LMS ID: 40519

Make a Precis:

The phenomenon of war has evolved from territorial conquest to ideological confrontation, and now, in the post modern era, to a battle against an invisible enemy—terror. Traditional warfare was governed by identifiable actors, visible front-lines, and established rules codified in international law. Nations clashed, treaties were signed, and peace, however fragile, could be restored through diplomacy. In contrast, the war on terror has no defined geography, uniformed combatants, or foreseeable conclusion. It is an asymmetric conflict that thrives in the shadows, transcending borders and defying conventional notions of victory and defeat. The roots of terrorism lie not merely in religious extremism or political grievances but in deeper sociopsychological dislocations—alienation, perceived injustice, and the exploitation of identity. When individuals find no space for redress within lawful systems, they may resort to radical ideologies that sanctify violence as moral duty. Modern terrorism feeds on the failures of governance, economic disparity, and the manipulations of global politics. Ironically, the tools created to safeguard liberty— technology, communication networks, and financial systems—have become the very instruments exploited by those who wish to dismantle it. States, in response, have adopted extraordinary measures to combat terror—strengthening surveillance, militarizing intelligence, and curtailing certain civil liberties in the name of security. The justification is pragmatic: to protect citizens from an enemy that could strike anywhere, anytime. Yet, this very response blurs the moral distinction between protector and aggressor. Drone strikes, preventive detentions, and covert operations, while strategically expedient, raise profound ethical and legal dilemmas. When security begins to erode freedom, the war on terror risks becoming a war on humanity itself. Moreover, the narrative of perpetual conflict nurtures fear as a tool of control. Politicians and media often exploit the psychology of insecurity to justify policies of domination or intervention. The public, inundated with images of carnage and extremism, becomes conditioned to accept surveillance and military expenditure as inevitable. In this climate, the idea of peace appears naive, even dangerous. The moral fatigue of societies—constantly reminded of imminent threat—erodes empathy for victims, particularly when they belong to distant lands or different faiths. Another paradox of this prolonged conflict is that military might, though indispensable, cannot eliminate an ideology. Bombs may destroy hideouts but not hatred; missiles may silence

militants but not the message that mobilizes them. The remedy must, therefore, lie as much in minds as in measures. Education that promotes tolerance, economic equity that addresses deprivation, and political inclusion that restores faith in justice are indispensable weapons in this intellectual war. Counter-terrorism without human development is akin to extinguishing fire with oil—each victory breeds a new spark. Q3: Comprehension Ultimately, the war on terror reflects a deeper crisis in the human conscience—a failure to reconcile strength with wisdom, fear with freedom, and justice with compassion. The challenge before the modern world is not merely to defeat terrorists, but to ensure that in defeating them, we do not become like them. True victory will come not when the last militant falls, but when the last mind ceases to believe that violence can sanctify virtue.

Terrorism: An Invisible Warfront

Wars now are beyond borders and doctrines. Terror is the new enemy. Traditional wars were evident through clashes and truces, while modern warfare is borderless, asymmetric and beyond traditional definitions of win and lose. Terrorism's roots lie not only in religious extremism or political grievance but also in societal deprivations. These ignite radical ideologies. And system which fails to address these grievances becomes tool of exploitation. Measures taken to counter an invisible enemy curtailed civil liberties. Those measures blurred distinction between friend and foe. War on terror risked public freedom and privacy. Psycology of insecurity is used to justify exploitative policies. Fear among people erodes empathy for different ethnities. Other thing is that military might can harm terrorists

DAY:_____

physically but not ideologically. Ideological change is possible through education, and redressal of grievances and political inclusion which restores faith in justice. Challenge is to defeat terrorism and not to become like them. And victory that mind accepts that enlighten-ment not violence justify virtue.

Total word in Passage

502

Total words in Precis

165

One question Sir,

I can write with both hands but their is a little difference in Writing. So can I use both hands to utilise time efficiently when paper. attempting Paper. Please answer this This assignment is written with both hands. when you check my assignment.