



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. : 00613218

अभ्यर्थी का नाम/Name of Student : PRASHANT SINGH

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

ENGLISH

तारीख
Date

31/8/2024

निबंध ESSAY

केंद्र
Centre

LUCKNOW

निरीक्षक के हस्ताक्षर
Invigilator's Signature

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



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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

Ancient Indian text 'Mahaupnishad' preaches about the importance of 'Vasudhaiva Kutumbakam'. It means that the world is a family. The problems & fate of humanity is intricately intertwined. Whatever happens in one part of the world will affect the other (~~part~~) part too.

Swami Vivekanand in his speech at Chicago Religious Conference addressed the

people as "brothers and sisters". He wanted to emphasize that religion, race, nationality and all other identity markers are human construct. We remain human beings first. Thus our destiny is one. We must learn to cooperate more in an age of globalisation.

The need for global cooperation was never as pertinent as it is now. Globalisation, mass migration, technological advancements have blurred territorial boundaries. The world is becoming a 'global village'. Thus, global cooperation has become indispensable now.

Together we flourish, alone we perish

The most pressing challenge for humanity in 21st century is climate change. It has no territorial boundaries. Infact, the most affected countries are the lowest polluters like Small Islands Nations.

Climate change demands global cooperation as no country is alone capable of thwarting its ~~(off)~~ effects. Global warming

will lead to extreme weather events in all parts of the world. Whether it is heatwaves in Europe or floods in Pakistan

Climate change is non discriminatory.

It becomes the responsibility of both developed & developing countries to cooperate. The world won't be able to limit global warming to below 1.5°C target if the biggest polluter i.e. USA keeps pulling out of climate change accords.

Another "problem without passport" is that of terrorism. Terrorist are threat to global peace. Countries cannot shirk responsibility of eradicating terrorism just because they are not affected by it. Some or the other day it is going to bite them as well.

In fact countries that didn't do enough to curb terrorism or those that actively supported terrorism as a state policy became a victim of it sooner or later. Tehreek-e-Taliban Pakistan is hurting Pakistan now.

The world needs to relinquish the policy of good terrorist and bad terrorist. It must adopt the policy of zero tolerance against terrorism, whether its here or there.

Similar is the problem of wars. Two (~~gtr~~) great wars are going on at the time. Russia Ukraine war has entered into its third year, while Israel Hamas war seems unstoppable.

Countries cannot ignore them as bilateral sovereignty issues. The wars have global ramifications. Genocide threats in Gaza strip, increased global oil & food prices, attacks on ships in Red sea, increased refugee influx, etc are direct consequences of the war. They affect all countries.

Thus, there is a need to sideline narrow geopolitical considerations and think in the interest of humanity. Wars among great powers is denying food to an innocent person in Africa.

During the course of war, Russia has also threatened to use nuclear weapons to achieve its objective. This brings us to yet another problem where global cooperation is required.

It is said that "when nuclear war would begin, there would be no difference between jihadi and fasadi".

Nuclear adventurism by countries like North Korea, put entire humanity at the peril of nuclear catastrophe.

Global rules of nuclear regulation with binding commitments and verification are only remedy to this global problem.

21st century is being hailed as the age of technology. Industrial Revolution 4.0 is being realised on the shoulders of Artificial Intelligence, Internet of things, robotics, cloud computing, etc.

However, technology is progressing much faster than state's capabilities to regulate them. Global experts in

Artificial Intelligence including scientists, business tycoons, regulators, etc signed a proposal to halt any advancement in the field for six months as it was entering uncharted territories.

Countries with low technological prowess are becoming victims of cyberattacks, espionage, etc threatening critical infrastructure.

Thus, the countries must sit together to formulate global regulatory norms in frontier technologies. The Bletchley Summit called by Britain was an effort in the right direction.

While several new issues have emerged in 21st century demanding global cooperation, there are few perennial issues that can be best solved by global cooperation.

Protection of Human Rights of individuals irrespective of nationality, race or religion is of utmost importance. Martin Luther King Jr. argued that "Injustice anywhere is a threat to

justice everywhere". People must raise their voices against injustices perpetrated in any part of the world. Dictatorship must be condemned in any country.

The initial lukewarm response of Allied European Powers against Hitler's policies of holocaust and attacks on Czechoslovakia ultimately led to start of world war II.

Thus, global mechanism with teeth must be evolved to curb human rights violations either by state itself or non state actors.

Another perennial issue that demands global cooperation is that of gender justice. Whether it be East or West, developed or developing countries, Islam or Christianity the

position of women has been secondary. They have been discriminated against.

However, with growing consciousness

of the difference between sex and gender and women rights, there is a need to promote gender justice across the globe.

Patriarchy has been the most deep rooted ideology in the world. Thus it requires concerted effort by all countries, religions, etc to eradicate it. SDG 5 calls for gender equality. However, World Economic Forum's Gender Gap Report highlights still a long way to go.

Not only solidarity amongst women like #MeToo campaign is required but also equal efforts from the side of men is required like He for She campaign.

Ways to promote global cooperation

It is true that anarchy is the norm when it comes to international relations. Each country is sovereign & thus no authority acts upon it.

Yet, there is a need to ensure common minimum programmes in global affairs. International Organisations like United Nations and international laws like UNCLOS are best hedge against global anarchy.

They provide a platform to discuss issues of global importance.

UNFCCC is the bulwark of negotiating global commitments to deal with climate change.

However, these institutions also suffer from 'democratic deficit'.

Institutions like UNSC with punitive powers are often deadlocked in

P5 rivalries. Thus there is a pressing need of 'reformed multi lateralism' in accordance to changed realities of 21st century.

The recent inclusion of African Union in the G20 is an

effort aimed at greater global cooperation. It makes Africa in charge of its own destiny. It ensures those who are worst affected by global problems have a voice

at the global high table.

Another effort that would be required (~~of~~) from countries would be shedding double standards on global

issues. They cannot differentiate between good terrorist - bad terrorist or rinse their historical responsibilities of climate

change. Thus more efforts would be required from those more responsible and more capable to deal with global problems.

Finally, human rights and democracy have to be the touchstone of global cooperation. Narrow national interests must be sacrificed for the greater good of humanity.

It is in fact yet another case study that some of the most beautiful things that humanity has achieved has been made possible by efforts of many civilisations and countries.

Scientific revolutions especially during the Renaissance and Enlightenment period were made possible by the efforts of many European countries which themselves were based on centuries of knowledge from India, China and Arabic world.

Modern democracy traces its roots from the works of Greeks, Romans and Buddhism. Decolonisation in ~~20~~ 20th century was made possible not only by individual efforts of countries, but also the combined normative power of

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

Non Aligned Motion led by several
third world countries.

There is an old African
proverb that says that "if you want
to go fast, go alone, but if you
want to go far, go together"

It is never more applicable
than in terms of global cooperation.
The world needs to understand that
its fate is ultimately one finely
encapsulated in the slogan -
"One Earth, One Family, One Future"

उम्मीदवारों को
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खण्ड - B / SECTION - B

उम्मीदवारों को इस इतिहास 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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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

one of the greatest philosophers of
Enlightenment period, Immanuel Kant
argued that "we don't see things
as they are, but as we are". This
was a revolutionary idea that
challenged universality and foundationalism
of knowledge.

This idea led to the
acceptance that knowledge is provisional
and often a function of the person

who is acquiring it.

Events, processes, phenomena, truth
etc can be relative moreso in the social
world depending on who is looking at
it, but also in natural world.

In this essay we will explore the
factors that shape the lens through which
a person looks at the world, its
implications in various dimensions, anti
thesis to this relative phenomenon and
finally conclude with ways in which one
can remain more objective.

Factors shaping the worldview of a person

Each person is different. This is most
true when it comes to the psyche of
the person. Each person thinks differently
sees the world differently and analyses
it differently.

The most profound factors that
shape the worldview of a person
are his/her upbringing. The family values

remain the most important factor in a person's life. In turn, family values are shaped by the religious doctrines, nationality and cultural imprints of civilisation.

However, in modern digitalised world, events are never far away. Thus we also see intermingling of ideas and values from across the globe. They have both, affected positively and negatively.

Thus we can say that individual is deeply integrated in his/her community.

Implications of seeing world as we are

There is an old paradigm of seeing the same glass of water as being half filled by some people while being half empty by others.

Attitude forms the bedrock

of seeing same phenomenon differently. The implication of seeing thing differently at individual level is that some subset of

being hurt by stones, while ~~some~~ others turn stones into milestones.

Helen Keller is a perfect example of that. She didn't see the world as other did, infact literally! She didn't

needed ~~a~~ eyes to see or ears to hear but a heart to feel the emotions

She wrote some of the best literary works seeing the world in the most unfiltered way.

Individuals born and brought up in different conditions also see the world as per their experiences. People born in lavish families often fail to recognise the gravity of poverty. One such example is

that of Marie Antoinette.

She was so ignorant of the realities of world that she argued that the poors should eat cake if they cannot afford bread.

However, not all people born in rich families develop an elitist bias. Gautam Buddha was the prince, yet chose a life of asceticism to emancipate others of their sufferings.

Even at the level of family we see all different types of families. Leo Tolstoy in Anna Karenina argues that "all happy families are happy in similar ways, while all sad families are sad for different reasons".

Thus, family culture is often determined by the lens through which it sees the world. Families having clinical depression often are caught in the vicious cycle of seeing things negatively. Ernest Hemingway died of suicide, so did his father and daughter.

At the level of society and country, we see that different cultures value different virtues. For

Some equality is non negotiable, while for other liberty is indispensable. Cultural Relativists propose that each culture is unique in its own way of dechiphering the world and no culture can claim superiority over the other. Thus, hierarchy of cultures is impossible.

The practise of looking at the world as we are is most evident in the fields of historiography and sociology. Same set of events are analysed differently by different scholars.

If Nationalists Historians claimed the events between 1857 to 1947 in India as India's war of national independence, Cambridge school scholars refute it as mere sepy mutiny or struggle between Indians themselves.

Similarly some sociologist describe ethnic conflicts as desperate struggle by the most marginalized sections to have a say in their development process,

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Others argue that it is merely an instrument in the hands of elite sections to remain in power.

Sometimes, the worldview is intentionally distorted to achieve an end, mostly evil. Hitler promoted the racial superiority theory to engineer the holocaust. Social Darwinism is the most malicious usage of distorted worldview.

Even in fields of 'Crime and Punishment' or 'Homosexuality', we define them as we are rather than as they are. Sati once was highest dharma of wife on death of her husband. Now it is a crime. Homosexuality has been a crime in most societies, till our worldview on defining sex changed.

Now, societies are moving from

the binary of male - female to the spectrum approach in (~~gtr~~) sexual orientation.

Natural world was thought to be immune from the subjectivity of individual observer. However, Einstein's theory of relativity has put a question mark on whether we observe the natural events similarly or not?

The overall implication of all this subjectivity is that we are entering in 'post truth societies'. There is no single truth but only narratives. However, with the rise of social media, it is creating fertile grounds for infodemic and misinformation. There is a rise in conspiracy theorists like QAnon etc due to increased subjectivity in the world.

Anti thesis to subjective worldview

while it is true that there is no absolute truth. People have their versions of truth, yet there are phenomena

that can't be nullified. They will remain true inspite of who looks at them or how they look at it?

The Earth would remain spherical despite flat Earth theorists proposing it to be flat. The Sun would rise from the east despite our imagining that it may rise otherwise.

Even in social processes, the condition of women is worse than men can't be nullified. Dalits face discrimination in India can't be nullified even if few of them have achieved social mobility.

Thus, while looking at the world differently and promoting diversity in ideas is a virtue, it cannot come at the cost of what is right in front of us. Subjectivity is always qualified and never absolutely true.

Ways to remain objective in all this chaos

The most important virtue to see the world more objectively is to be rational.

Don't base your worldview on emotions and intuitions solely but on logic and reasoning.

Secondly, being open to diverse worldviews is important to not fall in echo chambers. When one witnesses people from different backgrounds, his own ideas gets refined.

Democracy and debates form the basis of refining one's ideas.

It is no surprise then, that Gautam Buddha opened his sangha to all including shudras and women to attain enlightenment.

While sticking to one's values is considered a virtue, there is always a need to readjust one's worldviews as per the changing times.

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Orthodoxy and obscurantism can
only be tackled by the healing touch
of democracy and diversity. To quote
Gandhiji "I allow winds of all culture
to pass by my house, but I refuse
to be blown by them".

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SPACE FOR ROUGH WORK

Intro - Vasudhaiva Kutumbakam

G20

S. Vivek.

Body -

- ~~2~~ Terrorism → P without P
- ① Climate Change → foot skill on acc.
- ~~7~~ Refugees
- ⑥ Technology - Bletchley
- ⑤ Gender - Malala Y.
- ④ Democracy / HR - Martin Luther
- ~~3~~ Nuclear - NO jihadi, NO fasadi
- ~~4~~ War - R-U, I-H

Good / Bad
USA out of Paris A.

Cyberattacks
Afg.

West Asia
N. Korea

Ways -

UN

No double standards

Reformed multilateralism

AU in G20 →

HR as touchstone

Conc. -



Science

Decolonization

SPACE FOR ROUGH WORK

Intro - I kermit

Body -

What shapes

ij Family Country

Upbringing

E. Hemingway
V. Woolf
Sylvia P.

- Glass half full
- echo chambers
- Infodemic
- Helen Keller
- APT

critic - flat earth
Sun rises
Ganon

conc - Need to break echo chamber
embrace diversity
Readjust lens

Indi < +ve - opp in problems eg: BR Ambedkar
-ve - problems in opp eg:

Elitism - Marie Antoinette

Family - Leo Tolstoy < poor but happy
rich but sad

Society - Cultural relativism

Historiography

Homosexuality

Sociology

Crime

Science - Relativity

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SPACE FOR ROUGH WORK

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