



**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. : 890493

अभ्यर्थी का नाम/Name of Student : PRACHI GUPTA

माध्यम: हिंदी/अंग्रेजी  
Medium: Hindi/English

ENGLISH

तारीख  
Date

31/08/2024

## निबंध ESSAY

केंद्र  
Centre

DELHI - 110005

निरीक्षक के हस्ताक्षर  
Invigilator's Signature

	<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 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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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

When a student asked Margaret Mead about what she considered to be the first sign of human civilization, he was surprised by her answer. The student expected her to mention discovery of fire, crushing stones or development of industries. Instead, Mead answered that it was a healed femur (thighbone).

Mead explained - " In the animal kingdom, if you break a bone, you die. You get eaten up by the predators before you can heal. When we consider humans, a healed femur signifies that someone has shown immense patience, care and affection towards the one who is suffering. This has enabled us to rise as a civilization and achieve all that we have today "

This simple story signifies how cooperation and unified goal has let humans rise, but the prevalence of fierce competition in the animal kingdom has created challenges since time immemorial. It truly reinforces the belief that " The world must learn to work together, or it will not work at all !! " .

In this essay, we will first look at how collective strength enables us to navigate through challenges and then examine the current state of affairs. Subsequently, we

will look at the efforts that the global society is making and what else needs to be learnt.

## POWER OF COLLECTIVE ACTION

Working together is best understood by having a common objective and vision. When collective efforts are made in one direction, more often than not, positive results can be expected. This was evident when the global society decided to halt the usage of chlorofluorocarbons (CFCs) under the Montreal Protocol, and a reversal in the expansion of Arctic hole was observed.

Cooperating with each other is also a key driver of greater peace and harmony.

Take for instance how the enhanced level of trade and economic relations between countries has been a key reason for low conflicts. This is exactly what the Golden Arches Theory of Conflict Prevention points out.

When the world works together, it ensures greater protection of human rights. This is in sync with the ideas of Immanuel Kant, who highlighted how every human has an inherent dignity, and no human should be treated as a means. The efforts by organizations like Warchild and World Food Programme in providing aid to the most vulnerable remain a shining example in today's times.

When the society takes collective action, it also ensures collective growth. To understand this we should go back to the saying that "Good ethics is Good business". It means that when corporates work towards societal upliftment, it creates good customers and productive employees!

Since historic times, the world has been witnessing what unified voice can achieve. Swadeshi Movement in 1905 was a limited success because of limited participation. Later, when the entire

nation got together to give shape to the Indian National Movement, the oppressive colonial rulers were forced to go. Similarly, India stood as a major voice in the Non Aligned Movement, to protect and ensure the sovereignty and integrity of newly independent nations!

Working together also enables efficient resource utilization. The global spread of the iphone manufacturing is a case in point. Not only does it cut down costs, but also enables each nation to build on its expertise.

Finally, the emerging nature of global problems necessitate cooperation. How else can we think of fighting cross border terrorism, money laundering, cyber crimes which go beyond the territorial boundaries of any one country.

Having looked at how working together is beneficial on multiple layers, we will now examine the challenges that we face today, as the ethos of cooperation continue to erode.

## THREATS TO GLOBAL COMMUNITY - consequences of not working together

The emerging geopolitics where nations are trying to dominate one another, represents how we are moving backwards as a society.

The frozen state of the Russia-Ukraine conflict or the proxy wars in Middle East are pulling us down. We must remember that "injustice anywhere is a threat to justice everywhere".

Also, the rapid and mindless resource extraction is threatening our survival itself. As global temperatures continue to rise, creating a spiral of negative effects, how can we expect that money or power will save us from sea level rise or food scarcity?!

Thirdly, the world is witnessing increasing protectionism and emergence of fortress economies. This approach will not only hinder access to essential resources,

but also be a cause of dissatisfaction against those in power!!

Disrespect for Biodiversity is another manifestation of working against the laws of nature. The rapid spread of invasive species like Lantana camara have led to problems like degradation of native vegetation, threat to life of local species of birds and animals and loss of productive capacity of soil itself.

Finally, as we continue to be more individualistic and inward looking, we continue to witness the violation of human rights. The refugee problem might seem as 'their problem' to many countries, but we must understand that "proximity does not define responsibility". Being mere spectators to gross injustices could threaten our own nation in a future that's uncertain.

This really calls for mending our ways.

## How to learn to work together?

The first step has to be a critical evaluation of ongoing efforts. The action that the global society is taking today, needs to have the right intent and right objective. A negative example would be the aid diplomacy of china, which aims to increase dependence of poor nations and thereby threaten their sovereignty. Positive steps like India's efforts to become the voice of Global south are crucial to ensure justice for all.

Next, we need to have a focus on right inculcation of values. We know that the world is made up of numerous societies and societies are made of individuals. If we can have more individuals like the spanish runner Ivan Fernandez who pushed Kenyan Abel Mutai towards winning the race, when the latter lost track of signages and assumed he had

won ; the world will truly become a better place to live .

The ideas of philosophers and religions also need to be spread . The aspect of selfless service which is a crucial part of the sikh religion is the need of the hour . We should help one ~~ore~~ another because it is our duty , because it is the right thing to do , not for any fear / favour . This is what exactly Kant's duty dictum says .

We also need to build an eco-centric approach . By respecting biodiversity and consuming responsibly , the world can really turn around the threat of extinction . The life movement as preached by PM Narendra Modi at the COP of UNFCCC , is a step which calls for collective action to bring long term changes .

Finally, working together should aim at creation of a just society, one that enables each individual to be an asset, one that lets all of us realize our true potential. If we do this, the world will truly become a better place to live.

The theme of G20 summit 2023 i.e.

Vasudhaiv Kutumbakam or one Earth,  
one Family, one Future needs to be  
internalized in true letter and spirit!

VisionIAS

उम्मीदवारों को  
इस इतिहास 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।  
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TO BE YOURSELF IN A WORLD THAT IS  
CONSTANTLY TRYING TO MAKE YOU SOMETHING  
ELSE IS THE GREATEST ACCOMPLISHMENT

Socrates, the ancient Greek philosopher, was deeply respected by his followers. When he was ordered to drink poison or leave the city of Athens as an escape, he chose the former option. He took it as a last lesson for his pupils. Even when everyone around suggested him to escape and save his life, he remained steadfast and upheld his values.

Today we know that this action of Socrates is regarded as one of his greatest accomplishments - He continued being himself even till his last breath!!

Through this essay, we will understand what 'being oneself' means and how it positively impacts one's individual well being and also contributes to societal development. Next, we will explore some challenges that hinder us from being our true selves. A critical aspect would also be to differentiate between upholding one's beliefs and the need to mend them. The last part of the essay will indicate some ideas that can enable us to have a greater internal locus of control.

By 'being oneself', we mean to stand for what one values, to act in accordance with one's beliefs and reason. It signifies being sthithpragya

as highlighted by Bhagavad Gita, i.e. Equanimity. It is about doing what one believes to be right, even when the whole world is against it. 'Being oneself' is about displaying courage in adversity, taking decisions based on merit and not being swayed by external pressure.

This attitude and expression has multifold advantages. Firstly, it leads to greater satisfaction at an individual level. It fulfills the higher order needs as pointed out by Maslow. A case in point would be how 60 year old Rashmunda Devi learnt to read and write in secrecy and ended up producing her autobiography 'Amar Jiban'. Indeed, a great accomplishment.

Secondly, acting in line with one's values is a driver of happiness. Aristotle calls happiness as the summum bonum

and regards it as a great achievement. Also, author Shawn Acher in his book 'The Happiness Advantage' talks about how happiness fuels success and not vice versa.

Being your own self gives a person the confidence to take the difficult path. How Bhagat Singh took to bombing in the central legislative assembly in 1928, to make the deaf hear, reflects how the great revolutionary fought for what was right. He even faced his death sentence courageously, because he upheld his morality all throughout.

Next, having sync between what one preaches and how one acts is crucial to build credibility. Gandhiji was revered ~~as the~~ by both Hindus and Muslims during the Non-cooperation Khilafat movement, because he stood by his values. He even suspended the movement after the Chauri Chaura incident because it went against his non-violent approach.

If we look at a larger perspective, the courage depicted by individuals to speak up for what they believe to be right, has positive repercussions for the society as well. The inhumane practice of sati was against R.R. Mohan Ray's morality, even though it was socially acceptable back then. He fought, and eventually regulations banning sati were passed in 1829!

'Being oneself' helps in decision making and gives space for innovation. A great example would be how IAS officer Aruna Sundarajan from Kerala went against the mainstream opinion and gave the project of imparting computer education to a relatively inexperienced company, Tulip. She relied on the ~~pr~~ results demonstrated in pilot projects and believed in herself. We now know how successful the project has been.

As the world faces a plethora of challenges, holding to one's values is especially important to set the right example. Mother Teresa, the epitome of kindness and service, always believed in uplifting others. She once said "If you cannot feed a 1000 people, then feed just one". What an accomplishment !!

After having understood how being oneself indeed leads to positive outcomes, we will go on to understand why we continue to ~~be~~ act against it. Why we tend to get changed so easily by the societal forces around us !?

The primary cause is having a low internal locus of control and low self regulation. There are numerous instances when individuals continue to display patriarchal attitude, despite knowing deep down that it is wrong.

Another factor is social conformation or the tendency to "fit into the society".

Even though Keshub chandra sery fought against child marriages, he ended up marrying his own 13 yr old daughter !!

People who have low Emotional Quotient often do not act in accordance with their value system. low self awareness and reflection often leads to mis-priorization of values. An example to substantiate this is the prevailing misplaced sympathy for corruption.

There are also cases of direct social pressure, especially evident when young children resort to smoking or drinking under peer influence. They tend to overlook their learnings and get swayed away.

Finally, lack of willpower and fortitude also dissuades action and walking on the road less travelled!

At this point, it becomes important to understand that there might be times

When individuals actually have the wrong cognitions, which become a threat to society if put into practice. Such beliefs need a course correction, else it could have disastrous consequences.

To elaborate this, one might consider the actions of Hitler. He ~~to~~ executed the Jews mercilessly and kept believing his theory of Aryan superiority. Such a shame !!

In the end, it makes sense to look at various ways in which we can impart the right values and also gather the courage to act in coherence with them.

The very basic step would be to strengthen the foundation. Since "child is like a clay", the role of parents and educational institutions becomes crucial. Role models like

Ramakrishna Paramhans or Gokhale

can inspire generations to come.

EQ development can be targeted through self awareness and social awareness. Practicing meditation and engaging in cultural walks are good strategies. Even regular journaling brings clarity of thought and helps in correcting one's actions in a timely fashion.

Socrates idea of dialectics and debates also helps in rational analysis, which in turn brings reason to one's beliefs. Not only it gives conviction to oneself, but also boosts confidence to pursue the right

The role of institutions like govern-ment and media can also play an important role. By rewarding the right actions, we can ensure that it gets repeated - Even media, by showcasing movies like Padman, Pink can inspire right values!

Finally, this serves as a means to achieve Eudamonia, a state of well being that one gets if he/she acts as per his virtues. Truly, being oneself can be a great accomplishment for us in this life, and for others in the coming generations!

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VisionIAS

VisionIAS

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

VisionIAS

# SPACE FOR ROUGH WORK

(I) Anecdote

(II) Thesis

(III) How working together helps?  
Power of collective strength -

2.5  
fight for freedom  
NAM

- Common vision/dirm : (e) Montreal

- Greater peace & coop'n → efficient

- Resource utilization → Vasudhain Kutumbkam

- Learning from experiences (e) trade Golden Arches

- best in each other → theory

- Protects HR → (e) WFP providing aid

- collective growth (e) India's OP NEET/ OP Sanjeenani

★  
- 1st sign of civilization  
Margaret Mead

Abel Mutai

leverage own strength

- Innovation

(e) Indore model

(IV) Challenges today

1) New Great game - geopolitics  
- Africa angle

2) conflicts & strife -

3) Resource exploitation - (Emit)

4) Protectionism - Fortress economies

5) HR threatened → (e) Rights of vulnerable

6) Democratic values eroding - Nargis Mohammadi Iran

7) Disrespect for biodiversity

- Debt Trap

threaten our survival

Kinshugi

Hard Hearted Efforts - limited success?

- ① Global forums (e) V of Global South
- Aid (e) India → AF
- Debt Trap diplomacy -

(VI) WF

- Right values - (e) Sikh religion
- Right creating a just society - Amastya sen idea

②

(IVC) survived - Bhimbetka

(KFC) Jainism

egocentricism

# SPACE FOR ROUGH WORK

Amar Jiban

Intro  
 Relevance  
 Why not being us?  
 Need for learning

⇒ **Socrates** → story.  
 WF → Athens, drunk poison.



understanding

## Imp. of being genuinely

- ① credibility (e)
- ② Inner satisfaction (Maslow's needs) - mental satisfaction
- ③ driver of innovation
- ④ setting it example
- ⑤ **Partner of happiness** ind. level
- ⑥ confidence to take action (e) Bhagat Singh

challenges -  
 why we are not following?

2

- 1) **social conformation** (e) Patriarchy
- 2) **low internal locus of control** (e) K.C. Sen **Social appearance ment**
- 3) **low EI** → not reflecting on one's actions
- 4) **peer external pressure** (e) children who result to smoking
- 5) **low fortitude** 'courage in adversity'



Need to also self reflect & mend ways when needed.

→ Rigidity (e) Hitler's rise

→ Belief in wrong values (e) Mob lynching

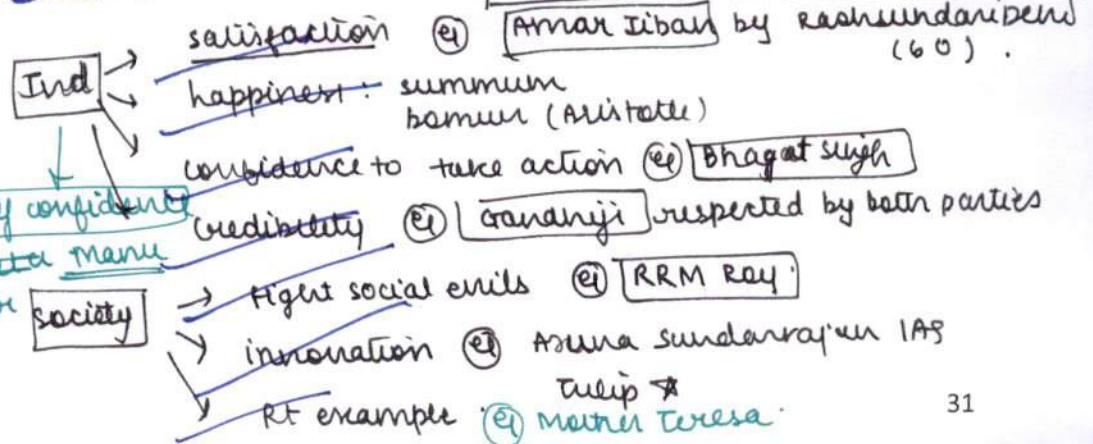
Media

Role of schools

Journal

Fortitude 'courage quote'

Service orientation



UDARONIA

SMITHPRAGYA

Shaker Society

# SPACE FOR ROUGH WORK

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

STR

I Abel Mutai &

- Anecdote (I)
- Thesis / Overview
- Power of collective strength

II POWER of collective action

disastrous consequences challenges - what's happening (Historically)

- ① ~~EMTE~~ Ease of living (e) Kakinada / Indore waste collection
- ② CC (e) Montreal success
- ③

- Learning to work together -
- NOW. NEED.
- Effects - limited success.
- Way Forward.
  - vasudhain kutumbakam

AL

III CHALLENGES

- 1) World wars →
- 2) Refugee problem & conflicts
- 3) Erosion of institutions
- 4)

• Empires have been shattered  
• experiences & best practices

- How working together helps?
- ① Common direction } → Montreal success.
  - ② collective resources } → (e) climate finance
  - ③ Learning from experiences & best practices } →
  - ④ Bringing out the best in each other →
  - ⑤ greater peace & coop<sup>n</sup> → vasudhain kutumbakam
  - ⑥ Innovation & execution →

Need to learn to work together?

- 1) Erosion of multilateral instr<sup>ns</sup> → to safeguard
- 2) Eradicating social evils " Injustice anywhere is a threat to justice everywhere "
- 3) Protection of HR
  - Proximity doesn't define responsibility
  - could be our problem tomorrow
- 4)