



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. : 0134 7890

अभ्यर्थी का नाम/Name of Student : Zinnia

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

English

तारीख
Date

31.08.2024

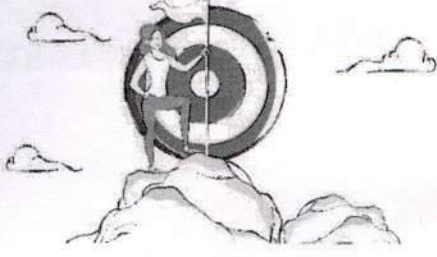
निबंध ESSAY

केंद्र
Centre

Delhi

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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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.

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The Sun is shining on the
modernised 'American Dream'.

The joy of the Dollar, the
smirk of democracy, the
swivelling breeze of the 'First
continent' sets the foreground
to a seven year old girl's
day at school. She is on
her way back, walking down

the suburban Brooklyn streets, with a snow cone in one hand and a pen in the other. The same day, at night, clueless to the culture she inhabits, she ventures out. She's abducted, thrown into a van, carried to the 'other side of the tracks' and is brutally gangraped. Oh the devil's laughter that follows the tears down her eyes - a traumatic injustice she could only bring to light several decades later, when the 'people' could 'trust' her word. The victim of the willing vile villains? Maya Angelou, one of the greatest poets to ever live.

Being a Black-American female in the 20th century United States was one where 'justice' favoured the Caucasian, tall, blonde man. The 'will of the people', so to say,

was the will of this man. All action he committed was just. But, even as the 'white man' made his chauvinistic supremacy embed itself in the minds of the marginalised, can we ascribe it as 'just? Some truths are but a charade, a facade. Injustice comes wrapped in sweet little boxes of majoritarian thinking, infiltrated by the 'thinking' of the times.

This merits the question — what then is 'just' and what constitutes the will of the people? Who are these 'people'? Are there any injustices that are universal and beyond the command of the said 'will'?

The 'will of the people' refers to the voicing of a collective conscience.

It is an actioned social morality, constituted of 'axiomatically believed values' and ideas that run on the consensus of 'many'. The idea of 'honour killing' is the will of the people who prioritize cleavages of religion, caste, ethnicity over their loved ones. To them, that is just.

'Just', on the other hand, has been debated into a broad spectrum. While Immanuel Kant's Metaphysics ascribes 'inviolability of basic human dignity', John Rawls describes 'just' as fairness of action. It has been defined as a relative term - in its utilitarian ambit as greatest happiness of greatest number ~~being~~ 'just' while others compromise on Tenali Ramani's 'It lies in the eyes of the beholder!'

Bringing it all together, while the Maya Angelou^s of the world suffer at hands of the 'will' of the time, some actions and omissions are universally wrong. Value relativism becomes a myth in front of absolute wrongs - rape, cannibalism, serial killings, ethnic cleansing. No amount of 'will' or 'consent' can justify such wrongs and injustices. While justice cannot be black and white, the 'grey' also inclines towards black in cases of belligerence and inhuman conduct.

This universality comes across in the exemplified pogrom faced by the Sikhs in Delhi riots in 1980s. The will? Kill the turban that killed the Prime Minister. Millions of lives lost to seek 'justice', with no regard to the 'injustice'.

being 'willed' into action by the majority.

Such 'will', however, can also be a server of justice. When the 'will of the people' sided with the values of justice, equality, liberty and freedom in the face of armed regalia of Louis XVI, justice was 'willed' to action by the masses.

But such aberrations also take swift turns and in the ^{same} French case, the same 'will' brought the Reign of Terror.

Gathering from the above instances, the timeless wisdom of 'universal injustice', breathed to life by the given quote, shines through. The reasons for the same are myriad.

Firstly, the very definition of justice is 'individual' centric.

When the six year old in Rajasthan is named 'Nirasha' owing to the 'will' for a son, 'justice' might be ^{or done} fathered to the community but not to the girl child. Individual is but the only measure of justice - inviolability of one's human dignity is the cornerstone of 'just' action. "Homo mensura", they say.

This brings forth our question - whose will? Is social or public morality the hallmark and benchmark for deciphering the 'right' from 'wrong'? Not always. Social thinking is a constructed and cemented 'associative gallaxy' that embeds patterned

stereotypes and skews them in favour of the majority. This was called out by the Supreme Court in the Sabarimala Temple case as well. Thus, when a Rosa Parks raises a voice against the 'tide of the times', silencing her might be 'just' for the 'people', but is a universal refutation of the individual agent.

Secondly, 'will' is but a product of experiences collectively poured into a singular mould. This mould, more often than not, can be punched into newer shapes by power-backed ideologies and 'manufactured' into 'conglomerates of devised thinking', as outlined by popular linguist, Noam Chomsky, when Neville Chamberlain had to

decide what to drop into enemy lands of Germany during world war II, he chose 'posters' over missiles. The pivot? Propaganda - weaponise the 'will of the people' of Germany against the Nazis. The indoctrination by Hitler, of the German people is also an exemplar of the same. ^{Thus,} 'Just' is shaped by influences of such candour - so who is to say that the will of the people ^{will} always ~~favours~~ the just?

Thirdly, the 'will of the people' is exercised by 'oligarchic' regimes of political might. When a Bolshevik declares war against the Amazon to favour 'economic growth', is justice served and willed into action? While

some might say that justice is sowed to Brazil through the economic growth that it will see as new industries are set up on the burnt down forest land, ~~at~~ the small ignored minority bulldozed to invisibility might question the injustice served to the aboriginals, the biodiversity and ecosystem integrity.

Is the 'will of the people' justly triumphing the rights of those with no voice? Will of the people cannot always be a protection against the unjust.

Additionally, another question that gets raised is that of the measure of such 'will'? When Latin American elections were found to be mass exercises of micro-

targetting, the measurability and authenticity of 'will' ~~came~~ ^{came} into question. The findings of Cambridge Analytica rang a similar perilous bell. Is the will of the Pope against Galileo to be considered the 'will of all Christians' of the time? Is the will of theocracy of Iran to be the benchmark for justice against the mass killings of Nobel winning rights movement - Zen and Zahidi movement? The judgement is clear.

However, 'humanitarian universalism' cannot always be the servicing end of justice. When Robespierre led brigade at Palace of Tuileries for French emancipation killed hundreds of palace guards,

Justice was not served to that common man merely performing his duty. When the 'will of the people' 'cancelled' Adam Tate, a ferocious male chauvinist over social media - justice was willed to action by people.

Ergo, the will of the people cannot be considered the one and only barometer of justice, for justice comes in a nuanced relativism. Universal parametric variables of values like Platonic emphasis on 'virtue', Vedic vijyanam's emphasis on 'eco-centrism', and Buddhist and Jain belief of 'atman' and 'samma sati' (right mindfulness) can aid the proliferation of a just order where Maya Angelou of the world find their justice, at all times.

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।
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A lie can travel half way around the world while the truth is putting on its shoes.

It is the mark of an educated mind to be able to entertain a thought without accepting it

"The mark of first class intelligence is its ability to hold multiples thoughts, imbibe from some and accept none."

- F. Scott. Fitzgerald

A maverick in the essence of the term - Voltaire was a polymath

of his times. In his ability to diversify beyond the palpable lay his educated personality of whims and wisdom alike.

To punch above his family's expectations weight, he named himself 'Voltaire' that literally translates to 'volatile stability or stasis'.

Through his entertainment of Newtonian ideas, he gave his own rendition - 'Philosophique de la Newtonian'. Through his appetite of contrasting views and criticism, he jovially celebrated the burning of his pamphlets and declared,

" Oh the joy of them listening and caring! "

Voltaire, thus, is a true manifestation of an educated mind which renders itself humble enough to invite ferocious criticism with open arms, but stands headfast on his innate convictions. He is volatile and diversified in what he listens to, but is prudent enough to secure his intellectual integrity in midst of all he listens to.

To this effect, the hallmark of an 'educated mind' becomes the sheer ability to be inquisitive about the contrarian views. It signals an openness of thought, a flexibility of the mind as opposed to clogged arteries of ignorance and lack of platitude for perspectives around one.

'Thoughts' and the 'acceptance' therein is a juggling of intellectual integrity and conviction in one's belief system. Conviction and rigidity, however, must not be confused.

"The clever knows how to speak,
the wise knows how to question"
- Socrates

An educated mind, thus, hallmarks the intellectual conviction parallelly held with an inquisitive attitude to understand other dimensions. To sieve and strain all 'thoughts' and construct and hold onto one's own in times of slippage - that signals educated minds.

To that effect, this essay will explore the multipolarity of toleration of veracity of thoughts. This multipolarity is the essence

of education. While literacy aids comprehension, education aids understanding and dwelling on a large gradation of ideas and perspectives. Understanding involves and revolves around the ability to question one's own convictions and those of others. It aids dialectical progression, diversification of persona and chiseling of one's own thinking - a Voltaine-like 'veracity voraciousness', if you will.

The timelessness of such cooperative intellectualism is reflected across geographies.

When Dr. B.R. Ambedkar studied law in London, he did not lose touch with his convictions of social justice. ~~and~~ He triumphed the ideas of

a hundred libraries to solidify his arguments in favour of the juridical and legalistic proliferation and facilitation of socio-economic constitutionalism in India. Rather than a parched imitation of victorian and american thought, he constructed a model of indian democratization.

On similar lines, when Swami Vivekananda sailed across continents and seas, just as Rabindranath Tagore - they both held the educated thought concomitance and fuelled their definitions of 'freedom' and 'nationalism' per their conviction of Indian ancient thought, chiselled to perfection by their internal east-west discourse.

Gathering from the above visionaries, the evergreen and proverbial quote must be reflected upon with a critical eye. ~~of whether~~ how education and ability to hold diversity in our 'grey matter', instead of mere black and white - is key.

Firstly, all holisticity, whether in action, thought, decision-making, stems from an evolutionary continuum. Evolution of the mind requires one to have the ability to think!

"I think, therefore
I AM!"

- Descartes

Descartes, a marvel to the world of rationalism and philosophy

'deconstructed' his Weltanschauung
or worldview to breed newer
ideas through perspective discourse.
To his educated mind, evolution
of self came from ability
to think differently - navigate
a million pathways to scale
the Everest of true knowledge.

Secondly, practicality and personal
growth dictate the crucial
need to escape what Herbert
Maruse calls 'one dimensional
man'. A one dimensional man
rigidly sticks to knowing only
his convictions and enjoying
'ignorance is bliss'.

The M.N. Roy and Aurobindo
Ghosh of the world took gargantuan
intellectual leaps - not by sitting
in corners of their own minds
but by traversing the minds
of hundreds of others and

charting their own ancient
Indian histories - Aurobindo
via his spiritual vedic revelation
and Roy via his radical humanism
To an educated mind, multi-
dimensionality is like that drop
of water in the aridity of a
hot Delhi summer day.

Thirdly, an uneducated man,
barely interested in anything but
parochial fulfillment of the self,
limits self to a caged life.

"Birds caged in a cage
think flying is a disease."

This counts well on Rajat Gupta's
McKinsey scam that led to the
fall of not just his company's
reputation but also of Indian
diaspora's. Inability to see
beyond his own profiteering
greed, he lost sense of the
'common good' and voila -
agonising shame knocks down
another.

Fourthly, ability to keep two thoughts in the room of one's intellect furthers interpersonal communication thus being a key enabler of team-building and negotiations. All diplomatic triumphs are a result of educated 'epistemic humility', just like the ability to uphold Gandhiji's talisman. To be able to think from the 'weakest link's' perspective aids dialogue, compassion and spirited public welfarism. This requires an educated mind.

Additionally, an 'educated mindset' reflects upon an informed and civility-sensitive citizenry, especially in times of the always reactive 'infosphere' we live in. The ability to think from different perspectives

showered upon us by what Luciano Floridi defines as 'onlife' of social media, requires an educated mind - one that can see through fake news, ideological microtargeting and majoritarian consent manufacturing.

However, is ~~not~~ accepting really so bad? Why must an 'educated mind' not accept?

The determining factor lies in the need for selective assimilation and maximum breeding of toleration which can only be enabled by a multifaceted mind chiselled by constant improvement.

"To change is to improve,
to change often is to perfect"
- Winston Churchill.

The need of the hour is 'agility'

and 'adaptability' in face of
what Jayiv Mehta, the former
Chairman of Hindustan Unilever
calls Volatile, Uncertain, Complex
and Amorphous world. An
educated mind does not get
puddled by diversity of thought,
~~but~~ rather thrives in the
magnanimity of perspectives to
learn from.

Hence, just as India is a
salad-bowl of a hue of
different sitaras, jal tarangs
and veenas, a unison rings
through its erudite 'unison', a mosaic
thoughts highlighted by S. Radhakrishna.

An educated mind like Voltaire's
also dwelted on diverse tunes to
find its 'tone'. To that effect,
Friedrich Nietzsche rightly said,

"You have your way. All have
different ways. I have my way.
As for the right way - there
is only one - toleration."

The will of the ppl cannot make just that which is unjust.

SPACE FOR ROUGH WORK

ef

mob violence

Marnipur

Sikh riots

Polgrom

Nirasha

3290 ofmer gang rape

opp

Atlantic revol

intrd

Maya Angelou

Galileo

Chomsky

epornious

cancel culture

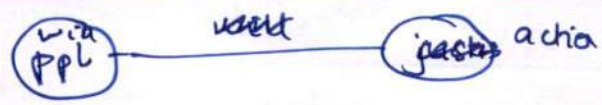
Zen Zuhdi Mout, Iran

ICJ

Atlantic Kaval

Pound of flesh

when in zone do as the Romans do



Will

collective conscience morphing into action

majority / consensus of the more

infl. ideo.

Just ~~action~~ (List)

- relative
- fairness
- equality and equity, triad of lib, eq, just
- universal too.
- agency of individ

ascription rule of the many.

Thesis

- Universal truths, absolutism, common min. justice (Walzer), Plato
- some actions are innately violative of fairness - no amount of 'will' and consent can justify → Grey also has relative black-white

Arg.

- (A1) Will is subject to influence, ^{best} ~~read~~ microtargeting, 'Duty as citizen' partition
- (A1) Universal wrongs (genocide, war time gender violence) in indoctrination, Kant, Gandhi
- (A2) Popularised myths & propaganda ^{connected will} ~~Chambertain~~ propaganda posters in indoctrination
- (A3) ~~measurability of 'will of ppl' is~~ questionable ^(A5) ~~rigging in Latin America~~ ^{mens!}
- (A4) - whose will? → social morality ^{deviant & skewed} ~~Subasimata, Athilyabai~~ ^(association fallacies) ~~Rosa Parks, John Lewis~~

(A1) will of ppl - hallmark of true justice ^{harbinger of democracy}

→ Arab Spring

(A2) humanitarian universalism

↳ Robespierre @ Palace of Tuileries

(A3) utilitarian approach

Challenge

↳ who defines unjust?

↳ measure of will?

Solⁿ

Dark ages

SPACE FOR ROUGH WORK

VisionIAS

It is the mark of an educated mind be able to entertain a thought without accepting it

cg
Ind
Rough
1st class

Russia
nehru
mixed economy

CBDP

Herbert Marcuse
1D man

MN Roy
Aurobindo

REAL

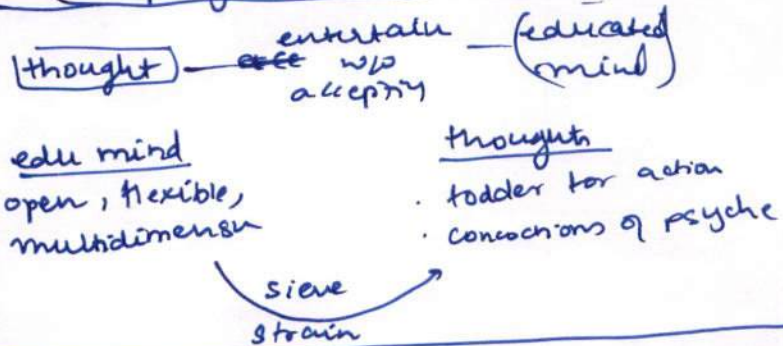
word
Intosphere
Luciano
Florida

NAM

Liberalism

Intro
Vollain
volatile
↓

acceptance



Thesis
 Multipolarity is the essence of intell. Literacy aids comprehension, eduⁿ aids understanding/dwelling and all understanding leads on ~~opposit~~ ability to question - aids dialectical progression, diversification of persons, chisel own thinking

- (A1) evolution ~~persp~~ - holistic persp. @ Gandhi, FYP
- (A2) personal growth + practicality @ Toyota
- (A3) ~~Rebellion~~ Differentiate right from wrong.
- (A4) strengthens belief (substantively) in favour of right - CBDP
- (A5) enlightened citizenry - constn of into with caution @ Intosphere
- (A6) strengthens interpersonal growth, teambuilding

Challenges
 • growth mindset
 • tolerance
 • need to prevent assimilation

(CA) - accepting not so bad -> MN Roy
 - confusion/puddling of self
 - not man as continuous process (Chuchit)
 - cond: mosaic of India, tailor (G) GJ