is one who knows the way, shows the way and goes the way. Leaders like Gandhiji united Indians of diverse thought, religion and ideologies against common issue of independence. Nelson Mandela gave the rainbow constitution which was not based on spirit of revenge but brotherhood. However nation like Rwanda, Sri Lanka favored one community over other

and this led to civil strife, massacres and genocide. Hence compromise, dialogue, inclusivity and integration is essential for cooperation.

Our constitution makers ensured integration over assimilation. They provided for separation of powers and checks and balance to ensure unity of nation. Similar practice is needed at global level.

The threats to humanity can be a tipping point if timely action by humanity is not taken. If we want to build a better world for our future generation we need to work together. As humans we have achieved greatness in inventions and understanding nature. We now need compassion and empathy to understand each other. Only then we can unite in spirit of brotherhood and dignity of all.

" स्वमे स्वल्पम सामाज्य सर्वमम
(Little of oneself more of others)

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

VisionIAS

खण्ड - B / SECTION - B

उम्मीदवारों को
इस हाशिए 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.

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

On the night of December 9, 1914, a fire broke out in the Edison Industries. The fire burnt everything and losses incurred was around 20 million dollars. Thomas Edison, one of the greatest inventor, stood there seeing his inventions go up in flame. His subordinate asked him, "Mr Edison, what will you do now. All your scientific belongings are destroyed. It must be the worst day of your life."

Mr Edison replied, " There is great value in disaster. It takes away all our errors and mistakes. It allows us to restart afresh and learn from our mistakes". 3 weeks later, he invented his greatest invention of the phonogram.

The above story shows how the same event was seen completely different by different individuals. It shows that our perception of reality can often be defined by our view points which is often subjective. For the subordinate, fire was bad while Edison, known for never give up attitude, saw it at another opportunity to innovate.

However we must ask ourselves, that why do our inner selves affect our perception of worldly events? Is there any objective reality that is independent of our inherent nature? And lastly we must also ponder over whether our own character has any effect on how events and reality unfold. Through this essay we try to answer these.

"~~My~~ Your perception of me is a reflection of you. My reaction to you is awareness of me"

Our behaviour and actions towards things are ~~often~~ controlled by cognitive, affective and behavioral aspect of our attitudes. An external event may be objective but how our attitude changes are based on interplay of these three. For instance, our cognitive brains is based on logic and reason and affects our attitude based on information.

Similarly, the affective part of our attitude is based on our past experiences which invokes a particular emotion attached to it. It might not always be logic driven. For instance, people demand death penalty and retribution against criminals. This is because our cognitive aspect says that only a bad person commits crime. Our emotions of disgust and hatred pushes us to sideline justice and avenge the crime. This is often seen in mob lynchings, of criminals, supporting encounters.

Both of these aspects affect our overall behavior which affects our action and attitude. For instance patriarchal attitudes such as victim blaming shifts burden from criminal to victim. Comments like "she was wearing short clothes", "she was asking for it", depict that objective reality of crime is reduced to mistakes of youth is reflection of our internal misogyny and toxic masculinity. This was evident in recent Kolkata rape and murder case.

Similar dichotomies are seen in our personal lives as well. Pessimism, negative attitudes are just reflection of our innerselves. We blame our country of corruption, over population and poor law and order. We feel we are not part of the problem. Hence we don't feel accountable. However we ~~are~~ also partake in bribery, tax avoidance, poor work discipline, not voting or voting on parochial issues. A business man will see labor strikes as unethical while ~~an~~ unemployed person would see all industrialist as corrupt.

"External stimuli is not under your control. How you react to it is under your control" → The Stoics

In Ramayana, after the war, Lord Ram ordered his soldiers to bury and cremate all the enemy soldiers. Lakshman, angrily questioned his brother and alleged that he was being kind to the enemy. To this Bhagwan Ram, replied, "Brother they were our enemy when they were alive. But after death we are all same. True bravery and kshatriya dharma also means to be compassionate to all"

The above story depicts that our reaction to events ~~must~~ is reflection of who we want to be. Similarly Bhagwan Krishna gives concept of 'Nishkam Karma' i.e., we are entitled to our work not the fruits of the work. Thus if we get failures in life, our reactions to it must be neutral. We must not be agitated or feel anxious. Buddha also advocated that "seek peace within not without". Thus changing our inner self changes how we view.

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

Now we must ask ourselves -
If we see things as we are, should we change ourselves and how to do so. Will such change affect the reality and in turn align our perception to them.

To do this, we must start with ethical value education. Our education must teach us self awareness and introspection. We must always promote spirit of inquiry and empathy to understand other's feelings. In short, we need emotional literacy and emotionally intelligent individuals.

"Never let success reach your head and failure reach your heart"

At personal level we must realise that events and outcome are outside our control. We have limited control over our selection in a job, over fidelity of our partners or how people react. It is our own action and ultimately our character that ensures we see wholesome reality. This includes

no giving up attitude, compassion for others
integrity and honesty in our personal
lives. Then even if things go bad we
will not feel dejected and pain. When
we see others cheating in exam, we
should not follow it because it seems
fair. Rather we must see it as an
opportunity to practice our core
ethical values

"If in times of injustice you remain
neutral you have chosen the side
of oppressor" Desmond Tutu

By our attitude and action, we
have the ability to influence how
things are. In this way we put effort
to align reality to how we see them.
When Nazi regime was persecuting
Jews, many occupied territories complied
out of fear. However Danes refused
to accept atrocities. They had known
values of human rights and provided
shelter to many Jews risking their
lives. In India we have whistleblowers

who refused to compromise and give acceptance to corruption. Officers like Satyendra Dubey exposed the mining mafia corruption because he saw that corruption was a reality. Unlike him, many bureaucrats refuse to intervene because they accept corruption to be part of Indian democracy. Similarly people like TN Sheshan, & Shreedharan saw reality from prism of their own integrity. The same approach today is needed at global level also.

Today we are facing spectre of climate change. Our consumption based lifestyle is affecting mother Earth. However most countries either deny or refuse to cooperate over climate change. USA and developed world blame developing nation for coal usage. China is trying to monopolise resources needed for green technology. It depicts the nature of developed economies that view nature as a commodity.

However the Indian view of

nature is based on equity. The concept of common but differentiated responsibility look at climate problem from angle of justice. Even though India's per capita energy usage is among the lowest, yet India is among leaders on sustainable energy transition to green energy.

Similarly on issues of global nuclear disarmament and terrorism India advocates equal and universal definitions and efforts. We see the problems from concept of Vasudhaiva Kutumbam and not of narrow political interest. This reflects inner values of democracy, human rights and rule of law. This is due to our respect to multiculturalism and plurality. of our independence movement and constitution. Nations like Pakistan views India from prism of enmity while India views Pakistan as a troublemaker nation and guides it's action with mix of soft and hard power

Thus our internal introspection affects our view of reality. It does not alter the truth but gives us ability to accept it. If we are positive minded we view the world optimistically.

The only roadblock in achieving this is our own self.

As Buddha says it is desire that affects our action and is cause of all pain.

Hence following middle path and Ashtatanga marg we can value both positive and negative emotion neutrally.

We must adhere to values of Greek philosophers like Socrates who says, "Unexamined life is not worth living."

Hence curiosity and pursuit of knowledge should be our main goal. With knowledge and wisdom we will view truth without bias, prejudice.

For instance radicalisation, polarisation of society, rise of fake news shows our lack of introspection.

Lastly our reactions to others must also imbibe forgiveness and

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

Compassion. As Buddha say "Compassion is root of tree called Dharma" and Confucius say, "To err is human, to forgive is divine". If we realise that people commit mistake and might do us wrong, but our reaction must not be of revenge. However it must not be to accept injustice. As ~~is~~ only courage can fight ~~for~~ for justice and forgive at same time.

Our efforts must be to improve our character to utmost excellency and wisdom. As Gandhiji advocated that society must be ruled by ethics and not a police state. If ethics govern society and individuals our reaction and actions will be aligned. Such a 'Ram rajya' will value truth, justice, inclusivity and cooperation of all. It would follow good role models and not give into passionate response that is harmful for society.

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

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

VisionIAS

WWI → Wilson 14 point
was not followed
concluded

SPACE FOR ROUGH WORK

- 1) Appdo 8
- 2) Env → UNFCCC / CBD / ISA
- 3) Disaster
- 4) IR
- 5) Polity
- 6) geography
- 7) globalisation

Lesson → give up difference
→ consensus
→ minority voice

films → Avengers
→ 2012

sports → terrorism

⑦ → Thomas Edison

VisionIAS

SPACE FOR ROUGH WORK

Stoic
Buddha
Jain

→ why we see things
from our own
perceptⁿ

→ Role of our perceptⁿ v/s objective
reality

VisionIAS

SPACE FOR ROUGH WORK

AL

VisionIAS