



# 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. : 0657113

अभ्यर्थी का नाम/Name of Student : VISHWA VARJHAN

माध्यम: हिंदी/अंग्रेजी  
Medium: Hindi/English

ENGLISH.

तारीख  
Date

31/8/24

### निबंध ESSAY

केंद्र  
Centre

JVSD

निरीक्षक के हस्ताक्षर  
Invigilator's Signature

Amchal  
31/08/24

	<p style="text-align: center;"><b>महत्वपूर्ण अनुदेश</b></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;"><b>Important Instructions</b></p> <p><b>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.</b></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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**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

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

### 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।  
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The will of the people cannot make just that which is unjust.

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

The two world wars, humanity has fought, has left a deep scar on our collective consciousness. The loss of lives, destruction of economies, Man displacement, haunts us to this day. The attempt, therefore in post-world war era was to creation of a system which

could promote world peace and Progress.

It seemed that more than 20 million lives lost, had given a lesson to global leaders.

This new system demanded states to work together. The United Nations, in its initial decades has helped many Nations gain independence, advocated Human Rights, secured Health and food security and many more. It seemed that finally, the world has learned its lesson, and it will work out well for humanity.

However, are we there today? Definitely Not. The wars have returned. The collective spirit has died. The world is facing challenges which threaten its existence. So, once again, the importance of the Advice The world must learn to work together, as it will not work at all.

upon similar lines, in the following way, we will dwell upon the given words of wisdom and look at its various

- dimensions. →
- ① Meaning of the above quote and examples where it has worked;
  - ② Current world order, showing the need;
  - ③ Reason why such things persist and finally, the steps that we can take to achieve

In the given quote, the importance of working together has been emphasised. Given the complex nature of world we live in, the territorial boundaries are not able to isolate one challenge from other. This also means that unless and until collective effort is made, the problem will not be solved. It will keep on manifesting in different

The nature of international sphere has always acted as a limitation on our collective endeavour. Unlike Domestic sphere, where we have a government, to ensure order, the international order is marked by absence of any world govt.

This is mainly because State sovereignty is supreme. There can't be State over state. This has resulted into absence of any overarching entity to ensure order, and thus the Chaos.

In this chaos, it is difficult for world to cooperate. This is mainly because self interest is more important than collective interest. The balance between the two has been the eternal battle in Human existence.

Nonetheless, there are various examples, which show that states have cooperated and worked together. eg. The ozone layer depletion has <sup>been</sup> met <sup>with</sup> some success with the ratification of montreal protocol. The recent COVID-19 battle, where nations shared resources, knowledge also shows that collective good can be worked out.

However, the current world order is marked with fragmentation and deep polarisation, where a schism between west-east and North-south is emerging. In this context, the universal truth of working together seem to be relegated in the background.

## CHALLENGES TO OUR COLLECTIVE EXISTENCE

Before dwelling into the

Reason, why we are at crossroads today, we need to look into collective challenges we are facing.

Economically, we are witnessing the rising inequality. Joseph Stiglitz in his work globalization and its discontents has shown that, today's inequality is unprecedented in Human History. According to Oxfam Report, top 1% of world population, hold more than 50% of global wealth.

Politically, we are witnessing the Democratic slump or one can say Democratic backsliding. This means that Democracy is facing crisis, with rise of authoritarianism, far right, and doubt over delusory promises of Democracy. According to Open Barometer survey, the popularity of authoritarianism is rising especially over Young population.

The society is witnessing Deep polarisation. The decline of social capital, marked with rising Xenophobia, identity politics, shows that the societal consciousness is on the verge of collapse. This is compounded by rising Misogyny, hate crime against women, and other vulnerable sector of society.

The security challenges facing today also show that the Lesson of cooperation has not been learned. The Ukrainian crisis, Israel-Hamas war, and failure of UN and multilateralism to take action are living examples. Moreover, the rising risk of Nuclear proliferation (SIPRI Yearbook 2024 shows: Nuclear arms race); the Non-traditional threats like terrorism are the threats which demand collective effort.

One area, where the lesson needs to be acted upon remains the Climate change. According to Emission gap report, world is on its way to cross 3°C of temperature increase. This is way more than 1.5°C - 2°C of Paris Agreement.

The technological revolution in form of sure of artificial intelligence, Quantum computer, 3D printing are going to have tremendous effect on the current world. The fourth Industrial revolution is going to create both opportunities and challenges, which depends upon how we deal.

But what does the above point show? The above points reflect the need for working together. If not done, the challenges will be magnified and opportunities be diminished.

This is mainly because, in an era of complex interdependence, States have limitations in terms of capacities to deal with challenges. Further, crisis at one place may spillover to another.

The Democratic slump will spread to other places. This has been shown by recent EU elections. The inequality will keep on increasing and the Drain of wealth will continue, leading to Development of underdevelopment. Terrorism anywhere is threat everywhere. This can be seen in proliferation of terrorist groups.

There are just few of many challenges, which if not dealt collectively, will threaten the world. Further, the effort of one state or one group is insufficient.

## FAILURE TO LEARN LESSON

The above few challenges are not new. They have been there, but we have failed to give them priority. eg. The terrorism existed before first world war. The inequality has been crisis of our own making. This demands the question, why they persist? or why we don't learn our lesson.

The primacy of self-interest in an anarchic world order remains timeless wisdom for certain states. According to Realist scholar, John Mearsheimer, this is tragedy of great Power Politics, states are compelled to compete rather than cooperate.

This has been compounded by the rising Multipolarity. The American unipolar world order has given its way

to Multipolarity. In this situation, the competition between states. became more intensified. This makes cooperation elusive, where National interest is threatened.

Further, the current POLYCRISIS, world is facing has led to primacy of own over another. The food security crisis due to Ukraine war, the Health crisis due to (COVID) has led to believe that there is Narrow window of opportunity to advance one interest

Moreover, the crisis of multilateralism in general and UN in particular, has resulted into lack of problem-solving platform. This makes the prospect of working together even harder.

But, we can't lose all our hope with significant reforms we can make this work out.

First, we need to reform the United Nations. This involves giving voice and seat to Middle Powers like India.

Second to address inequality, there is need to pursue Progressive capitalism.

This ensures that stakeholdership remains the guide. Steps like wealth tax can also be taken.

Third, the developed countries must acknowledge principle of common but differentiated responsibility and transfer funds and technology to developing world to deal with climate change. Further, there is need to reimagine the way we think about National interest. Rather, than a zero-sum game mentality, it can be something like Vandhawa Kutumbakam as shown by India.

Today, the <sup>past</sup> problem we are facing and action we will take will determine our future. As Gandhiji said: In a gentle way, we can shake earth.

खण्ड - B / SECTION - B

उम्मीदवारों को इस हाथिए 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.
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

The three waves of feminism, stands on pedestal in history of social movement. Each has focused upon different aspects of women empowerment and all have generated different responses.

First wave focused upon the civil and political rights. This

was advocated by women's of liberal

society. This was given further impetus by socialists who advocate for social and economic rights.

The third wave women often a unique understanding of their own. They advocate to fight against the Patriarchy to empower women.

Further, the responses have also been different. For some, who believe in women empowerment, it has really made a difference. The example of #MeToo movement; Reclaim the night movement shows this.

However, for some, who feel threatened by it, it is seen as disempowerment of men. This can be seen in example of Manosphere forums movements like Women against feminism movement.

Thus each perception differs shaped by what they believe in. This shows the relevance of above timeless window " we don't see things as they are, we see them as we are".

Upon similar lines, in the following way, we will look into different dimension of the quote.

- ① Meaning ;
- ② Reasons why we see them as we are ;
- ③ value of seeing differently ;
- ④ challenges associated with this view in certain situation , and finally
- ⑤ the changes we can make.

The above quote has emphasised upon the interlinkages between objectivity and subjectivity ; or the world of Ideas and world of Reality

An individual perception of things, is result of many factors.

His/her perception of Right and wrong, his knowledge about world and the values to be given to various things, is shaped by his community, society, family, education etc. As John Locke has said Mind is tabula rasa: i.e. shaped by our experiences.

This can be seen in simple example of Nature-worshipping. According to science, Natural phenomenon it. However, among tribals there are different explanations of such forces.

Dwelling more deeply, there are various reasons, why we choose to look at thing, a particular way, rather than as they are.

Besides the above factors of community perception and education; our attitude towards things, help us to

understand the complex phenomena.  
eg. low participation of women in STEM can be seen in stereotypical views that women are weak in science.

Sometimes, our views are also shaped by Power relation of Society. We choose to hold those values and principles which prevent our status and Power. Holding other viewpoint might lead to decline in privilege. eg. the caste system in general and untouchability is in reality exploitative. Intellectuals like B. K. Ambedkar oppose it, while many advance it.

Similarly, the Feminist movement is also facing backlash because of such Power relation. Bell Hooker, feminist scholar in her work "feminism is for everybody" talks about

how some men deliberately avoid to recognize the reality of Patriarchy, in order to maintain their power.

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However, this attitude of seeing things according to one's viewpoint rather than as they are, seems both an advantage and disadvantage.

The ability to interpret different things, subjectively, has been the driving force of human civilization. The material world has been conquered and utilized for the advancement of our collective wellbeing.

e.g. The first wheel invented, the mastery of fire acquired shows the endeavour of our spirit. Whoever invented wheel, must be man or woman of curiosity, intellect. Rather than viewing

it as stone, he viewed it differently. This led to trade, navigation etc. This ability to view differently has led to our advancement.

Further, it has also presented stagnation of society, and acted as a voice of Progress, Justice, Equality. Many personalities have refused to accept the prevailing customs and traditions which were exploitative. They have charted a different course, through their different views. eg- Raja Ram Mohan Roy fight against Sati; Martin Luther against Catholic dogmas.

Their broader viewpoints have added to different interpretations, existing before them. The importance of seeing differently according to our own understanding can be seen in Ambedkar's advocacy of universal spirit.

According to Ghosh, different viewpoints are manifestation of universal spirit which transcends us.

Whether it is Buddha's philosophy of Nirvana, Mahatma's Karmayana, or Einstein's theory of relativity all shows, the uniqueness of our understanding of objective reality.

However, sometimes the reality needs to be seen objectively. Sometimes "what is" rather than "what ought to be" needs to guide our view.

Certain things in society are universally condemned. There can't be any justification for them. Though major principles like truth, honesty are non-negotiable, certain subtle evil are ignored.

eg. The increasingly blatant consumerism can be justified in the name of Personal autonomy, choice etc, it is itself resulting into problems like GHG emission, waste, inequality etc. This reality needs to be understood.

In this context, the emphasis is to be made upon scientific thinking, Nationalism and Humanism. One has right to pursue his/her liberty, but it should not compromise others.

Moreover, in context of interaction between states, the reality needs to be seen. Though, every state wants to avoid competition, security dilemma, but it is the way it is.

Nation can't sacrifice National interest for anything. Reality needs to guide their action.

Further, the scarcity of  
Resources demands an objective evaluation.

The top 1%, might not see the real  
face of climate change, but it is there.

It is reality, which is to be dealt with.

Summary, various challenges which we  
are facing today are result of scarcity  
of Resources, which demands objectivity.

Thus, the demand of  
time is balance between the two. The  
Objective argument will give us a  
reality checks, whereas our subjectivity  
will guide our behaviour. This way  
we can solve our problems and achieve  
our hopes and aspirations.

This view can be seen  
in India's approach to world. This is  
guided by Realpolitik of kautilya's  
arthashastra, while at the same time

aims towards the ethos of vasudhaiva  
kutumbakam i.e. entire world is one  
family. To secure its interest, India  
bought cheap oil from Russia (Reality  
here being energy security), whereas  
in G20 welcomed African union  
(sovereignty).

This demands a  
crucial role for all the stakeholders  
involved in socialization of an individual

As individual we have  
to learn the values of toleration,  
humility, inclusivity. This will ensure  
respect towards other viewpoint.  
This way interaction will result into  
realization of truth, rectification of  
shortcomings in one knowledge.

This can be achieved  
through development of all round  
personality. Thus, the role of school,

family, Religion, society needs to promote those viewpoints which advance welfare of all

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Further, an efficient grievance redressal mechanism is needed. The rising wave of misinformation and disinformation, which, to quote George Orwell destroys human mind and rearrange it in multiple pieces. needs to be tackled. This will ensure originality and plurality. Thus, the independent functioning of judiciary, free and fair media, deep Democracy is Needed..

Our subjectivity adds to the beauty of objectivity. Idea shape our reality. Let us think thru differently view differently, because we might find new meanings. to predicament of life. As Gramsci has said, what we need is pessimism of intellect & and optimism of will

The world must learn to work together not final  
**SPACE FOR ROUGH WORK**

It will not work at all

meaning → must → very important → earlier cultures → it will  
 - not work at all → united we stand, divided we fall → single  
 acts can't solve our challenges. we need collective effort → not  
very important

Meaning

- ① Dimension
- ④ Meaning - History
- ③ Present world order = must learn
- ② important to work together
- Reason = to reap benefit
- to deal with challenge.

- ① earth = ecosystem
- ② Boundaries = man made
- ③ Challenge = Manifest
- ④ Humanism

the challenge  
 whose  
 failed

③ why Not working together = it might not  
work at all - recent

① Challenges - transitional  
 = example  
 ① ② = man can make

- ⑦ steps to ensure working
- ⑤ importance in current context
- ⑥ Conclusion → summary  
 → conclusion

Present world order

- ① Bipolarity → Multipolarity
- ② interdependence
- ③ Polycrisis = globalisation

Challenge  
 over  
 magnitude

Challenge = grey shades

- ① Economic - Dream of wealth  
 Joseph Stiglitz = Nobel laureate  
 → 1% → 55% of wealth  
 → Not work at all = chaos = Migration

- ④ technological disruption
- ⑤ New challenge - traditional, Non-traditional
- ⑥ Democratic Backsliding | Recent

- ② Democracy = Political = Open Markets  
 → Sumner, Wendy
- ③ Women / Vulnerable → Delhi Declaration
- ⑦ Security = terrorism; when through.
- ⑤ Energy - x energy, hobi, Marshall
- ⑥ History = UN → WW2; Montreal - Wuhan

- ⑧ Technology
- ⑨ Biotech = Worse etc  
 ∴ Vaccine Apartheid
- ⑩ Space =
- ⑪ nuclear proliferation = An

⑦ Climate = Paris Agreement not cancel = CB - differences in approach = Carb  
leakage etc.

SPACE FOR ROUGH WORK

Advantages

① Cooperation → collaboration

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

② information share

③ collective security

④ humanism → security.

⑤ Steps to ensure working

① Respect = multipolar = Kebalung = toleration = motivation

② Reform multilateralism = UN action

③ ~~Climate Ag~~ voice of global south concerns

④ global civil society = Confucius theme

⑤ globalization → T.

⑥ New economic model = Stakeholder capitalism

- Joseph Stiglitz = Progressive capitalism

⑦ What it will

What it will result into

→ f. - Aurobindo = Universal spirit

→ M.N. Roy = Kathakshatrya Humanism

→ Human rather than state cent.

Steps

to C  
Why need to work together

Add

End on Umoja = 'and the impact'

① Introduction

② Quot

③ In the - Means;

Contemporary

Example with

current states  
wored as d

④ Challenges in current  
flow

③ Reason for coop.

→ Role of India (4) steps

- Middle Powers (3)

- Developmental (5)

Superpowers

→ Power of example

voice of global  
south us

for  
other initiatives

Conclusion

① Summary

② Let us

③ Send

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

**SPACE FOR ROUGH WORK**

① we don't see things as ~~was~~ they are, we see them as we are → ∴ glass of our community: Right, wrong

① Shaped by community

Not in all cases → science

② Both positive and negative

- optimism

- intolerance

- permissiveness

- change in society

→ (-) use of technology

different Dimension

Introductions

Feminist Movement

Some

Some

① community = perception Right or wrong

② our value system = ego defense =

③ to to comfort ourselves

④ Power change things a/c to wish

⑤ Power struggle

⑥ scarcity of resources - competition

⑦ social capital movement =

⑧ - i. Intellectual propaganda  
1984 = 17.2 → 21.

② Importance to see they as they are

① (-) we → can't say being is good

② science

③ threaten society

④ "Power from a society" example

1/1 article

Result

① Stigmatized

② moral deed

③ Chaos / Anarchy

www.visionias.in

If Power struggle

⑤ actors -

stakeholders

which are involved in

Personally

⑤ Recognizing

Oporth

① Change = Progress

② call for enlightenment

③ absorb knowledge

④ Arokhindogoshi = universal

→ critical thinking

Attitud

Contemporary Need

① Positive

② Internal

③ Internal

① value of to be a educator

② teacher have us

③ governance redress Judicial

media

④ and joint Hammered to

⑤ rambha Re