

Generalization of the Radical Paradigm-Shift in Education Advocated by Jamir Ahmed Choudhury through the Lens of AI's Reorientation of his Humanistic Philosophy

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Abstract: *A flawed curriculum undermines fundamental human rights to quality education. 'Creation in Pairs' [nature's equal & opposite apriori principle] is the underlying structure [formal ground] of reality. The principle of 'creation in pairs' provides a foundational, verifiable framework for neutral science. So, 'equal & opposite' [creation in pairs] should be the foundational framework [formal ground] of human rights and universal education. Jamir Ahmed Choudhury criticizes the current UN-led global educational framework as anti-natural, anti-Islamic, unscientific, and unconstitutional, proposing a new "Equal & Opposite Apriori Framework of Natural Science" in his book, *Apriori Science: Framework & Curriculum*. He advocates for a radical paradigm shift in education based on the concepts of "creation in pairs" [nature's equal & opposite apriori paradigm or pre-existing structure of the universe or revealed trinity] and "apriori science" [nature-driven pure science unmixing with human-derived global technology]. In the context of the Universal Declaration of Human Rights (UDHR) and International Convention on the Rights of the Child [UN CRC], he argues for an educational system that provides students with unerring, logically consistent, philosophically justifiable, scientifically verifiable, legally valid, and morally sound knowledge, ensuring the fundamental right to quality education is fulfilled without contradictions. Based on nature's equal & opposite apriori principle [creation in pairs], the present study proposes a radical reorientation of the educational system, moving away from current pedagogical methods ['One Global Text & Conspiracy Curriculum' of IBE – UNESCO] toward a model rooted in "apriori science" [nature-driven pure science]. An AI reorientation of Jamir's humanistic philosophy would involve using AI tools not merely for personalized learning but to deconstruct and rebuild educational systems based on verifiable, universal, self-evident truths rather than existing, potentially flawed global ideologies [global frameworks]. An AI-driven reorientation of Jamir's humanistic philosophy would not be about augmenting the existing educational system. It would be a fundamental re-engineering of the curriculum and teaching methods using AI's unique capabilities for analysis and synthesis to build an entirely new educational framework grounded in the "equal and opposite" principles of nature. The study advocates for a paradigm shift in education from the current UN-led global curriculum to one based on "inherent natural laws" to better align with human rights principles. The study argues this change is necessary to fulfil legal frameworks like the UDHR, UN CRC, and various human rights acts, as well as to promote human dignity and ensure quality, fact-based scientific education. This shift is proposed to lead to a more humanistic vision of education and to guarantee a higher quality of learning that promotes respect for human dignity and a clear & distinct understanding of reality [manifest truth].*

Keywords: Global Governance, Hybrid Science, Apriori Science, Freedom of Conscience, Mind-set

"There is only one good – knowledge, and only one evil – ignorance."

– Socrates

– Plato

Research Methodology

The present paper is an analytical study of the factual truth in consistent with the humanistic philosophy of Jamir Ahmed Choudhury, *moving away from current pedagogical methods*. An analytic research is a form of secondary research, which involves the systematic analysis of existing data and information to draw new conclusions, rather than collecting original data. This method is used to evaluate the reliability and components of a subject by breaking down and examining existing sources, which can include academic articles, government reports, and other databases. This is often done to answer new research questions, identify knowledge gaps, or gain a foundational understanding of a topic without the time and cost of primary research. The research must be free from logical inconsistencies and ethical issues, and researchers must theoretically evaluate the data for potential biases from the original study. It can be qualitative, quantitative, or a mixed-methods approach.

"Knowledge becomes evil, if the aim be not virtuous."

Focus of the Present Study: The present study advocates for a focus on factual truth [empirically verifiable truth] and 'inalienable human rights' [including guaranteed child rights and un-interfering & inviolable solidarity rights] to achieve utilitarian liberation [greatest happiness of the greatest number of people] and common end [public interest] rather than blindly accepting the UN-led global standards [including NASA-led global systems, UNESCO-led hybrid models, and IBE-led global curricula].

"The worst form of inequality is to try to make unequal things equal."

– Aristotle

Moral Compass: The three core moral teachings of Bhagvad Gita: 'Do what is right' [Truth] 'Choose what is good' [Right], and 'Stick to what is true' [Justice] can be applied as a protocol for analytic research. This framework provides a moral compass that ensures the research process is ethical, unbiased, and focused on the greater value.

"When looking for faults use a mirror, not a telescope."

– Humanistic Philosophy

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"Through zeal, knowledge is gotten; through lack of zeal, knowledge is lost."

– Buddha

Radical Paradigm-shift in Education

Jamir critiques what he calls the "global science" curriculum, which he proves is based on flawed frameworks [subjective self-contradictions & objective paradoxes and logical shortcomings & illogical facts]. He advocates for an overhaul of the current system, calling for a **"One Day Project Work"** that focuses on clear, natural truths rather than on what he describes as artificial, unconstitutional, and logically inconsistent theories. This paradigm shift is meant to move away from education that serves **bureaucratic systems** [Hybrid Science and UN-led Top-down Approach] toward an approach that serves **humanity's development**

[Apriori Science and Nature-driven Bottom-up Approach]. His advocacy combines a philosophical framework with a call for ethical responsibility in education. He argues that the principle of "creation in pairs" [nature's equal & opposite apriori paradigm] provides a foundational, verifiable framework for neutral science. His perspective challenges the existing global scientific curriculum, arguing for a return to a framework based on observable, verifiable natural laws and un-contradicted facts.

Jamir's proposed radical paradigm-shift challenges conventional educational frameworks, demanding a complete overhaul of school curricula. Key aspects of this shift include:

[01] A fact-based, unerring curriculum: He rejects what he calls "modern artificial natural science" ['One Global Text & Conspiracy Curriculum' of UNESCO, IBE-led Hybrid Curriculum (Intermixture of Truth and Falsehood), and Universally Accepted Science of the NCERT's Global Scientific Community], which he claims is filled with subjective contradictions & objective paradoxes and logical shortcomings & illogical facts. His vision is to replace it with a curriculum based on "unalterable natural laws" such

as Newton's Third Law and "un-contradicted facts of sole equal & opposite manifested nature" such as Einstein's Binary Pulsar [Electromagnetic Waves and Gravitational Waves].

[02] Empowerment of the individual: By providing a clearer, more consistent framework of knowledge, Jamir believes education can empower learners with a "humanistic vision" [utility of one's upright logic].

[03] Shift from passive to active learning: His book, One Day Project Work, uses Socratic dialogue, Cartesian doubt, Hegel's dialectic, and other methods to encourage active questioning and doubt, challenging established scientific ideas and moving away from passive acceptance of information.

[04] Integration with human rights: The ultimate goal of this educational reform [radical paradigm-shift in education] is to link basic scientific knowledge with inalienable human rights [including guaranteed child rights and un-interfering & inviolable religious rights] and universal education, emphasizing the moral duties of individuals within society.

Philosophical and Scientific Foundation

Jamir argues that the UN's global framework for human rights and global education is flawed, self-contradictory, paradoxical, unscientific, and unconstitutional because *it lacks a foundational premise rooted in natural law* such as nature's equal & opposite apriori law [revealed trinity]. He explicitly challenges the UN's interpretation of rights in the context of the Universal Declaration of Human Rights (UDHR) and the invention of global curriculum, arguing that *it violates inborn natural rights*. The United Nations [UN]-led Global Governance and Jamir Ahmed Choudhury agree on the existential import of human rights and the right to education but diverge sharply on the philosophical and scientific basis for these concepts.

Aspect	UN-Led Global Governance	Jamir Ahmed Choudhury's View
Foundational Framework [Humanistic Philosophy]	Based on the UN Charter and the UDHR , which were created in Paris in 1948 by representatives from various legal and cultural backgrounds. The UDHR asserts a common standard of achievement for all nations.	Based on the concept of " Creation in Pairs " [nature's equal & opposite apriori principle or pre-existing structure of the universe or revealed trinity], derived from natural phenomena like binary star systems and Quran: Kitaaba bil-Haq [universally shared authentic information]. Jamir argues this is the universal major premise of Aristotle's Dictum De Omni Et Nullo [Foundational Framework of Nature-driven Neutral Science].
Source of Rights	Rights are articulated and legally established through international treaties, conventions, and resolutions . They are global principles [global ideologies] that governments are obligated to protect.	Rights are "Inalienable Natural Rights," " inborn " and established by nature itself . International documents like the <i>UDHR can affirm these, but they do not invent them</i> .
Role of Science and Education	Views science as a universally accepted pursuit. Article 26 of the UDHR states that education should promote understanding, tolerance, and friendship, furthering UN activities for peace. UN agencies like UNESCO are central to setting curricula .	Criticizes the UN-led global education system for being flawed, self-contradictory, and <i>failing to deliver a truly neutral science</i> . Jamir argues that UN-led globalization and global science frameworks are "anti-natural & anti-human and unscientific & unconstitutional" because <i>they lack the "equal & opposite" foundational framework</i> .

Top-down Approach vs. Bottom-up Approach

Jamir Ahmed Choudhury's work re-conceptualizes science as "Apriori Science," which is the relationship between universal laws of nature and corresponding natural mechanisms, arguing that this knowledge is fundamental and should be communicated without restriction. He links this to inalienable human rights, particularly the "Right to Education," asserting it is the *right to access this "unerring knowledge" free from hybrid science* [artificial natural science]. He critiques the current UN-led global framework, viewing it as logically inconsistent and a "**misinformation**" force that has led humanity astray.

The UN's top-down approach for global governance, like the Universal Declaration of Global Rights, establishes global standards [**hybrid mandates**] from a central authority, potentially creating a top-down hierarchy. In contrast, Jamir Ahmed Choudhury's bottom-up approach, based on "creation in pairs" and reciprocal principles [trinity], seeks to build consensus from individual and local interactions. Jamir's equal & opposite apriori framework critiques the UN's structure, arguing that it is a self-contradictory and paradoxical global paradigm, and proposes a "**nature-driven reciprocal paradigm**" to correct this imbalance.

[01] UN's Top-down approach

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[A] **Decision-making:** Decisions are made by a central body, such as the UN General Assembly, and then disseminated to member states for implementation.

[B] **Framework:** The UDHR was drafted by representatives from diverse backgrounds but is presented as a "**common standard of achievements**" for all peoples and nations, *establishing a top-down global framework*.

[C] **Implementation:** Implementation can be more efficient in some cases, as directives come from the top and move down *without extensive consultation at every level*.

[D] **Critique:** Top-down approaches can sometimes impose alien institutions on local populations, leading to resistance and a lack of legitimacy.

[02] Jamir Ahmed Choudhury's Bottom-up approach

[A] **Decision-making:** Jamir's approach is rooted in "creation in pairs" and a reciprocal paradigm [trinity], which emphasizes building a framework from the bottom up. This approach seeks a balance with established institutions, seeing them as "self-contradictory" in their current form.

[B] **Framework:** Jamir's work calls for a "**radical paradigm-shift in education**" that is based on principles of "equal and opposite" revelation, creating a system where the "**global paradigm**" of the UN can be reformed through a reciprocal relationship between its top-down institutions and bottom-up approaches.

[C] **Implementation:** This approach prioritizes the "bottom-up" engagement of local actors to foster ownership and **sustainable governance**, which is a core tenet of his "reciprocal" paradigm.

[D] **Critique:** This approach fundamentally critiques the UN's "paradoxical" and "self-contradictory" nature, suggesting that its top-down structure is not inherently balanced and needs a reciprocal, bottom-up corrective.

[03] Comparison in the contexts of UDHR and UN CRC

[A] **UDHR:** The UN's top-down approach invented the UDHR as a **global standard** from above, while Jamir's bottom-up approach would advocate for a more reciprocal framework that ensures the "equal and opposite" participation of all groups, including minorities, in the process.

[B] **UN CRC:** The UN Convention on the Rights of the Child (UN CRC) is a top-down convention invented by the UN, which establishes **global rights for children** from a central authority. Jamir's approach would advocate for a bottom-up and reciprocal approach to ensure the child's rights are met through both central directives and local, reciprocal engagement.

Right to Education: Right to education is a well-established fundamental human right. Right to education categorically suggests right to communicate [equal & opposite share and receive] "**Unerring Knowledge**" [Truth-based Education]. The concept of "unerring knowledge" [truth-based education] is established as '**Prama**' in Indian Knowledge System [IKS], '**Vidya**' in our National System of Education [NSE], '**Tautologous Knowledge**' in Logic, '**Wisdom**' in Philosophy, '**Ilm**' in "Quran: Kitaaba bil-Haq", '**Universal & Necessary Knowledge**' in UDHR – 1948, '**Human Rights & Universal Education**' in UDHR – 1948, '**Quality, Inclusive and Child Friendly Education**' in UNESCO's Contributions, '**Necessary Humanistic Vision**

of Education' in the Article – 29 of UN CRC, '**Ensured Quality Education**' in the Section – 29 of the RTE Act – 2009 (India), '**A World Fit for Children**' adopted on UN General Assembly – 2002 and corresponding the Commissions for Protection of Child Rights Act – 2005 (India), and '**World of Cognitive Science**' in Page – 25 of National Education Policy – 2020 (India).

"Men are born ignorant, not stupid; they are made stupid by education."

– Bertrand Russell

Relevance to the UDHR – 1948

Jamir's humanistic philosophy aligns with the Universal Declaration of Human Rights (UDHR), especially Article 26, because both emphasize the full development of the human personality and the role of education in achieving it.

Article 26, paragraph 1: This states that education should be accessible to all and directed at the full development of the human personality. Jamir's push for "unerring knowledge" aims to fulfil this, arguing that truly developing a person requires logically consistent and truthful instruction.

Article 26, paragraph 2: This specifies that education should *"strengthen respect for human rights and fundamental freedoms"*. For Jamir, a truthful education rooted in unalterable laws of nature and un-contradicted facts of the pre-existing universe is essential for promoting tolerance, understanding, and upholding human rights effectively.

Moral and civil duties: Beyond the right to education, Jamir's work also aligns with **Article 29**, which addresses an individual's duties to the community. By stressing the moral responsibilities of educators and the importance of seeking truth, he argues that education is fundamental to the free and full development of a person's character, which is only possible within a morally sound community.

The UN CRC context

UN CRC Articles 28 and 29: The Convention on the Rights of the Child recognizes the child's right to education and defines its aims.

Article 28 of UN CRC guarantees free, compulsory primary education and accessible secondary and higher education. Jamir's work implies that the promise of 'quality education' in this article is hollow without a truthful, logically consistent, philosophically justifiable, scientifically verifiable, and constitutionally valid curriculum.

Article 29 of UN CRC states that 'necessary humanistic vision of education' must develop a child's personality and abilities while promoting respect for human rights and cultures. Jamir argues that a truthful, scientific education in consistent with apriori universal laws [unalterable laws of nature] such as nature's equal & opposite apriori principle [creation in pairs or Newton's laws] and in correspondence to reality [nature driven sovereign science] such as Sirius Binary System, Natural Magnetism, and Einstein's Binary

Pulsar is essential for the holistic development outlined in this article.

Solidarity rights: He also connects his ideas to the concept of "solidarity rights" [un-interfering & inviolable religious rights] emphasizing the collective right of humanity to access truth-based education.

Indian legal framework: Section 29 of India's Right to Education (RTE) Act of 2009 mandates/requires that the curriculum must align with constitutional values like liberty, equality, justice, and fraternity, and guide the all-round development of the child. This means the curriculum should foster a child's potential, reduce fear and anxiety in the learning environment, promote respect for human rights, and prepare children for a responsible life in a free society.

[01] Constitutional Alignment: The curriculum must be in line with the values enshrined in the Constitution, including those in Articles 13, 14, 19, 21, 23, 24, 25, 28, 29, and 30, such as equality, liberty, justice, and fraternity.

[02] All-Round Development: The curriculum is intended to promote the child's personality, talents, and mental and physical abilities to their fullest potential.

[03] Child-Centric Approach: The learning environment should be free from fear, trauma, and anxiety, allowing the child to express their views freely. *This implies that the compulsory school education must be free from subjective self-contradictions & objective paradoxes and logical shortcomings & illogical facts.* That means *mandatory education curricula must be free from logical fallacies* like petitio principii, post hoc ergo propter hoc, plurality of causes, non-observation of instances, non-observation of essential circumstances, universal mal-observation, characteristic imperfection, practical imperfection, infinite regress, arguing in a circle, excluded middle, illicit fallacies, existential fallacy, vagueness, ambiguity, absurdity, and equivocation etc.

[04] Comprehensive Evaluation: Evaluation methods should focus on a comprehensive and continuous assessment of the child's understanding [unerring knowledge or truth-based education] and their ability to apply knowledge, rather than just rote memorization. *The evaluation methods must be free from ethical issues* like mechanical barbarism, cultured terrorism, civilized activism, intellectual crime, conscious conspiracy, manifest hypocrisy, exploitation, abetment, evidence sorcery, and epistemic persecution.

[05] Respect for Human Rights and Values: The curriculum should foster respect for human rights, fundamental freedoms, and the principles of the UN Charter. It should also promote respect for the child's own culture, language, national values, and different civilizations.

"Time is precious, but truth is more precious than time."

– Benjamin Disraeli

Jamir's advocacy is built on two primary principles: Creation in Pairs and Apriori Science

[A-01] Creation in pairs, not a global creation: Jamir Ahmed Choudhury's humanistic philosophy, "creation in pairs," is a concept that views the universe as being structured by an inherent principle of equal and opposite pairs, a pre-existing natural order [revealed trinity]. This framework is contrasted with a "global invention," which Jamir argues is *an artificial, human-led construct like the UN-led globalization*, and is considered "anti-natural" and "anti-human". His philosophy proposes that the true "creation" is a "revealed trinity" or reciprocal relationship [Three Minutes after BIG BANG], rather than a single, global event.

[A-02] Drawing from philosophy of reciprocal paradigm [revealed trinity] and universally shared authentic information [specifically Quran: Kitaaba bil-Haq], Jamir argues that all of nature operates in 'pairs', an equal and opposite manifested natural framework. He cites examples such as binary star system [Sirius Binary System or Samawaati wal-Arz], regular eclipsing binaries [shakkaras-shamsa], natural magnetism [electroweak force and electromagnetic force or safa and marwa], alteration of day – night in each daylight time zone, positive and negative electrical charges, Newton's visual binaries, Einstein's Binary Pulsar, and particles and antiparticles etc. to support the idea that **"revealed trinity"** [binary relation between equal and opposite] is *fundamental to the natural order*.

[A-03] In Jamir's view, this "equal & opposite" principle [revealed trinity] is the underlying structure [formal ground] of reality and *should be the universal framework for inalienable human rights and guaranteed child rights*. Applied to education, this means that the rights of students to receive "unerring knowledge" are matched by the moral responsibilities of parents and teachers to deliver it without "self-contradictions & paradoxes". 'Creation in pairs' is the universal major premise of Aristotle's dictum de omni et nullo. This universal major premise is further exemplified by Newton's Third Law – 'Equal & Opposite'. This apriori principle is called vyapti in Indian logic. It is called Tawraat in the context of Quran: Kitaaba bil-Haq. It is called formal ground of inductive generalization. It justifies empirical evidence-based reasoning [necessary humanistic vision of education, Article – 29 of UN CRC]. So, it is called humanistic philosophy [coherence truth or universal & self-evident truth or Kant's synthetic apriori judgment]. Jamir's humanistic philosophy justifies that creation is not a singular, global event, but rather *a constantly unfolding "revealed trinity" of reciprocal relationships inherent in the universe*. The "equal & opposite" paradigm is not a human-derived hybrid framework [artificial natural framework] but is a manifested nature that *"was revealed prior to the revelation of finite rational beings"*.

[B-01] Apriori Science [Pure Science], not Human-derived Science [Hybrid Science]: Jamir Ahmed Choudhury's "Apriori Science" posits that "pure science" is distinct from "human-derived science" [hybrid science or artificial natural science], and should be taught as a fundamental, inalienable human right, which he frames as central to a "truth-based education" and linked to the UDHR [and corresponding UN CRC and Fact-sheet of UNICEF]. He argues that pure science is a "natural mechanism"

independent of human experience and technology, and that the UDHR's emphasis on seeking, receiving, and imparting information [Article 19] provides the legitimacy for teaching this pure, "unerring knowledge" directly, without the "man-made" filters of technology. His humanistic philosophy, therefore, advocates for a **foundational education** that provides access to this pure knowledge, free from what he sees as its corrupting technological overlay.

[B-02] Jamir's work contrasts the absolute, empirically verifiable knowledge of "apriori science" with the artificially verifiable, we-established, human-derived "hybrid science" [intermixture of truth and falsehood or artificial natural science]. In the context of truth-based education and the UDHR, this distinction would mean that *a truth-based education must prioritize knowledge derived from pure reason and universal principles [apriori] rather than relying solely on the interpretations and biases of human experience* [hybrid] to promote the universal rights enshrined in the UDHR.

[B-03] **Apriori Science, not Apriori Knowledge:** Jamir Ahmed Choudhury's term "Apriori Science" refers to a system of knowledge where *reason is applied to empirical evidence*, creating a framework that contrasts with traditional Kantian a priori knowledge, which is considered *independent of all experience*. According to Kant, this knowledge is universal and necessary, as *it comes from the structure of the mind itself, not from the senses*. Jamir's concept integrates empirical observation with apriori reasoning, suggesting that *apriori principles are not entirely separate from experience but are instead derived from it*. This framework seeks to establish a science that uses apriori principles to explain and structure the empirical universe. The main distinction is that *Jamir's concept includes empirical evidence as a component of the knowledge system*, whereas Kant's definition of a priori knowledge is strictly independent of experience.

[B-04] **Examples of Hybrid Science [Mainstream Global Science or Artificial Natural Science]:** Examples of hybrid science [self-contradictory & paradoxical science or mainstream global science] are – rotating global earth, revolving global world, rotating & revolving global universe, four hemispheres, man-made poles [North Pole and South Pole], man-made natural light posts [East Galactic Pole and West Galactic Pole], man-made Prime Meridian [Greenwich Meridian], middle-east region of the Kaaba, upright-west region of Eartha 3D, two daylight time zones [northern daylight time zone and southern daylight time zone], two parts of the land [northern part of the land and southern part of the land], two Norths [Top and Left] and two Souths [Bottom and Right], two points of natural light [East Point and West Point], common run of the natural electromagnetic wave [electromagnetic wave of Einstein's Binary Pulsar] from East to West, common run of the immovable hexagonal world from South to North, common run of the appearing pentagonal earth [five major inhabitants] with three ascending stairways from North to South, NASA-driven solar system, UN-DESA-driven planetary system [eight officially recognised global planets],

NASA's Moon [Introduced Calf of Firawn], NASA's Moon Mission, ISRO's Chandrayaan, Outer Space, Global Space Station, Space Research, UNESCO-driven "One Global Text & Excellent Curriculum", and IBE-driven global standard assessment, accreditation, evaluation, celebration, and research etc.

[B-05] **Examples of Apriori Science [Pure Science Unmixed with Human-derived Technology]:** Jamir's proposed foundational framework [radical paradigm-shift in education] cites examples such as fundamental building blocks of the pre-existing upright rectangular universe, fundamental constants of nature [dark matters and dark energies], nature-driven signs, particular instances under natural circumstances, Newton's three laws, law of universal gravitation, law of conservation of matter [mass], law of conservation of energy, immovable hexagonal world with six regions and six cardinal directions, appearing pentagonal earth like spider's web, three ascending stairs, Sirius Binary System [Samawaati wal-Arz], Algol Triple Star System [Nuurun Alaa Nuur], semi-detached regular eclipsing binaries [shakkaras-shamsa], equal & opposite natural light posts [North Galactic Pole and South Galactic Pole], equal & opposite daylight time zones [Eastern Daylight Time Zone (Mashriq) and Western Daylight Time Zone (Magrib)], natural magnetism [sent forward and kept back of the electromagnetic waves (electroweak force and electromagnetic force)], Barycenter [Natural Solar System, Invisible Barrier, Veto, or Lakshman-rekha], active galactic nuclei [prime meridian], galactic candle [tidal force], Einstein's Binary Pulsar [electromagnetic waves (tarash-shamsa) and gravitational waves (bish-shamsi)], alteration of day – night in each daylight time zone [infallible & unerring statistics], Newton's Visual Binaries [white moon of each zone], cataclysmic variables [sporadic appearances of the white moon during broad daylight under natural settings and un-manipulated conditions], and 3-dimensional elliptical orbit viewed from 2-dimensional perspective [odd and even contrast] etc.

[B-06] Jamir's proposed foundational framework, based on examples like fundamental building blocks of the pre-existing universe, natural constants, and various astronomical phenomena, appears to advocate for an educational approach that *heavily emphasizes the inherent order and natural laws governing the universe*, drawing parallels between these principles and Quran: Kitaaba bil-Haq, potentially suggesting a connection between scientific knowledge and revelation [creation and manifestation]. The framework seems to prioritize understanding the pre-existing universe as a structured system with established patterns and laws, using examples from cosmology, physics, and astronomy to illustrate this. The examples encompass a diverse range of phenomena, from fundamental physical constants to daylight time zones, *suggesting a desire for a comprehensive understanding of the universe*. This framework could encourage a more integrated approach to teaching, combining science, history, philosophy, and religion. *Depending on how the framework is presented, it could be challenging for some audiences to understand or accept the proposed interpretations.*

Equal & Opposite Hybrid Science and Apriori Science	
Jamir Ahmed Choudhury distinguishes between hybrid science [artificial natural science, mainstream global science, or universally accepted self-contradictory & paradoxical science] and apriori science [revealed science, nature-driven neutral science, or empirically verifiable sovereign science or pre-existing science] by contrasting modern scientific methodologies [well-established standard models], which he views as flawed, with a more fundamental, nature-based humanistic approach. In his framework, hybrid science is a human construct, while apriori science is an empirically verifiable, sovereign science rooted in the manifested nature and its binary structures, or "creation in pairs". This leads him to assert that <i>true natural science must be founded on an "equal and opposite" or binary framework</i> , which he contrasts with the perceived contradictions in modern scientific models [mainstream global science and global standard curricula].	
Hybrid Science	Apriori science
Definition: Also referred to as "artificial natural science" or "mainstream global science," this is a combination of conjecture [so-called hypothesis] and human-derived technology [artificial observation and well-established observational fact].	Definition: Also called "revealed science" or "pure science" or "pre-existing Science", it is a body of knowledge considered to be true prior to and independent of human invention, technology, or specific human-derived frameworks.
Nature: It is a synthesis of what is artificially observed and what is invented, including technology.	Nature: It is based on fundamental, self-evident truths and unalterable laws of nature, such as Newton's laws and the principles observed in natural phenomena like Einstein's binary pulsar and alteration of day – night in each daylight time zone.
Basis: Based on human-constructed frameworks that mix verifiable scientific principles with potentially flawed theories, interpretations, or model buildings.	Basis: Based on immutable, universal truths found in nature, which Jamir calls the "Equal & Opposite Apriori Framework of Natural Science" and "Un-contradicted Facts of Nature".
Factual Truth: "The department has responded to the letters/grievance of Jamir Ahmed Choudhury several times in the past. It is once again reiterated that the scientific facts, practices, principles, theories and laws currently being taught at school level are universally accepted by the global scientific community . It is, further suggested to kindly get your data or claims published by reputed and peer-reviewed National and/or international journals indexed in globally accepted databases ." [References: NCERT – India F. No. 1-1/DESM/2025-26/4176 dated the 2 nd May, 2025; No. F. 1-1/DESM-PA/Misc./2017-18/2554 dated 16 th April, 2018; F. No. 3-3/2018/DESM/RTI/Sh. Jamir Ahmed Choudhury /2793 (Ref. DARPG/P/2017/03052 dated 23.06.2017 & 07.06.18); Department of Elementary Education, NCERT No. F. 1-24/Admn./RTI/DEE/2018/27 dated 20 th April, 2018; F. No. 3-1/2004/DEdL/899 dated 23 rd April, 2018 and F. No. 3-1/2004 /DEdL/897 dated 20 th April, 2018]	Absolute Truth: "Science is neutral to all religions and is not specific to any religion [such as Islam] or community [such as UN-led Global Scientific Community]." [NCERT -India, No. F. 1-1/DESM-PA/Misc./2017-18/2554 dated 16 th April, 2018, F. No. 3-3/2018/DESM/RTI/Sh. Jamir Ahmed Choudhury /2793 [Ref. DARPG/P/2017/03052 dated 23.06.2017 & 07.06.18]; Department of Elementary Education, NCERT No. F. 1-24/Admn./RTI/DEE/2018/27 dated 20 th April, 2018; NCERT F. No. 3-1/2004/DEdL/899 dated 23 rd April, 2018 and NCERT F. No. 3-1/2004 /DEdL/897 dated 20 th April, 2018] Unerring Remark: The factual truth is that at present nature-driven neutral science [apriori science] is not taught at school. On the contrary, at present universally accepted & well-established hybrid science [artificial natural science, mainstream global science, or universally accepted self-contradictory & paradoxical basic science] is taught at school.
Example: Universally accepted self-contradictory & paradoxical natural science like global planetary system with eight officially recognized global planets and rotating global earth. Search for Truth: Have you ever perceived eight officially recognized global planets within the equal & opposite manifested nature under natural settings & un-manipulated conditions?	Example: The universal principle of binary systems like the binary pulsar or natural magnetism. Search for Truth: Whether or not human persons endowed with inherent qualities [rationality] and abstract properties [inherent dignity, moral solidarity, and freedom of conscience] directly perceive binary star systems such regular eclipsing binaries and corresponding alteration of day – night in each daylight time zone under natural circumstances?
Jamir views hybrid science [artificial natural science or mainstream global science] as the flawed, modern, and conventional model of science taught in schools.	According to Jamir, apriori science [revealed science or nature-driven neutral science or pre-existing science] is based on "unerring knowledge" derived from natural laws and self-evident truths found in nature .
Reliance on human interpretation: He suggests this type of science is tainted by subjective human interpretations, contradictions, and biases. Instead of relying solely on objective nature, it is shaped by the agenda of those in power.	Foundation in natural law: Apriori science uses unalterable natural principles as its major premises. For instance, the concept of "equal & opposite creation in pairs," observed in nature [such as the binary pulsar or magnetic polarity], forms the basis for understanding all of reality.
Contradictory and flawed: Hybrid science represents universally accepted intermixture of revealed truth [natural science] and human-derived falsehood [artificial science]. Consequently, hybrid science is vitiated by subjective self-contradictions & objective paradoxes and logical shortcomings & illogical facts. Using philosophical methods like Cartesian doubt and Socratic dialogue, Jamir questions the legitimacy of what he calls " <i>modern artificial natural science</i> ," highlighting its inconsistencies and ethical issues.	Empirical yet universal: While it is evidence-based, the empirical evidence [observation of particular instances under natural settings and un-manipulated conditions] is interpreted through the lens of apriori universal laws such as nature's equal & opposite apriori principle [creation in pairs]. For Jamir, the term "apriori" does not mean independent of experience, but rather prior to corrupt human interpretation. This contrasts with standard empiricism, where knowledge is gained solely after experience or artificial observation.
Driven by power and money: He attributes the flaws of hybrid science to the influence of "intellectual criminals" and "global mafias" who propagate falsities for their own gain.	Logical structure: It follows a precise logical structure [Aristotle's Dictum De Omni Et Nullo], where apriori universal laws [universal major premise of the dictum] are applied to explain specific natural phenomena [affirmative minor premises of the dictum].
Methodology: Relies on "UN-led Global Ideology" [manipulated data and misleading information, globalization, global standards, global constitution, global policies, global	Methodology: Employs rigorous philosophical methods like Socratic dialogue, Cartesian doubt, and Hegelian dialectic, and scientific methods like Mill's experimental methods and ultimate scientific method

treaties, global mandates, and global sustainable development goals] and established systems [hybrid models] that may serve themselves rather than promoting objective truth. Jamir argues this approach creates a nexus of "self-evident Plagiarism" "epistemic persecution", and "global patriotism".	[experimentum crucis & crucial instances] to question and expose flaws in well-established hybrid science [mainstream global science or universally accepted science of the UN-led global scientific community or "One Global Text & Excellent Curriculum" of IBE – UNESCO].
Educational manipulation: Jamir argues that the resulting curriculum, detached from natural truth, is used to propagate double standards in knowledge and suppress genuine inquiry.	Ethical basis: This framework is intertwined with a "necessary humanistic vision," connecting science with human rights and ethics. Jamir argues that a true understanding of natural law is essential for justifying and fulfilling fundamental human rights.
Epistemology: Knowledge defined by human authority and established data, which is open to manipulation.	Epistemology: Knowledge gained through empirical observation [material grounds] filtered by universal, apriori logical principles [formal grounds].
Motivation: Control, power, and propagation of biased or self-serving information.	Motivation: Pursuit of genuine, unerring truth and the realization of human rights.
Outcome: A system of "artificial natural science" that promotes double standards and falsehoods.	Outcome: A unified, "justifiable" understanding of reality that benefits humanity.
Ethical Role: Ethical considerations are secondary to the goals of powerful institutions.	Ethical Role: Upright logic and a humanistic vision are integral to the scientific process.
Critique: Jamir sees this hybrid model as paradoxical and inconsistent with fundamental, unalterable natural laws, suggesting <i>it is flawed in its approach</i> . So, hybrid science [mainstream global science or artificial natural science] is vitiated by both logical inconsistencies and ethical issues.	Critique: None is able to criticize clear & distinct manifest truth [apriori science] like "man is mortal and I am a mortal being". So, clear & distinct manifest truth [apriori science or revealed science] is free from both logical inconsistencies and ethical issues.
Goal: To lead humanity towards the depth of darkness [UN universal declaration of global standards for human rights and global veil of ignorance two years after UDHR – 1948] in alignment with global sustainable development goals [SDG4] communicating universally accepted and well-established hybrid science [mainstream global science or artificial natural science or self-contradictory & paradoxical basic science].	Goal: To create a more complete and authentic understanding of the universe [reality/ <i>by acknowledging both what is observed and what is inherently true</i> for the sake of the existential imports of sanctity of education, significance of scientific certainty, inherent dignity, moral solidarity, freedom of conscience, liberty of faith – belief – thought – expression – worship, holistic development of our axiological aspects and one dimensional time, utilitarian liberation, and common end.
Motive: To serve global or institutional interests, which Jamir argues promotes "falsehood" over "truth".	Motive: To achieve the "Survival of the Truest" and expose hypocrisy and intellectual fraud in the pursuit of knowledge.
Freedom of Conscience: Propagators of hybrid science [artificial natural science or self-contradictory & paradoxical basic science or mainstream global science] are the possessors of tabula-rasa. They have locked their conscience [sense of equal & opposite established falsehood and manifest truth].	Freedom of Conscience: Propagators of apriori science [revealed science or nature-driven neutral science] are the possessors of innate ideas [inherent essences]. They are able to draw the line of demarcation between universally accepted falsehood [hybrid science] and universal truth [apriori science].
Min-set: Assumes that scientific knowledge is provisional and requires artificial validation under manipulated conditions.	Mind-set: Believes that apriori principle such as nature's equal & opposite apriori principle is self-evident and universally true.

Mind-set [Empirical Evidence-based Reasoning] following Proper Logical Method [Aristotle's Dictum De Omni Et Nullo]: The dictum de omni et nullo presupposes that the major premise [rationalism] must be universal [apriori] and the minor premise [empiricism] must be affirmative [aposteriori or empirically verifiable evidence or observation of particular instances or signs and events].

Jamir interprets "creation in Pairs" as the fundamental, unchanging, and self-evident natural law of equal and opposite forces, which he also refers to as the apriori principle of nature [formal ground of scientific certainty]. This concept forms the basis of his distinction between hybrid science and apriori science, particularly in the context of evidence-based reasoning [mind-set]. For Jamir, the key difference between hybrid science and apriori science lies in how empirical evidence is used and interpreted.

Pure vs. manufactured evidence: A true science [apriori science] uses "revealed truths" [unalterable laws of nature] and "nature-driven signs" [particular instances under natural

circumstances] as its *basis for empirical evidence*, rejecting manufactured or mass-produced "evidence" that supports an artificial framework.

Rejecting logical fallacies: Jamir argues that much of what is presented as scientific evidence in a "hybrid" system is corrupted by logical fallacies. For example, he critiques the use of post hoc ergo propter hoc statistics, where a statistical correlation is wrongly interpreted as causal proof, a tactic he calls "**teleological evidence sorcery**".

Upholding natural laws: Ultimately, for Jamir, genuine evidence-based reasoning [mind-set] must always align with and uphold the unalterable, equal, and opposite natural laws of Creation in Pairs [Nature's Equal & Opposite Principle or Revealed Trinity or Pre-existing Structure of the Universe]. *Any conclusion drawn from artificial observation and well-established observational facts that contradicts this fundamental, a priori principle is, by definition, part of a flawed hybrid science.*

Universal Education and the UDHR		
Jamir's philosophy of education advocates for an inflexible approach where students should be taught "Unerring Knowledge" [necessary humanistic vision of education (Article – 29 of UN CRC) and ensured quality education (Section – 29 of the RTE Act – 2009)], which is essentially knowledge that is considered absolutely true and verifiable through rigorous standards based on logic, philosophy, science, law, and morality. This means he believes education should <i>primarily focus on facts and principles that are universally valid and independent of human biases or interpretations</i> , with a strong emphasis on scientific verification and adherence to established ethical principles. He believes that education should be free from the influence of inconsistent theories or flawed frameworks, suggesting a preference for a more objective understanding of reality.		
Aspect	UN-Led Global Governance	Jamir Ahmed Choudhury's View
Educational Vision	Article 26 of the UDHR promotes universal access to education aimed at the "full development of the human personality and the strengthening of respect for human rights and fundamental freedoms". It promotes tolerance and friendship.	Jamir stresses the right of students to receive " Unerring Knowledge " [Truth-based Education] that is "logically consistent, philosophically justifiable, scientifically verifiable, legally valid, and morally sound" based on apriori natural laws [universal major premises of the dictum]. He believes basic science education must be based on pure science, unmixed with global technologies or flawed frameworks.
Curriculum Standard	Promotes a global standard for education , often through specialized agencies. It focuses on incorporating subjects like global rights and global law into curricula .	Jamir rejects the "One Global Curriculum" promoted by agencies like IBE-UNESCO as a flawed mix of "truth and falsehood" [hybrid curriculum]. <i>He challenges the implicit standardized global mandates that, in his view, violate natural and constitutional rights.</i>
Creation and Paris Context	The UDHR was drafted and proclaimed in Paris in 1948, inventing a <i>human-made declaration of rights intended to be universal</i> . The invention is a human, diplomatic, and hypocritical process.	Jamir contends that the UN's diplomatic, human-driven process of invention lacks legitimacy compared to the "creation in pairs" found in nature. <i>He sees the UDHR not as the originator of rights, but as a document that must adhere to a higher, universal framework based on natural law.</i>
Conclusion: The central contradiction lies in the source of legitimacy for foundational human rights and universal education. For the UN, legitimacy is derived from <i>international consensus, legal processes, and diplomatic achievements</i> like the UDHR. In contrast, Jamir posits a " Creation in Pairs " framework rooted in apriori natural law and revealed truth, asserting that <i>UN-led global frameworks are illegitimate and unscientific insofar as they contradict this apriori natural truth</i> . While the UN sees its <i>documents and institutions as the primary instruments</i> for defining and protecting rights, Jamir argues they should be <i>subservient to a higher, unerring truth derived from nature itself</i> .		

Global Governance vs. Freedom of Religion: Jamir's 2024 book, "Freedom from Global Obligations: Redefining Fundamental Rights", indicates the **central conflict** in his work. He argues that United Nations-led globalization promotes an anti-natural, anti-human, anti-Islamic, anti-social, anti-cultural, uncivil, non-democratic, non-academic, non-executive, non-judiciary, non-legislative, non-parliamentary, illogical, unethical, unscientific, non-philosophical, self-contradictory & paradoxical, vague & absurd, indefinite & inconsistent, fallacious & hypocritical, non-cognizable & vernacular, illicit & illegitimate, unlawful & unconstitutional, universally accepted & well-established global framework.

[A] A duty to truth: Jamir's humanistic philosophy is rooted in the moral duty to seek out and uphold scientific truth based on natural laws. He believes it is a "duty for duty's sake" for humanity to eliminate "**invented lies and introduced falsehoods**" from the curriculum of basic science education [compulsory school education]. A major goal of his work is to reform the educational system to align with natural law and to foster a "**humanistic vision of education**". He advocates for integrating science, philosophy, and universal human rights into education to ensure young learners understand natural truths.

[B] Logic and nature: He asserts that a proper understanding of the laws of nature, guided by upright logic, is essential to human cognition. He presents philosophy as the universal "**framework**" of nature and science as the verifiable "**curriculum**," with upright logic acting as the link between the two. *The ultimate goal of his humanistic philosophy is to liberate individuals from the tyranny of hypocrisy, conspiracy, and falsehood, ensuring the "survival of the truest".*

Challenges to global governance: Based on his concept of "creation in pairs" [nature's equal & opposite apriori paradigm or pre-existing structure of the universe or revealed trinity], Jamir identifies several challenges that current global governance structures face. These are –

[01] Bias in global systems: Jamir asserts that organizations like the United Nations have a *concealed agenda and promote double standards in scientific knowledge*.

[02] Exclusion of developing nations: The existing international order is criticized for being monopolized by a few powerful nations and not adequately representing the rights and needs of the developing world.

[03] Ineffective multilateralism: The global order is hampered by inefficient multilateral mechanisms, geopolitical competition, and the narrow interests of powerful states.

[04] Erosion of sovereignty: Jamir points out that human rights violations often occur as *part of a global project* that favors economic productivity over the well-being of the poor, undermining the principle of sovereignty.

[05] Suppression of true knowledge: Jamir suggests that international bodies *promote a misleading narrative about natural science*, and his work aims to reform education to be based on "undeniable universal truths".

Context of Jamir's criticism: Jamir's critique is informed by his extensive background in philosophy and science, and he employs tools like Socratic dialogue, Cartesian doubt, and Hegelian dialectics *to challenge modern scientific*

consensus. His work reflects a broader, **contemporary debate about the legitimacy and effectiveness of global institutions** in a rapidly changing and multipolar world. *He advocates for an international order that is more balanced, equitable, and rooted in universal natural truths.*

Global governance as a deceptive ideology: Jamir interprets the concept of global governance as a deceptive, fictitious ideology that promotes "anti-natural" frameworks and obscures universal truths. His work critiques what he sees as flawed scientific and educational standards imposed by global institutions. He characterizes global governance promoted by organizations like the United Nations as a fabricated ideology [hybrid model] that works against natural truth and human rights on the following grounds –

[01] Anti-natural framework: Jamir condemns global institutions for promoting "anti-natural frameworks" that he believes are *intellectually fraudulent and harmful*. He sees these organizations as imposing an "artificial natural science" [hybrid science] that conflicts with real, observable truths.

[02] Implicit standardization: Jamir argues that global governance *prioritizes the "implicit standardization" of international laws over "explicit manifest truth"*. He calls this a form of "intellectual criminal" activity perpetrated by a "nexus of self-evident plagiarisms" [universal abetment].

[03] One Global Curriculum: Jamir specifically critiques global efforts to enforce a "flawed" single curriculum that ignores fundamental natural laws and humanistic education. *He calls for "Freedom from Global Obligations" that forces this unconstitutional standardization.*

[04] Global Veil of Ignorance [Depth of Darkness]: Jamir repeatedly critiques the UN universal declaration of "Global Standards for Human Rights" in alignment with Global Sustainable Development Goals [SDG4] two years after UDHR [Thirty Categorical Articles] – 1948.

Deceptive Global Ideology: Jamir Ahmed Choudhury is an ordinary son of the soil of Hindustan [an ordinary Indian Muslim] who argues that human rights should be understood through the "equal and opposite" framework of natural science [pre-existing structure of the universe or revealed trinity] rather than what he calls a deceptive global ideology promoted by entities like the United Nations [UN]-led Global Governance. He argues that the UN universal declaration of "global standards" for human rights two years after UDHR - 1948 and other global frameworks are a flawed "intermixture of truth and falsehood" [hybrid models]. This is not a conspiracy, but rather, he believes it is *a result of institutions prioritizing a human-driven agenda over explicit natural truths*. In his view, institutions like UNESCO and the UN impose a "one global curriculum" based on flawed reasoning and standards that fail to align with the "equal and opposite" truths found in nature. His book *United Nations vs. Human Rights* directly addresses this conflict between institutional authority and genuine rights.

Freedom from Global Obligations: Jamir interprets "creation in pairs" as a fundamental, natural, and universal principle that allows individuals to seek "freedom from global obligations". He uses this philosophical and scientific framework to critique globalized education systems and governance, arguing that *they impose contradictory and flawed paradigms on humanity*. He views "creation in pairs" as the natural, self-evident, and apriori principle of balance and reciprocity that governs reality.

[01] Evidence in nature: Jamir points to balanced and reciprocal relationships in the universe, such as male and female, day and night, birth and death, and action and reaction, including Newton's Third Law.

[02] A challenge to flawed systems: For Jamir, the denial of this apriori principle is a denial of nature's universal laws. He argues that globally standardized curricula, such as those driven by NASA and UNESCO, contain logical inconsistencies and ethical fallacies because they fail to incorporate this fundamental, undeniable self-evident truth.

[03] Empirical and religious basis: His work, including the book *Creation in Pairs*, draws on both the Quran: Kitaaba bil-Haq and empirical evidence to support this principle.

[04] Interpretation of "freedom from global obligations": Jamir asserts that by recognizing and restoring the natural equilibrium inherent in "creation in pairs" [nature's equal & opposite apriori paradigm or universe's pre-existing structure], *humanity can free itself from misleading global narratives and flawed systems*.

[05] Critique of global frameworks: In his book "Freedom from Global Obligations: Redefining Fundamental Rights", Jamir attacks what he calls the "One Global Curriculum" of UNESCO and the "global veil of ignorance" promoted by institutions like the UN.

[06] Defense of the right to true education: Jamir argues that freedom from these global obligations is necessary to claim the inherent human right to "unerring knowledge"—education that is logically consistent, philosophically justifiable, scientifically verifiable, legally valid, ethically sound, and based on natural laws rather than human-constructed paradoxes [hybrid standards].

[07] Support for solidarity rights: Jamir advocates for individual and collective "solidarity rights" to ensure that all people can access "unerring Knowledge" [truth-based education, necessary humanistic vision of education (Article – 29 of UNCRC), or ensured quality education (Section – 29 of the RTE Act – 2009, India)]. This perspective connects religious freedom and human rights with a philosophical and scientific obligation to provide education grounded in apriori natural truths.

[08] Path toward reform: Jamir does not just critique the existing system but also offers a constructive path forward. He proposes educational reform rooted in natural, balanced principles, believing this will lead to a more just and truthful future.

Universally Accepted Truth vs. Universal Truth

Jamir Ahmed Choudhury's interpretation of "creation in pairs" and the distinction between universal and universally accepted truth is a critique of modern hybrid science and global institutions. His work, based on philosophical and Islamic perspectives, argues that modern hybrid curricula are flawed and ignore fundamental "natural truths" in favour of constructs supported by global governance. He draws a sharp distinction between these two concepts to critique modern scientific establishments.

Feature	Universally Accepted Truth	Universal Truth
Nature	Human construct supported by an authority, such as the global scientific community or U.N. institutions.	Genuine natural law. It is manifest, generic, and unerring.
Foundation	Consensus-based. It depends on the authority and agreement of a particular community or institution.	Natural and self-evident. It is inherent in the very structure of reality.
Reliability	Vulnerable to flaws. Being based on human institutions, it can contain "logical fallacies and ethical issues".	Infallible and un-contradicted. Its truth is inherent and does not depend on human opinion.
Example	The official scientific curricula [hybrid models] promoted by global governance bodies.	Creation in Pairs [nature's equal & opposite apriori principle or pre-existing structure of the universe or revealed trinity].
Central Argument: Jamir argues that modern hybrid education systems fail to teach true, universal natural science because they confuse universally accepted truths with genuine universal truths. He advocates for an education system grounded in the "Equal & Opposite Apriori Framework" of nature, which would allow students to understand the universe through verifiable and un-contradicted natural laws. From his perspective, protecting the right to teach truths like "creation in pairs" is a fundamental human right, as it aligns with the Universal Declaration of Human Rights (UDHR) obligation to promote education grounded in natural truths.		

Key themes and publications: Jamir Ahmed Choudhury has authored numerous books that explore his ideas across multiple fields, including philosophy, science, law, human rights, and religious freedom. His key themes and publications include:

[01] "Creation in Pairs: Global Governance vs. Freedom of Religion": This book asserts that nature's "equal and opposite a priori principle" is fundamental to the universe. It argues that recognizing this natural equilibrium [pre-existing equal & opposite structure of the universe] is essential for human rights and for freeing humanity from identified misleading global narratives.

[02] "One Day Project Work: World of Cognitive Science": "One Day Project Work: World of Cognitive Science," demonstrates an alternative framework and curriculum for natural science and guaranteed child rights [human rights and universal education]. Authored by Jamir, this project aims to foster a "scientific temper" in students by grounding education in truth, humanism, and a spirit of inquiry and reform, aligning with **Article 51** of the Indian Constitution.

[03] Kitaaba Wal-Hikmata: Kitaaba Wal-Hikmata is a multi-volume series by Jamir Ahmed Choudhury that explores themes of revealed truth and scientific verification, claiming to challenge "man-made falsehoods" in the field of epistemology. The series includes titles such as Manifested Nature and the Utility of One's Upright Logic and Anti-Global Resurrection, and argues that it presents "Irreversible Manifest Truth" based on four fundamental categories of knowledge, four criteria of truth, and four canons of elimination. Published by Partridge Publishing India in **2016**, the work positions itself as the first of its kind in the history of epistemology to share "**Manifest Truth**" with reference to logical consistency, philosophical justifiability, scientific certainty, legal validity, and moral solidarity aligning with UDHR [and corresponding UN CRC and Fact-sheet of UNICEF] and Sovereign Constitution of India [and corresponding Human Rights Act, Minority Rights Act, Child Rights Act, Juvenile Justice Act, RTI Act, RTE Act, National Curriculum Framework (NCF – 2005), National Education Policy (NEP – 1986), Indian Knowledge System (IKS), and National System of Education (NSE)].

Jamir Ahmed Choudhury's framework, "Apriori Science" and "Creation in Pairs," proposes that the universe operates on a foundational principle of equal and opposite pairs, which he argues is a superior, apriori truth to current UN-led global governance frameworks. His work critiques existing scientific and educational systems as flawed and contradictory, particularly those shaped by the UN, and calls for a return to a "humanistic vision" centred on this unalterable law of nature. He advocates for the right to teach this unadulterated natural science, asserting it aligns with human rights principles like the UN's Universal Declaration of Human Rights [including UN CRC and Fact-sheet of UNICEF] and is a duty of the state to protect, as detailed in his books like One Day Project Work: World of Cognitive Science, Freedom from Global Obligations: Redefining Fundamental Rights, Supreme Triumph: Falsehood vs. Truth, and Creation in Pairs: Global Governance vs. Freedom of Religion.

[A] Philosophy and Science

[01] Apriori Science: Jamir posits that science, as a fundamental truth, is "prior" to human-made technology. He argues for communicating this pure science without the interference of hybrid models and contingent theories, which he claims distorts its principles.

[02] Creation in Pairs: This is the core of his humanistic philosophy, suggesting that the universe is based on an apriori framework [pre-existing structure] of equal and opposite principles, an example of which is the Sirius Binary System or Newton's Third Law. He sees this as a foundational truth that underpins all natural laws.

[03] Critique of Current Systems: He argues that established global systems and curricula are contradictory and do not reflect reality, pointing to what he sees as logical inconsistencies in them.

[B] Law and Human Rights

[01] Inalienable Natural Rights: Jamir frames the right to communicate "Apriori Science" as an inalienable, fundamental human right. He connects this to the right to education and states that it should be protected by the state, according to human rights instruments like the UN's UDHR [including UN CRC and Fact-sheet of UNICEF].

[02] Solidarity Rights: He frames his work in the context of "My Solidarity Rights," asserting that all citizens have a right to "unerring knowledge" about natural science, unmixed with human-made technology.

[03] State Duty: He insists it is the duty of authorities to protect and promote the right to propagate this apriori framework of natural science in educational institutions.

[C] Ethics and Humanistic Vision

[01] Necessary Humanistic Vision: Jamir's work is presented as a necessary vision for education, arguing that

the current system lacks a humanistic foundation grounded in natural, un-contradicted truths.

[02] Ethical Concerns: He raises ethical concerns about the "logical inconsistencies and ethical fallacies" in current global science education systems and believes they fail to deliver a truly neutral science.

[03] Moral Responsibility: His drive is rooted in a belief in self-financed patriotism and moral responsibility to provide a clear understanding of natural science to the youth.

Jamir Ahmed Choudhury argues that <i>Global Governance plays a contradictory & paradoxical role</i> by failing to adhere to the universal principle of "creation in pairs"—nature's balancing of equal and opposite forces [pre-existing structure of the universe]. He posits that Global Governance Institutions, such as the United Nations, promote unscientific and anti-human constructs [hybrid models] that distort this natural balance [revealed trinity], <i>thereby failing to deliver on their promises of a neutral science and equitable human society</i> .		
Issue	Global Governance's Approach	Jamir's Critique
Scientific Knowledge	Promoted by global systems, such as those driven by NASA and UNESCO, it is presented as a neutral, modern, and universal approach.	Jamir argues that this "artificial natural science" [hybrid science] contains logical inconsistencies [conscious conspiracies] and double standards [manifest hypocrisies] that deviate from the true, unalterable laws of nature.
Legitimacy and Fairness	International organizations are established with the goal of fairness and global [anti-natural & anti-Islamic and unscientific & constitutional] cooperation to address issues like climate change, poverty, and human rights.	Jamir views the UN and its special agencies as anti-natural, anti-human, anti-Islamic, anti-social, anti-cultural, unethical, and unconstitutional organizations that serve their own interests [egoistic hedonism] rather than those of the people [altruistic hedonism]. This creates an unjust and unbalanced legal framework [biased human rights framework].
Human Rights	Global governance institutions, guided by instruments like the Universal Declaration of Human Rights (UDHR), are presented as champions of human rights.	Jamir contends that denying the principle of "creation in pairs" [nature's equal & opposite apriori paradigm or pre-existing structure of the universe] is a denial of a self-evident, universal law, which subsequently <i>undermines humanity's inherent rights</i> . He believes true human rights must be redefined based on creation in pairs [nature's equal & opposite apriori principle or universe's pre-existing structure].
Education	The current global curriculum ignores natural, self-evident truths found in celestial systems like the Sirius Binary System, Semi-detached Regular Eclipsing Binaries, Natural Magnetism, and Einstein's Binary Pulsar.	Jamir calls for a reform of education to return to a framework based on proven natural laws and clear facts. By doing so, he believes <i>humanity can free itself from misleading global narratives</i> .
The need for systemic reform: Jamir's analysis is not just a critique but also a call for a fundamental change in how human rights framework and education are structured. He uses philosophical methods like Socratic dialogue and Hegelian dialectics to challenge existing paradigms and advocate for a system rooted in what he perceives as universal, natural truths. His work posits that by recognizing and restoring the natural equilibrium of "creation in pairs" [nature's equal & opposite apriori paradigm or pre-existing structure of the universe], <i>humanity can move toward a more truthful and just social order</i> .		

Global Policy vs. Humanistic Philosophy

Jamir Ahmed Choudhury's "Apriori Science" and "Creation in Pairs" use naturalistic and philosophical concepts to argue against the UN's global philosophy and global governance, which he sees as flawed. Jamir advocates for a "truth-based education" rooted in what he terms "Apriori Science," emphasizing "equal & opposite revelations" and the "inalienable human rights" to unhindered knowledge, contrasting it with the UN's standardized, "man-made" policies. The core difference lies in their foundational principles: Jamir posits a naturally-derived, "equal and opposite" framework as the universal truth, while the UN framework is seen by Jamir as a man-made construct that violates natural rights and should not be the basis for a universal curriculum, especially regarding the Universal Declaration of Human Rights [UDHR] and UN Convention on the Rights of the Child [UN CRC].

Universal framework: The UN-led globalization is based on an established global framework, but Jamir claims it is

not the true universal framework and is "anti-natural" and "unscientific".

Standardization: The UN policies create a standardized global system [hybrid model], which Jamir believes infringes upon the right to individual and collective solidarity and prevents access to truth-based education.

UDHR: While the UDHR is seen by Jamir as a reflection of "apriori laws," he also claims that UN-led global governance can violate the "inalienable human rights", these principles are meant to uphold. He argues that the UN's global policies do not have a legitimate right to violate these inalienable natural rights.

UN CRC: Jamir believes the UN CRC contains "necessary humanistic vision of education," but this vision is undermined by the standardization of a "flawed 'One Global Curriculum'". He advocates for the freedom to access a truth-based education, free from this standardization.

Differences in Truth-based Education

[01] Jamir's approach:

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[A] Advocates for "truth-based education" to be based on apriori frameworks and realities.

[B] Calls for a rejection of the UN's "flawed" and "one global curriculum".

[C] Emphasizes rediscovering moral principles like Kantian ethics and teachings from the Gita, focusing on "Do what is right, choose what is good, and stick to what is true".

[02] UN's approach:

[A] Promotes a global curriculum [hybrid curriculum or intermixture of falsehood and truth] that prioritizes "implicit standardization of International Humanitarian Laws" over manifest truths.

[B] Provides a framework for global rights and education, but Jamir argues its implementation leads to a flawed, standardized system.

"Education must serve humanity, not the United Nations [UN]-led self-contradictory & paradoxical global system [hybrid science]." – Jamir Ahmed Choudhury

Incomplete framework: Jamir asserts that modern hybrid science is a fragmented and anti-natural construct that ignores fundamental natural truths and the "equal and opposite" structure of creation. He argues that artificial natural science overlooks natural phenomena like the Sirius Binary System, Algol Triple Star System, Natural Magnetism, Visual Binaries, and the Binary Pulsar, which he believes represent fundamental, verifiable natural laws.

Critique of Global Governance

The paper argues that the UN-led global governance is neither a nation nor a constitution. Well-established globalization is not a natural phenomenon [inherent objective truth]. On the contrary, well-established globalization is a non-cognizable and vernacular phenomenon [self-contradictory & paradoxical paradigm]. Correspondingly, the UN-led global governance is non-cognizable and vernacular governance [anti-natural, anti-human, anti-Islamic, anti-social, anti-cultural, unscientific, and unconstitutional governance]. The UN-led global governance, including the UN universal declaration of global standards for human rights [UN universal declaration of global veil of ignorance in alignment with global sustainable development goals] two years after UDHR – [thirty categorical articles] – 1948, represents a human-derived, "anti-natural & anti-Islamic and unscientific & unconstitutional" system that **clashes with the "creation in pairs" principle** [nature's equal & opposite apriori paradigm or pre-existing structure of the universe or revealed trinity]. **The paper argues that this imposed hybrid system is a source of human suffering.** The paper requests for a fundamental change away from this well-established global system [self-contradictory & paradoxical foundation of human rights and universal education].

Challenging the Status Quo

Jamir criticizes existing hybrid educational models, such as the one promoted by IBE-UNESCO, for failing to align with the foundational framework of 'creation in pairs' [nature's equal & opposite apriori paradigm or pre-existing structure of the universe or revealed trinity] and for violating fundamental rights [including guaranteed child rights and

four foundational solidarity rights of Muslims]. He argues ***these systems often promote self-contradictory knowledge and fail to teach "truth-based education"*** [unerring basic scientific knowledge]. He considers globally accepted standards to be the product of human invention rather than natural law. ***His work challenges existing global standard educational structures and global organizations for promoting double standards in basic scientific knowledge***, pushing for education that follows natural laws and is grounded in truth. He specifically points to global governance frameworks established by the UN, such as UNESCO and UN-DESA, as examples that conflict with his empirically verifiable worldview.

Alternative Universal Framework

The proposed foundational framework is intended to be universal, based on principles like Newton's Third Law – "Equal & Opposite" [Nature's Equal & Opposite Apriori Paradigm] and Einstein's observations, which represent a "justifiable framework" for a verifiable curriculum. The paper advocates for a shift towards a foundational framework [nature's equal & opposite apriori paradigm] based on "nature-driven sovereign sciences" and "empirically verifiable truth" over human-created global systems [IBE – UNESCO-led hybrid models (intermixtures of creation and invention)].

Jamir's "equal & opposite apriori framework" interprets the right to education as the fundamental right to access **"apriori science"** based on the unalterable laws of nature, rather than human-derived contingent theories or self-contradictory knowledge. This framework advocates for an education system built on a **"right to truth"**, where the curriculum aligns with unalterable truths, such as those described by Newton's Third Law – "Equal & Opposite" and Einstein's work on the binary pulsar [gravitational waves and electromagnetic waves]. The framework argues that **by prioritizing IBE – UNESCO-led hybrid model [manipulated and misleading data-based global information] over clear & distinct manifest truth** [apriori science or revealed science or nature-driven neutral science], **current global standard compulsory school education violates fundamental human rights** [including guaranteed child rights and un-interfering & inviolable religious rights].

Artificial Intelligence [AI] as a Useful Tool

Artificial Intelligence [AI] is a field of computer science that aims to create machines capable of simulating human cognitive abilities, including learning, understanding, problem-solving, decision-making, creativity, and autonomy; essentially allowing machines to "think" and act like humans, enabling them to perceive information, respond to stimuli, learn from experience, and make independent judgments, as exemplified by self-driving cars.

Jamir's work questions UNESCO-led scientific and educational frameworks, arguing for an approach based on natural laws. AI can analyze and interpret vast datasets to provide new perspectives that challenge existing narratives, identifying inconsistencies or biases that a human might miss. Jamir critiques global organizations for promoting **"double standards"** in scientific knowledge. AI can be used to audit and identify instances of bias, misinformation, or manipulation in educational content, promoting a more

equitable and accurate understanding of science. By providing alternative perspectives and a wealth of information, AI can be a tool for critical analysis, encouraging students to question what they are taught and to seek **"unerring knowledge"** [truth-based education] rather than simply accepting information.

Jamir's vision connects natural science, humanistic philosophy, and justifiable law [fundamental laws of thought, verifiable scientific quotes, justifiable logical rules, and infallible & unerring mandates]. AI can assist in this by finding and making connections between these fields that are not immediately obvious, leading to a more holistic understanding of subjects. In brief, AI can facilitate a personalized learning experience that caters to individual student needs, which would be a key component of a **radical paradigm shift** away from a **one-size-fits-all approach** of the United Nations [UN]-led Global Governance.

Conceptualizing the foundational framework through AI
AI can analyze Jamir's work, which defines a "framework" as the universal major premises [Vyapti or Tawraat] of a dictum. This would involve using natural language processing to deconstruct his texts and identify the foundational principles of human rights and universal education as he has defined them. AI can use these identified principles to build a model for how they could be applied in practice. An AI reinterpretation could also critically evaluate the limitations and biases of Jamir's framework, by comparing it with philosophical and scientific perspectives on human rights and education. AI can be used to generate potential scenarios and solutions based on Jamir's framework, stimulating critical dialogue and fostering greater understanding of the challenges and opportunities in promoting human rights and education worldwide.

Jamir's conceptualization of a radical paradigm shift in education involves using Artificial Intelligence to reinterpret existing knowledge by challenging established norms and emphasizing a truth-based, natural law approach to science and education. Through his work, he advocates for a shift away from what he sees as flawed or double-standard-promoting narratives by using AI to foster a re-evaluation of frameworks and curricula, ultimately encouraging a more rigorous and natural-laws-aligned educational future.

An intellectual discourse on Jamir's interpretation of a radical paradigm shift in education through the lens of AI reinterpretation would involve analyzing his work, particularly his published papers which delve into philosophical, academic, and scientific frameworks. The conversation would focus on how AI can be used to reinterpret existing educational structures and curricula, moving beyond conventional hybrid models [*current pedagogical methods*] to create more innovative and adaptable learning systems. It would explore Jamir's ideas on the need to fundamentally rethink education, to address contemporary challenges, and how AI could be a tool in this re-evaluation process.

AI's reinterpretation of Jamir's framework

Jamir's humanistic philosophy posits that natural science is prior to technology and that fundamental human rights stem

from inalienable natural rights. AI can analyze this by helping to develop ethical algorithms for AI that are based on these fundamental "unerring" principles, rather than on man-made, potentially biased technology. It can be used to ensure that AI systems do not violate these "Apriori" rights when communicating or making decisions.

Jamir's work connects natural law [like Newton's Third Law - "Equal & Opposite"] to a "Constitution-in-Itself" [unconditional command or categorical imperative] for human rights and justice. AI can be trained to identify and re-interpret these universal principles of causality and balance, ensuring that AI-driven systems operate within a just and consistent ethical framework. This includes using AI to analyze how systems can be designed to ensure "greatest happiness for the greatest number," a core principle in Jamir's humanistic philosophy, while guarding against the "greatest unhappiness" caused by misuse of technology.

Jamir advocates for "quality education" rooted in an accurate understanding of natural science. AI can be used to develop and deliver educational content that is free from man-made inaccuracies and aligns with the "Apriori" framework of science, as called for in the RTE Act of 2009, India. AI can also assist in identifying and correcting biases in educational materials and curricula, ensuring they align with the principles of unerring knowledge and humanistic vision [Article – 29 of UN CRC].

"Those who know how to think need no teachers."

–M. K. Gandhi

An AI reinterpretation of Jamir's humanistic philosophy would move beyond using AI as an administrative tool for teaching and learning. It would involve using AI's analytical power to interrogate, validate, and restructure educational content based on the "creation in pairs" principle [nature's equal & opposite apriori paradigm].

[01] AI as a "dialectical engine" for curriculum reform

Deconstructing established theories: An AI system could be trained to act as a "dialectical engine," analyzing vast datasets of scientific knowledge, as interpreted by Jamir, to identify inherent contradictions and logical inconsistencies. This would parallel his use of Hegelian dialectics and Cartesian doubt.

Validating "apriori sciences": The AI could cross-reference established scientific theories with observational data from natural phenomena (e.g., binary systems, magnetic fields) to validate and build a curriculum based on Jamir's concept of "apriori sciences".

[02] AI-powered "One Day Project Work"

Socratic AI tutors: Instead of a traditional curriculum, an AI tutor could guide students through Socratic-style dialogues, encouraging them to question and discover "unerring knowledge" based on the foundational "equal and opposite" framework.

Interactive simulations: AI could generate interactive simulations and projects that challenge students to build their understanding of natural science from the ground up [bottom-up approach], based on observable facts, rather than

memorizing pre-established probable theories [hypotheses or conjectures].

[03] AI for ethical and rights-based education

Human rights analysis: An AI system could be used to analyze legal and ethical frameworks alongside scientific principles, ensuring that the curriculum upholds Jamir's view that education must also guarantee the "equal and opposite rights of students (children) and duties of teachers (parents)".

Ethical reasoning simulations: AI could create simulated scenarios that force students to apply principles of justice and human rights to complex problems, fulfilling Jamir's call for a rights-based, humanitarian vision of education.

[04] The role of AI in bridging "philosophy, science, and human rights laws"

Interdisciplinary AI models: AI could be trained on a corpus of literature, philosophy, and legal documents in addition to scientific data. This would allow it to help craft an interdisciplinary curriculum that bridges these fields, a key objective of Jamir's humanistic vision [humanistic philosophy].

Generating constructive pathways: Rather than just critiquing failures in the system, AI could be used to generate potential reforms, providing "constructive pathways toward reform" based on Unalterable Laws of Nature [Apriori Universal Laws] such as Nature's Equal & Opposite Apriori Principles.

In summary, an AI-driven reorientation of Jamir's humanistic philosophy would not be about augmenting the existing educational system. It would be a fundamental re-engineering of the curriculum and teaching methods using AI's unique capabilities for analysis and synthesis to build an entirely new educational framework grounded in the "equal and opposite" principles of nature.

Interpretative Framework: The synthesis of interpretation and reinterpretation with AI as an intellectual discourse involves using AI's analytical power for initial interpretations and then engaging in a dialogical process where humans and AI collectively re-evaluate and refine these interpretations, fostering a clear & distinct understanding. This is achieved through AI tools and machine learning, which can process vast datasets to uncover patterns, and then through human critical thinking that guides AI towards new insights, limitations, and ethical considerations. This creates a cyclical process where AI provides an analytical foundation, and humans provide critical context, leading to a dynamic and richer intellectual discourse that goes beyond either human or AI alone.

Format: Creation in pairs: Apriori science, _____ interpreted [advocated, coined, identified, or proposed] by Jamir Ahmed Choudhury in the contexts of UDHR and UN CRC

Example – 01: Creation in pairs: Apriori science, Foundational Framework, and Paradigm-shift advocated by Jamir Ahmed Choudhury in the contexts of UDHR and UN CRC

Example – 02: Creation in pairs: Apriori science and human rights violation interpreted by Jamir Ahmed Choudhury in the contexts of UDHR and UN CRC

Example – 03: Creation in pairs: Apriori science and fundamental human rights interpreted by Jamir Ahmed Choudhury in the contexts of UDHR and UN CRC

Example – 04: Creation in pairs: Sanctity of education and significance of scientific certainty interpreted by Jamir Ahmed Choudhury in the contexts of UDHR and UN CRC

Equal & Opposite: Confirmation of Paradigm-shift [Creation in Pairs] and Collapse of Globalization [Global Ideology or UN-led Global Governance]

Infallible & Unerring Mandates: Two contradictory frameworks [ideologies] such as UN-led global ideology [global framework] and nature-driven creation in pairs [nature's equal & opposite apriori principle, reciprocal paradigm, or revealed trinity] can neither be true together nor be false together from the points of view of four fundamental categories of knowledge such as space, time, substance, and causality. The truth of one such as UN-led global ideology [globalization or global governance] will categorically imply the falsity of nature-driven reciprocal paradigm [creation in pairs or science or action - reaction]; and conversely too. That means the falsity of UN-led global paradigm [global ideology] will categorically imply the truth of nature-driven reciprocal paradigm [creation in pairs]. These are *infallible & unerring mandates*. These infallible & unerring mandates are called *fundamental laws of thought* [verifiable scientific quotes and justifiable logical rules]. The UN universal declaration [global mandate] *does not have any sort of authority over these infallible & unerring mandates* [fundamental laws of thought, verifiable scientific quotes, and justifiable logical rules].

Moreover, *there is no such individual with two souls*. So, it is anti-natural, anti-human, anti-religious, anti-international, anti-national, anti-social, anti-cultural, uncivil, non-democratic, illogical, unethical, unscientific, non-philosophical, non-academic, non-executive, non-administrative, non-judiciary, non-legislative, non-parliamentary, self-contradictory & paradoxical, vague & absurd, indefinite & inconsistent, fallacious & hypocritical, non-cognizable & vernacular, illicit & illegitimate, and unlawful & unconstitutional *to believe that the Foundation of Inborn Human Rights* [Inalienable Natural Rights and Un-interfering & Inviolable Religious Rights] *is grounded in two contradictory assumptions* [rival hypotheses] such as UN-led Global Paradigm [Global Ideology or **Universally Accepted Truth**] and Nature-driven Reciprocal Paradigm [Creation in Pairs or **Universal Truth**] from the points of view of four fundamental categories of knowledge such as space, time, substance, and causality.

Further, *the appearance of light* [vidya, parama, unerring knowledge, or truth] *categorically implies the disappearance of darkness* [avidya, aprama, erroneous knowledge, or established falsehood]. What is there after clear & distinct manifest truth such as 'creation in pairs' [nature's equal & opposite apriori paradigm] save invented lie & introduced falsehood such as UN-led global ideology [global paradigm, global governance, or global framework].

Falsehood such as UN-led global ideology [global governance, global ideology, global framework, or globalization] by its very nature is **transitory and perishable**. **Truth** such as reciprocal paradigm [creation in pairs or nature's equal & opposite apriori principle] by its very nature is **generic & universal**. Jamir Ahmed Choudhury has searched out "**Creation in Pairs**" [nature's equal & opposite apriori framework, revealed trinity, philosophy of reciprocal paradigm, and science of action – reaction] as the **generic & universal truth** regarding the **Foundational Framework of our Inborn Rights** [Inalienable Natural Rights and Un-interfering & Inviolable Religious Rights]. So, **invented lie & introduced falsehood** such as UN-led Global Ideology [Globalization, Global Framework, Global Paradigm, or Global Governance] **has no existential import before our conscience** [sense of equal & opposite falsehood and truth] **in the context of well-established fundamental human rights** [including guaranteed child rights and four foundational solidarity rights in Islam].

Again, the phrase "whatever begins, it must have an end" is a philosophical statement suggesting that everything which comes into existence [**including UN-led global governance**] is finite and will eventually cease to exist in its current form. This applies to all finite things, as they are subject to the natural law of impermanence, and even the universe is considered to be made of matter that cannot be created or destroyed, but only changes form over time.

Now, it is the **duty for duty's sake** of the concerned competent authorities [international authorities, national authorities, state authorities, district authorities, and religious authorities] **to provide us confirmation of clear & distinct manifest truth regarding verifiable & justifiable foundational framework for our inborn human rights** [inalienable natural rights and un-interfering & inviolable religious rights] **in consistent with unalterable laws of nature** [universal major premises of the dictum, formal grounds, synthetic apriori judgments, vyapti, Tawraat, coherence truth, or Verses of Quran: Kitaaba bl-Haq] such as Newton's Third Law [philosophy of reciprocal paradigm, science of action – reaction, creation in pairs, revealed trinity, or nature's equal & opposite apriori principle] **and in correspondence to reality** [affirmative minor premises of the dictum, material grounds, natural signs (marks of manifest truth), observation of particular instances under natural circumstances, paksa-dharmata, Injiil & Zabuur, or correspondence truth & pragmatic truth] such as Einstein's Binary Pulsar [Electromagnetic Wave and Gravitational Wave].

It is our duty for duty's sake **to communicate unerring ideology** [foundational framework or revealed paradigm] regarding our Inborn Rights [Inalienable Natural Rights and Un-interfering & Inviolable Religious Rights] which are established as **fundamental rights of the members of the human family** [humanity] under UDHR [Thirty Categorical Articles] – 1948 [and corresponding UN CRC and Fact-sheet of UNICEF] and under Constitutions of the Member States of the United Nations Organization [and corresponding Human Rights Act, Child Rights Act, Juvenile Justice Act, RTI Act, and RTE Act].

It is our **First Generation Human Rights**: Natural and Environmental Rights; **Second Generation Human Rights**: Essential & Fundamental Rights, Social & Cultural Rights, and Civil & Democratic Rights; **Third Generation Human Rights**: Un-interfering & Inviolable Religious Rights [Specifically Four Foundational Solidarity Rights of Muslims such as Firm Faith, Practical Belief, Right Direction, and Appointed Days], and **Guaranteed Child Rights and Un-compromising Constitutional Rights of Children to communicate** [equal & opposite share and receive] "**Truth-based Education**" [unerring knowledge, prama (IKS), vidya (NSE), tautologous knowledge (Logic), wisdom (Philosophy), universal & necessary knowledge (UDHR), human rights & universal education (UDHR), 'quality, inclusive and child friendly education' (UNESCO's Contribution), necessary humanistic vision of education (Article – 29 of UN CRC), and ensured quality education (Section – 29 of the RTE Act – 2009, India)] regarding "**Framework & Curriculum of Nature-driven Neutral Science**" ["A World Fit for Children" adopted on UN General Assembly – 2002 and corresponding the Commissions for Protection of Child Rights Act – 2005 (India), and "World of Cognitive Science" – NEP – 2020 (India) **in consistent with Newton's Third Law – "Equal & Opposite"** [Revealed Trinity, Creation in Pairs, Nature's Equal & Opposite Apriori Principle, Philosophy of Reciprocal Paradigm, and Science of Action – Reaction] **and in correspondence to Binary Star System**, Sirius Binary System, Algol Triple Star System, Semi-detached Regular Eclipsing Binaries, Natural Magnetism, Einstein's Binary Pulsar, Newton's Visual Binaries, Alteration of Day – Night in each Daylight Time Zone, and 3-dimensional Elliptical Orbit viewed from 2-dimensional Perspective [Odd and Even Contrast] etc.

Equal & Opposite Falsehood and Truth: The United Nations [UN]-led **global ideology** [globalization or global framework or global paradigm or global governance] is **absolutely** anti-natural, anti-human, anti-religious [specifically anti-Islamic], anti-international, anti-national, anti-social, anti-cultural, uncivil, non-democratic, illogical, unethical, unscientific, non-philosophical, non-academic, non-executive, non-administrative, non-judiciary, non-legislative, non-parliamentary, self-contradictory & paradoxical, vague & absurd, indefinite & inconsistent, fallacious & hypocritical, non-cognizable & vernacular, illicit & illegitimate, and unlawful & **unconstitutional** from all perspectives [disciplines]. **Nature's equal & opposite apriori principle** [creation in pairs, philosophy of reciprocal paradigm, science of action – reaction or revealed trinity] exemplified by Newton's Third Law and Einstein's Binary Pulsar is **purely** natural, humanistic, religious, international, national, social, cultural, uncivil, democratic, logical, ethical, scientific, philosophical, academic, executive, administrative, judiciary, legislative, parliamentary, consistent & cognizable, clear & distinct, and legitimate & **constitutional** from all perspectives [disciplines].

UN-led global ideology is a universally accepted truth [or well-established falsehood or anti-natural foundation for inalienable natural rights]. Nature-driven reciprocal paradigm [creation in pairs] is a universal truth [or created &

manifested truth or verifiable & justifiable foundation for inalienable natural rights]. *The UDHR and other UN documents prohibit the promotion of well-established falsehoods [anti-natural foundation for inalienable natural rights] and encourage the communication of universal truth [verifiable & justifiable foundation for inalienable human rights]*. These documents suggest that the United Nations [UN]-led global ideology [globalization or global framework or global paradigm or global governance] is a *well-established falsehood that should be opposed*.

While the UDHR *aims to establish universal standards and combat discrimination, the idea of a single, overarching "UN-led global ideology" is not explicitly defined in UN documents*. The UDHR was a foundational document for international human rights law, and the UN's activities are based on principles outlined in its Charter. Now, it is crystal clear that the United Nations [UN]-led Global Governance [Globalization or Global Ideology] is **inherently contrary** to the UDHR and other UN documents.

While the UN Charter and human rights documents like the UDHR serve as the *foundation for global standards*, some critics argue that UN-led globalization has led to outcomes that conflict with these principles. Now, it is crystal clear that the Universal Declaration of Human Rights as *the foundation for both 'universal standards' and 'global standards' is vitiated by* subjective self-contradictions & objective paradoxes and logical short comings & illogical facts in the contexts of 'creation in pairs' [nature's equal & opposite apriori paradigm or unalterable law of nature] and infallible & unerring mandates [fundamental laws of thought, verifiable scientific quotes, and justifiable logical rules].

Jamir argues the UDHR has **internal logical flaws and contradictions** that prevent it from being a solid foundation for universal standards. His argument posits that fundamental, apriori physical laws, rather than philosophical or political consensus, **should be the basis for universal human rights**. He proposes an **alternative framework** that he calls "Unalterable Laws of Nature" and the "Creation in Pairs" paradigm. He asserts that **fundamental apriori laws**, like the law of causation or Newton's third law or nature's equal & opposite apriori paradigm, **are the true basis for inalienable natural rights**. He believes his proposed framework is more logical and superior because it is grounded in these fundamental physical laws, **which he argues the UDHR fails to do**.

The UDHR is a foundational document of international human rights law, and **its principles are still widely debated** and interpreted today. *Debatable principles are by definition problematic*. It reveals that our inalienable natural rights are **grounded in problematic principles**. Consequently, *we know nothing about nature-driven universal science such as six direction models and natural magnetic directions after having known much about the UN-led problematic science* [debatable science] such as four direction models and man-made natural magnetic directions. Jamir has been trying to make us [members of the humn family not the members of the UN-led global family] aware of this factual truth since the 26th September, 2016.

Jamir argues that modern, human-made frameworks, particularly those imposed by global institutions like the United Nations, go against unalterable laws of nature [creation in pairs], leading to consequences like the **"end of globalization"** and the **suppression of fundamental rights**. He suggests that these anti-natural frameworks are inherently flawed and temporary. He describes reality as governed by balanced and reciprocal relationships [e.g., male/female, day/night, and action/reaction] that exist independently of human constructs. He refers to this natural law as **"creation in pairs"** and believes that *denying it is a rejection of nature's fundamental balance* [unalterable law of nature].

Consequences of Anti-natural Framework: Jamir posits that human-made frameworks, such as the UN-led global scientific and political structures, are "anti-natural" because they contradict the principle of creation in pairs. These frameworks are seen as transient and flawed, *leading to negative consequences for humanity*. These "consequences" include **a suppression of inherent rights** and a forced path toward a negative outcome, described as **"the depth of darkness"**. He links the anti-natural framework to **misinformation** and what he calls an **"unscientific & unconstitutional global force"**.

End of Globalization: Jamir suggests that the global framework created by these anti-natural systems is ultimately temporary and destined to end. He connects this "end of globalization" to the necessary rejection of these flawed systems and a return to recognizing the "natural equilibrium" that exists in the "creation in pairs". Ultimately, he advocates for **freedom from global obligations**, which he sees as a result of these failed, man-made constructs.

Unsustainable Global Ideology: Jamir critiques the current UN-led global governance and educational systems, viewing them as flawed, self-contradictory, and disconnected from natural truths. He argues that these systems promote a technology-dependent and "paradoxical" model that *violates fundamental human rights to truthful education*.

Proposed solution: A call for a transformative shift in institutional education towards a "nature-driven reciprocal paradigm" that is based on apriori principles. It advocates for this shift to include the sanctity of education, scientific certainty, human dignity, moral solidarity, and freedom of conscience.

Anti-natural framework: Jamir asserts that a global conspiracy has propagated a "fraudulent natural framework", replacing true natural laws with false or misleading theories. According to his books, the conspiracy involves concealing truths like the "Upright Rectangular Universe" and the "Sirius Binary System". In place of these truths, the conspiracy has promoted widely accepted hybrid science, such as the "running and moving global universe" and the human-derived solar system model [artificial natural science]. He labels modern formal education as **"unconstitutional"** because it teaches these **"artificial natural sciences"** [UNESCO-led hybrid science or self-contradictory & paradoxical basic science]. He associates

this anti-natural framework with what he calls the "**Trinity of Hypocrisy – Conspiracy – Tyranny**," which he believes *leads to persecution and injustice*.

Consequences of the anti-natural framework: Jamir's work, including his book series *Anti-natural Framework & Its Consequences*, outlines what he sees as the *widespread negative results of this global conspiracy*.

Educational crisis: The educational crisis described is a **flaw in the system** where *a flawed curriculum leads to a misunderstanding of both nature and "true" science*, hindering moral and humanistic development. This can result in a populace that can only provide **superficial answers, unable to connect knowledge to real-life experiences**, and is *vulnerable to the spread of misinformation*. The core argument is that the system prioritizes rote memorization over critical thinking and deep understanding, which ultimately **undermines human rights** and a proper moral framework.

Societal corruption: Jamir contends that the anti-natural framework leads to various social and ethical problems. He describes himself as a "self-evident victim & long term sufferer" of "anti-social, anti-religious, anti-national" activities perpetrated by "Intellectual Criminals" and "Global Mafias".

Distortion of truth: The overarching consequence is the *dominance of falsehood over truth*. He presents his work as a patriotic and moral struggle to correct the record and ensure the "**Survival of the Truest**".

*Jamir Ahmed Choudhury argues that United Nations-driven global ideologies corrupt a priori principles—*natural and universal truths derived from "creation in pairs"—with subjective and false human constructs. He warns that this distortion has serious consequences for inalienable human rights, primarily by supplanting objective, verifiable knowledge with unscientific global frameworks.

Equal and Opposite Apriori Framework: Jamir asserts that the universe was created in pairs, a natural law that is an observable and verifiable truth. He explicitly connects this to Newton's Third Law, "Equal & Opposite". He states that this principle forms the true apriori [innate and self-evident] framework of natural science, and *its disregard leads to falsehoods*.

True vs. Manufactured Human Rights: In his publications, Jamir contrasts "Solidified Solid Human Rights" with what he considers manufactured concepts promoted by the UN. He argues that human rights are "Inalienable Natural Rights" *derived from an understanding of the true "equal & opposite" principles of creation*.

The UN's Ideological Agenda: Jamir alleges that the UN promotes a "*self-contradictory & paradoxical*" **global ideology** that obscures this natural truth. He claims the UN's "global paradigms" and "human constructed global standard systems" are unscientific and suppress the individual's right to access "pure science unmixed with man-made global technology".

Suppression of verifiable knowledge: Jamir argues that the UN's global framework causes people to drift away from the verifiable and justifiable framework of basic science, replacing it with subjective, manufactured information.

Erosion of true human rights: By pushing a global ideological agenda, the UN interferes with inalienable "Solidarity Rights" rooted in natural law, such as freedom of religion, thought, expression, and conscience.

Distorted education: The promotion of man-made, unscientific knowledge interferes with the right to receive a truth-based, "humanistic vision of education". This includes suppressing unerring knowledge of natural science, such as the true nature of celestial mechanics.

Moral and psychological vulnerabilities: The resulting "post-truth environment" leaves individuals psychologically vulnerable, susceptible to misinformation, and prone to cognitive biases that further perpetuate falsehoods.

Globalization without liberation: Jamir contrasts the UN's global paradigm with the concept of "Utilitarian Liberation". He sees the former as a form of **ideological bondage**, while true liberation is achieved through adherence to natural laws and the resulting "greatest happiness for the greatest number of people".

Religious and epistemological conflict: Jamir connects his concepts of natural law and "creation in pairs" with Islamic epistemology, suggesting that the *UN's secular framework is in opposition to this religious understanding*. He argues that *denying "creation in pairs" is equivalent to accepting false, human-constructed paradigms*.

Jamir argues that the **scientific principle** of "Creation in Pairs" fundamentally undermines the foundation of the UN-led globalist ideology by exposing its contradictions and artificial framework. His interpretation posits that since nature is inherently based on equal and opposite pairs, **any monolithic, one-world system is unnatural and unsustainable**.

Opposition to the UN's monolithic framework: By its nature, the *UN promotes a single "global framework"* to govern diverse nations and cultures. Jamir argues this ignores the inherent "equal and opposite apriori principle" that defines natural law.

Contradiction with diversity: Since nature is characterized by complementary opposites, Jamir argues that humanity is also meant to exist in diverse and balanced systems, *not under a single, homogenous global rule*.

Critique of global science: Jamir accuses the global establishment, including the UN, of promoting a biased and **incomplete version of science**. He calls for education to return to unalterable natural laws and undeniable facts, *many of which he argues are ignored by global bodies*.

Defense of sovereignty and freedom: He presents the **pair-wise model** as a justification for the importance of national

sovereignty and the freedom of religion, contrasting it with a global governance model that he views as stifling and controlling.

The "end" of the global ideology: Jamir's humanistic philosophy, as presented in his "Dictum," advocates for replacing the current UN-led global ideology [global governance] with the principle of "creation in pairs" or "nature's equal & opposite apriori principle". This new model, which he claims is more fundamental and aligned with natural laws, argues that the UN global framework [globalization or global standard] is anti-natural, anti-Islamic, unscientific, and unconstitutional. The **"end of globalization"** in this context refers to ending the current global structure [global standard] and replacing it with the universal law of nature [nature's equal & opposite apriori principle].

Its artificiality will lead to failure: Any system that operates in opposition to the fundamental natural law of "Creation in Pairs" is **inherently unsustainable**. He argues that the UN-led ideology, by attempting to erase natural binaries and **create a single global consensus, is a self-defeating project**.

Reality will triumph over ideology: The natural order, with its inherent dualities and diversity, will ultimately overwhelm and discredit the *UN's attempts to impose a singular worldview*.

A call to re-educate: Jamir's work is intended to spur academic and public awareness of these perceived contradictions and to advocate for a new educational framework grounded in natural law. He believes that once these natural truths are widely understood, *the legitimacy of the globalist ideology will collapse*.

Three hidden agenda of the United Nations [UN]-led Global Governance

[01] To lead humanity [members of the human family] towards the depth of darkness or implicit standardization [globalization, global ideology, global framework, global paradigm, global text, global curriculum, global declaration, global constitution, global laws, global rules, global regulations, global guidelines, global scale, global standards, global parameters, global rights, global education, global mandates, global treaties, global policies, global family, global citizens, and global sustainable development goals etc.] i.e. UN universal declaration of global standards for human rights [global veil of ignorance] two years after UDHR – 1948 in alignment with global sustainable development goals [SDG4]

Consequence: We are unaware of the nature's equal & opposite apriori framework [creation in pairs] and **verifiable & justifiable standards for our inborn rights** [inalienable natural rights and un-interfering & inviolable religious rights] which are established as fundamental rights of the members of the human family under UDHR [and corresponding UN CRC and Fact-sheet of UNICEF] and under our Sovereign Constitution [and corresponding human

rights act, child rights act, juvenile justice act, RTI act, and RTE act].

[02] To drive Muslims [members of the Muslim family] **towards wrong direction of performing prayer** [Qibla] i.e. towards **Middle-East Kaaba** [Middle-East Region of Arabian Peninsula] on the basis of UNESCO-led hybrid science [artificial natural science or human derived global science] such as rotating & revolving global earth and man-made natural magnetic directions [qibla compass or qibla finder] **instead of Upright-West Kaaba** [Upright-West Region of Arabian Peninsula or Table Spread with Food from the West or Inviolable Place of Worship or Shatral-masjidil-Haraam] of the Immovable Hexagonal World [creation in six days and six cardinal directions] appearing as a Pentagonal Earth like Spider's Web [five major inhabitants] with Three Ascending Stairs [Superscripts] following **'Even-way'** and Western Part of the Land [Magrib] **after recognition of two Easts and two Wests** in consistent with the Verses of Quran: Kitaaba bil-Haq such as "Creation in Pairs" and in correspondence to marks of manifest truth [Aayaatillahi] such as Samawaati wal-Arz and Nuurun Alaa Nuur

Consequence: At present there is no Mosque [Masajid] towards right direction of performing prayer [Qibla] either in the Ground Stair of the Pentagonal Earth like 9/11 Pentagon [North America and South America] or in the Middle Stair of the Pentagonal Earth like Spider's House [South Africa, Asia, Australia, Australia, and Europe] towards the appointed Kaaba on the **right-side of the Mount Tuur, above water** [Middle-East Region of Eartha 3D], **above them** [Ground Stair: North America and South America], **above us** [Middle Stair: South Africa, Asia, Australia, and Europe], **in the Upright-West Region of Arabian Peninsula**, and on the **Uppermost Land** of the Immovable Hexagonal World within the Upright Rectangular Universe [Ibraahibal Kitaan] following **'Even-way'** and Western Part of the Land [Magrib] **after recognition of two Easts and two Wests** in consistent with the Verses of Quran: Kitaaba bil-Haq such as "Creation in Pairs" and in correspondence to marks of manifest truth [Aayaatillahi] such as Samawaati wal-Arz [Sirius Binary System] and Nuurun Alaa Nuur [Algol Triple Star System]

[03] To dominate the sovereignty of the constitution of each member state of the United Nations Organization [including sovereign constitution of India]

Consequence: Our nation [Govt. of India] and our state [Govt. of Assam] did not provide constitutional remedies for the 90 equal & opposite basic scientific findings [identified learning gaps objectively and searched out remedial measures] and confirmation of compulsory school education [unerring basic scientific knowledge or truth-based quality education] and fundamental human rights [including guaranteed child rights and un-interfering & inviolable religious rights] on the ground that the matter is outside the domain of the Govt. of India. It reveals that an external authority [United Nations [UN]-led Global Governance] has been deceitfully dominating "sovereignty" of the constitution of our independent India since UN universal declaration of global standards [global scale and language]

for human rights two years after UDHR – 1948. The Hon'ble Supreme Court of India has cognized that the matter is a pure issue of academic policy. However, the matter has not been considered under Article – 32 of the Constitution of India. [Reference: Supreme Court of India, Diary No. 27032/2024]

Formal Proof: "However, this is to mention that judging the correctness or otherwise of science research is outside the domain of the Government of India". Reference: Department of Science and Technology, M/o Science and Technology, Govt. of India, Letter No. A1/10/2/PG/2017 dated 12-02-2018

Jamir's critique of UN-led global ideology: Jamir's work, particularly the book *Creation in Pairs: Global Governance vs. Freedom of Religion*, critiques the UN-led global ideology by proposing an alternative framework based on "**Apriori Science**" and "**Creation in Pairs**". He argues that the UN's global ideology [globalization, global paradigm, global framework, or global governance], despite its basis in the Universal Declaration of Human Rights (UDHR), is logically inconsistent, contradictory, misleading, anti-natural, and "**unscientific and unconstitutional**" because it is not based on these fundamental natural laws like "**creation in pairs**". He interprets human rights and the UDHR from a **foundationalist, creation-in-pairs perspective**, which he believes provides *a more coherent basis for truth and justice*. He defines "**Apriori Science**" as the study of the universal relationship between natural laws and their manifestations, and uses this to support his claims that the UN-led approach is flawed. *He advocates for a shift towards a more truthful and natural-law-aligned understanding of human rights and unerring knowledge*. He believes that UN-led globalization [global governance] and its human rights framework are **problematic** for several reasons:

Lack of foundational legitimacy: He argues that UN authority is not a universal major premise and, in fact, lacks a legitimate, truth-based foundation.

Standardization over truth: He critiques the **standardized global education mandates** promoted by bodies like UNESCO, which he says can violate natural rights by *prioritizing flawed standards over manifest, natural truths*.

Implicit versus explicit truth: He points out that *UN human rights documents do not explicitly endorse a universal framework or curriculum*. He interprets the **implicit global standards as potentially harmful** and in need of re-evaluation.

While Jamir does not reject the UDHR outright, he offers a reinterpretation, especially concerning the right to education:

Unerring knowledge: He argues that the right to education, a fundamental human right recognized in the UDHR, implies the right to communicate [equal & opposite share and receive] "**unerring knowledge**"—information that is logically consistent, philosophically justifiable, scientifically verifiable, legally valid, and morally sound.

Moral responsibility: In his view, this places a moral responsibility on teachers and parents to provide an

education free from logical shortcomings, contradictions, paradoxical ideas, illogical facts, and ethical issues.

Scientific consistency: He insists that education must be consistent with unalterable laws of nature, like Newton's Laws, and with observational reality, like Einstein's binary pulsar.

Natural rights philosophy: Jamir's interpretation reflects a broader philosophical and ideological debate about the **nature and universality of human rights**. His appeal to "**innate truths and rights**" and the "**unalterable laws of nature**" is a return to the natural rights philosophy that influenced **earlier human rights declarations**. He posits that these foundational, natural principles offer a more robust basis for human rights than the UN's human-made, global framework [global ideology, globalization, or global governance].

"Never do anything against conscience even if the state demands it."

– Albert Einstein

Core principles of Jamir's Humanistic Philosophy: The core of Jamir's vision is his "One Day Project Work," an initiative designed to provide students with a clear and distinct understanding of natural science in a concise, one-day format. The core principles of his humanistic philosophy are the pursuit of "unerring knowledge" from natural laws, empirical evidence, and constitutional values, a rejection of "global standard" curricula, and the belief in grounding education in absolute, verifiable truth to free humanity from confusion. This approach is built upon a foundational framework of truth-based education that aims for infallible mandates through the logical rules and scientific principles derived from observable phenomena. Core principles of his humanistic philosophy include:

[01] Unerring knowledge: Education's purpose is to transmit knowledge that is logically consistent, philosophically justifiable, scientifically verifiable, legally valid, morally sound, and free from logical inconsistencies [subjective self-contradictions & objective paradoxes and logical shortcomings & illogical facts] and ethical issues like exploitation, abetment, conscious conspiracy, manifest hypocrisy, evidence sorcery, and epistemic persecution etc. He advocates for communicating "Apriori Science" [Revealed Science, Pure Science, or Nature-driven Neutral Science]. As part of his "One Day Project Work," Jamir demonstrates how basic scientific principles, like *natural magnetism and day-night alternation, are often misunderstood due to flaws in the curriculum*. This perspective highlights a call for a fundamental shift in how knowledge is structured and taught to prevent logical errors and promote necessary humanistic vision of education.

[02] The dialectic of Truth, Right, and Justice: Jamir's advocacy is rooted in the belief that these three concepts are inseparable. **Truth is non-negotiable:** It must be the foundation of all teaching and learning. **Rights are inherent:** Inherent human rights, including the right to receive unerring knowledge, are not privileges. **Justice is rooted in reality:** A just society cannot be built on an

education system that compromises with untruths for convenience.

[03] Rejection of flawed global standards: Jamir is highly critical of what he describes as implicit "global standard" frameworks promoted by international bodies like IBE–UNESCO. He contends that: The standard global curriculum is a dangerous **"intermixture of truth and falsehood"** [UNESCO-led Hybrid Science]. These implicit standards, in his view, violate natural and constitutional rights by enforcing a flawed **"One Global Curriculum"**. He calls for **"Freedom from Global Obligations"** and an education that is not dictated by institutions *prioritizing standardization over truth*.

[04] Constitutional compliance and solidarity rights: Jamir's work demonstrates and adheres to constitutional principles to support his humanistic philosophy. **Constitutional compliance:** He references provisions of the Indian Constitution [including RTE Act – 2009], the UN's Universal Declaration of Human Rights, and the UN Convention on the Rights of the Child [including Fact-sheet of UNICEF] to argue that *citizens have a right to unerring knowledge*. **Solidarity rights:** He promotes solidarity rights [specifically four un-interfering & inviolable religious rights of Muslims such as Firm Faith, Practical Belief, Rights Direction, and Appointed Days], which he defines as inalienable rights grounded in abstract properties like inherent dignity, moral agency, freedom of conscience, liberty of faith – belief – thought – expression – worship, and intellectual freedom.

[05] Pursuit of scientific temper: For Jamir, the scientific method like Experimentum Crusis & Crucial Instances and Mill's Experimental Methods is a model for the pursuit of truth in all areas of education. **Emphasis on questioning:** Scientific temper encourages skepticism and willingness to question and challenge established theories. **Evidence-based reasoning:** He promotes learning grounded in empirical evidence, "clearness & distinctness," and consistency, drawing on examples like Newtonian mechanics and Einstein's binary pulsar.

[06] Focus on absolute, verifiable truth: The framework aims to free humanity from confusion by grounding education in absolute and verifiable truths, rather than subjective or flawed "global standards". This approach suggests a foundation built on principles of realism, where reality exists independently of human perception, and can be learned through observation, reasoning, and experimentation. By grounding education in objective truth, this system could reduce confusion and provide a more stable foundation for learning. Focusing on deduction from apriori universal principles [unalterable laws of nature] can improve a student's reasoning capacity. *Teaching timeless principles of logic and reasoning is considered more beneficial in the long term than teaching facts that are subject to change.*

[07] Holistic approach: A holistic approach, in this context, refers to examining a situation by considering all its interconnected parts and factors, rather than focusing solely on individual elements, to understand the underlying causes

and relationships between them, based on the assumption that *natural events follow consistent patterns and principles*; essentially, viewing everything as part of a larger, interconnected system.

Jamir's humanistic philosophy argues that the *freedom of religion is linked to the right to an education based on "natural truths," specifically the principle of "creation in pairs"*. He claims that this principle, which posits that reality is built on equal and opposite apriori principles [like male/female, action/reaction], is both supported by evidence in the Quran: Kitaaba bil-Haq [universally shared authentic information] and empirical observation [un-manipulated data or observation of particular instances under natural circumstances], and that its denial is **a denial of universal laws**. His work advocates for policymakers and educators to create systems that acknowledge this equal & opposite apriori principle, **framing it as an obligation** under instruments like the Universal Declaration of Human Rights [UDHR – 1948].

Jamir's core argument is that the universe is fundamentally governed by a natural principle of "creation in pairs" or an "equal and opposite apriori principle," exemplified by Newton's Third Law – "Equal & Opposite". This principle means that all reality operates on balanced, reciprocal relationships like male and female, or day and night. His humanistic philosophy asserts that recognizing and restoring this natural balance is necessary for humanity to achieve inherent rights and freedom from misleading global narratives, and that denying this dualistic, balanced law is **to deny a universal law of nature**.

Who is Jamir Ahmed Choudhury?

Jamir is an upright member of the human family endowed with conscience [sense of equal & opposite revealed truth (universal truth) and established falsehood (universally accepted truth)]. He is an associate professor of Philosophy at S. S. College, Hailakandi, Assam, and an author who writes about natural science, philosophy, truth-based education, and fundamental human rights [including guaranteed child rights and un-interfering & inviolable religious rights]. A 2025 book review of his work, "One Day Project Work", describes him as a thinker who questions accepted scientific ideas [universally accepted truth] and global organizations [UN-led global governance] that promote **"double standards"** in basic scientific knowledge. He claims his work is based on "verifiable framework of the equal & opposite manifested nature" and "apriori sciences" that contradicts "well-established hybrid ideas" promoted by global bodies.

Jamir's arguments against the UN-led Global Governance

In his 2024 paper, "Redefining Human Rights" published by International Journal of Science and Research [IJSR], Jamir states that the United Nations is an "Anti-natural—Anti-human—Anti-religious [Completely Anti-Islamic]—Anti-social—Anti-cultural—Anti-national—Anti-international—Illogical—Immoral—Unscientific" organization. He asserts that among the UN's hidden objectives is to lead people toward a **"Depth of Darkness"** [Global Veil of Ignorance].

Jamir's "Global Veil of Ignorance" appears to have re-interpreted John Rawls' "Veil of Ignorance" to represent a "depth of darkness" caused by the UN's global governance efforts. Unlike Rawls' concept, which aims for a just society, Jamir frames his version of the veil as an agenda to deceive people and promote what he sees as false or unscientific ideas.

"Creation in Pairs: Global Governance vs. Freedom of Religion" is a book by Jamir Ahmed Choudhury that contrasts the natural principle of 'creation in pairs' [nature's equal & opposite apriori paradigm] with human-made system of global governance. The book argues that universal truths, like those found in nature [e.g. Newton's Third Law], are inherent and balanced; while *the UN-led global governance is a human construct that can suppress the inherent natural rights and freedom of religion of individuals*. The book critiques institutions like NASA and UNESCO, asserting their frameworks are not based on natural laws and contain logical flaws by ignoring this principle of equal and opposite paradigms. The author advocates for prioritizing empirically verifiable, inalienable natural rights over human-derived global standards.

The Framework of Globalization: A Crime against Humanity

Jamir views globalization as anti-human because he believes its hybrid policies, such as global human rights standards and mandatory global education, are imposed and conflict with fundamental human rights. He argues these global policies are a **"crime against humanity"** as they combine revealed truth [universal truth] with well-established falsehood [universally accepted truth] *to force compliance with self-contradictory & paradoxical ideas* that undermine inalienable human rights, *creating an unethical and unconstitutional global framework*. This perspective highlights concerns about the erosion of **national sovereignty and legal autonomy**, which are debated against the potential economic and political benefits of globalization.

Jamir argues that the promotion of self-contradictory & paradoxical global education ["One Global Text & Conspiracy Curriculum" of IBE – UNESCO] by global organizations is a **grave violation of human rights**. In his view, this constitutes a **crime against humanity** because *it corrupts education and misguides the "human family" away from the "manifest truth" of nature*. He claims this global standard education is vitiated by **"epistemic persecution,"** or the suppression of unerring natural knowledge. He argues this persecution creates a "world of cognitive science" built on false, man-made principles rather than on the verifiable, natural framework of "creation in pairs". Jamir also connects the promotion of this falsehood to the "duality of Activism & Terrorism (Persecution)" which he suggests corrupts individuals and systems. His 2020 book, *Terrorism and Activism*, explores this further. We are to remember that conscious & intentional persecution [epistemic persecution] is worse than killing.

In summary, Jamir interprets the concept of crimes against humanity within the framework of his "creation in pairs" philosophy by arguing that the UN's "global standards" are

artificial and contradictory. He concludes that *promoting this flawed framework constitutes epistemic persecution and a violation of inherent human rights*, which should be based on unerring natural laws rather than man-made institutions like NASA and UNESCO.

A Scientific Perspective: The Equal & Opposite Principle

The foundation of Jamir's argument lies in the **"Equal & Opposite"** principle, which he claims is the **true framework** of natural science. From birth to death, from Sirius Binary System to Natural Magnetism and from Newton's Laws to Einstein's Sciences, he sees proofs that everything in nature operates in pairs—**'equal and opposite'**. He argues that this **Apriori Principle** should be the core of science, education and human rights, rather than artificial global framework and well-established global standards. Global Organizations have been universally violating inviolable human rights since antiquity ignoring this simple logical fact, wrong interpreting constitutional language, misrepresenting reality, and misusing technology.

Jamir advocates for a "transformative-shift" in education, moving away from the current UN-led global paradigm, which he argues is flawed and self-contradictory. In his work, particularly the research paper titled "The Dictum De Omni Et Nullo: Call for a Transformative-shift in Education moving away from the Well-established UNO-led Self-contradictory & Paradoxical Global Paradigm," International Journal of Science and Research, he calls for an educational model based on "Creation in Pairs" that connects science, philosophy, and international law to create a more coherent and effective system. The concept, "Creation in Pairs," is central to his proposed shift, which is also explored in his book – "Creation in Pairs: Global Governance vs. Freedom of Religion".

Mind-set and Paradigm-shift in Education

"The dictum de omni et nullo: Call for a transformative-shift moving away from the UNO-led self-contradictory & paradoxical global paradigm" is a 2025 research paper by Jamir Ahmed Choudhury, published in the International Journal of Science and Research [IJSR]. It argues that humanity's suffering stems from human-created systems [foundational frameworks] like UN-led global governance model [including IBE – UNESCO-led hybrid model], which it contrasts with a "creation in pairs" principle derived from apriori science [nature-driven sovereign science] and the Quran: Kitaaba bil-Haq [universally shared authentic information]. This **new foundational framework** [nature's equal & opposite apriori paradigm], the paper suggests, would allow for individual liberation and rights by *prioritizing empirically verifiable truths over human-created global standards*.

Jamir's foundational framework of truth-based compulsory school education is a system that prioritizes knowledge that is logically consistent, philosophically justifiable, scientifically verifiable, legally valid, morally sound, and free from logical inconsistencies and ethical issues. This framework emphasizes an **"equal and opposite"** structure to ensure truth, arguing that an education must be **transformative**, grounded in empirical evidence and certainty, rather than merely **informative**. The goal is to

create an unerring knowledge system, which he argues is being undermined by misinformation and what he calls the "UN-led global force" [UN universal declaration of global veil of ignorance in alignment with global sustainable development goals (SDG4)].

A few formal references regarding the existential import of Jamir's Humanistic Philosophy

[01] "Matter is related to **quality education**." [Axom Sarva Siksha Mission, Assam, Letter No. SSA/RTI/JAC/792/2017 dated 02/3/2017]

[02] "The matter has been examined by this directorate and state that the matter is **purely academic**." [Office of the Director of Higher Education, Govt. of Assam, India, Letter No. DHE/CE/Misc/148/2017/4 dated 03/03/2018]

[03] "The information sought is of **deep scientific background**" [Ministry of Science & Technology, Govt. of India, Letter No. A1/14/4/RTI/2017 dated 07/4/2017] and "The subject matter is seeking information on 25 points which are of **deep scientific background**." [Ministry of Science & Technology, Govt. of India, Letter No. SR/MF/Z-04/2017 dated 16/01/2018]

[04] "The **author deserves applaud** for his interest about the *elementary education in the country* by taking a lot of pain in **collecting the contradictions in the facts of nature**." [National Academy of Sciences India, Letter No. NAS/716/3/017-18 dated 16/3/2018]

[05] "The **contents** of the grievance are **very generic in nature**." [University Grants Commission (UGC), India, Registration No. DSEHE/P/2019/00185]

[06] "You are requested to **publish your scientific findings** in standard peer-reviewed and high impact-factor international journals for acceptance by the larger scientific community." [Ministry of Science and Technology, Govt. of India, Letter No. A1/10/2/PG/2017, dated – 12-02-2018 and NCERT – India, Letter No. F-11-1/2018-GRC dated 15-06-2018]

[07] "Writ Petition of Jamir Ahmed Choudhury raises a **pure issue** of academic policy." – Supreme Court of India, Diary No. 27032/2024

[08] "Matter is **sub-judice before a Court/Tribunal**." – National Human Rights Commission [NHRC], India – Case No. 159/3/21/2017 dated 21/07/2017

[09] "The issues on reading materials of basic sciences, natural sciences, and social sciences may kindly be procured from the State Education Department, State Council for Education Research and Training (SCERT), National Council for Education Research and Training (NCERT), and Ministry of Human Resources Development (MHRD), Govt. of India." – United Nations Educational, Scientific and Cultural Organizations (UNESCO), New Delhi Office, Ref. NDL/SY/ED/12032018/hm dated the 12th March, 2018

[10] "The **subject matter** of the petition/representation **pertains to** National Council of Education Research and Training (NCERT). Hence, the petition along with its enclosures is transferred to them for taking necessary action as deem fit." [M/o Science and Technology, Govt. of India, Letter No. K-11013/1/2018/CDN-PG dated 27-03-2025 and 23-04-2025]

E-mails were sent with the Title – "Violation of Human Rights" stating clearly & distinctly nothing but **uninterrupted propagation** of the identified anti-natural &

anti-Islamic, anti-international & anti-national, anti-social & anti-cultural, uncivil & non-democratic, illogical & unethical, unscientific & non-philosophical, non-academic & non-executive, non-administrative & non-judiciary, non-legislative & non-parliamentary, self-contradictory & paradoxical, vague & absurd, indefinite & inconsistent, fallacious & hypocritical, illicit & illegitimate, non-cognizable & vernacular, unlawful & unconstitutional, **misleading & manipulated data-based global education since antiquity** [particularly since the **academic session – 2016-2017**], preparing '**self-contradictory framework & paradoxical curriculum**' of compulsory global education [References: NCERT – India and SCERT - Assam], conducting **global standard GUNOTSAV, global standard NAAC accreditation, and global standard research works**.

Moreover, mechanical barbarism, cultured terrorism, civilized activism, conscious conspiracies, manifest hypocrisies, intellectual crimes, evidence sorceries, epistemic persecution, universal exploitation, universal abetment, nexus of self-evident plagiarism, and global patriotism of concerned ministers, eminent experts, and competent authorities were also stated clearly & distinctly on the basis of '**true antecedents**' [identified learning gaps objectively and universal violation of inviolable human rights], '**crucial instances**' [equal & opposite scientific findings], and '**eye opening evidences**'. [**specific references**: 90 equal & opposite basic scientific findings and true copies (scanned copies) of approximately 450 black & white formal documents incorporated in 'PIL Education: Apriori Science & Human Rights' with ISBN: 979-8-88606-684-5, and seized by the Hailakandi Police on the 22nd May, 2022 with reference to Hailakandi PS Case No. 162/2022, Assam, India].

Two criminal cases were registered against Jamir Ahmed Choudhury [an Academic Authority to the Govt., an Associate Professor of Philosophy, an Academic Research Scholar on 'Solidarity Rights in Islam', a Parent, a Satyagrahi, a Karma-yogi, an Altruist, a Self-financed Patriot, an ordinary Indian Muslim, a Practical Follower of the Three Core Moral Teachings of Bhagvad Gita, an Upright Member of the Human Family, a Single-minded Slave of the Epistemic Uniqueness, an Akbari-jihadist, or a Son of the Soil of Hindustan]. Moreover, Hailakandi Police arrested an Academic Authority to the Govt. on the 21st May, 2022.

However, the concerned Hon'ble Courts or the Concerned Competent Authorities [International Authorities, National Authorities, State Authorities, and District Authorities] **have not yet taken 'Legal Actions' against Jamir Ahmed Choudhury**, providing him '**constitutional remedies**' to the 90 equal & opposite basic scientific findings [identified learning gaps objectively and searched out remedial measures] and '**confirmation of justifiable framework & verifiable curriculum**' of '**Truth-based Education**' [unerring knowledge, prama, vidya, tautologous knowledge, wisdom, universal & necessary knowledge, human rights & universal education, 'quality, inclusive and child friendly education', necessary humanistic vision of education' (Article – 29 of UN CRC), or ensured quality education

(Section – 29 of the RTE Act – 2009)] in consistent with the Universal Major Premises of the Dictum [Formal Grounds, **Vyapti, or Brahma Sutras**] such as Newton's Laws and in correspondence to the Affirmative Minor Premises of the Dictum [Material Grounds, **Paksa-dharmata, or Vedas**] such as Einstein's Binary Pulsar i.e. as per **Indian Knowledge System** [National System of Education (NSE), India].

The Concerned Hon'ble Court cognized the entire episode i.e. '**Self-financed Generic Science Project**' [Self-financed Patriotism of an ordinary Indian Muslim], '**Purely Academic & Incontestable Constitutional Activities**' of an Academic Authority to the Govt. bearing Academic Ph. D. Registration No. 2491/2014 under Assam University, and '**Verifiable Contents & Justifiable Contexts**' of approximately 3000 Self-explanatory Petitions/Representations of the Self-evident Victims [members of an Indian Muslim Family] under Grievance Redressal Mechanism of the Govt., which are based on '**true antecedents**' [identified self-contradictory & paradoxical, anti-natural & anti-Islamic, and unscientific & unconstitutional compulsory global education (hybrid science)], '**crucial instances**' [90 equal & opposite basic scientific findings or 90 contradictions in the facts of nature-driven neutral science], and '**eye opening evidences**' [absolute failure of the concerned competent authorities (international authorities, national authorities, state authorities, and district authorities) to resolve school level class – II standard basic scientific problems related to scientific truth and fundamental human rights (including guaranteed child rights and un-interfering & inviolable religious rights) and black & white formal documents] as follows –

Legal Decision: "On perusal of the case diary and other relevant materials available on record, I have not found any such element of involvement of the accused person with Radical Islamic Organization. On perusal, it further reveals that the accused person is an academician and research worker. It further reveals that he has been working in the field of education and research since a long time and he has also published a book named by PIL Education on the basis of his research works. On perusal of the e-mail sent to S.P., Hailakandi, I have not found any such words of any religious element and **the e-mail is mainly his appeal to reform the present education system.**" **Reference:** Hailakandi PS Case No. 162/2022, Assam, India

Unerring Remarks: Finite rational beings [including international authorities, national authorities, state authorities, and district authorities] are absolutely unable to create a '**New Creation**' ensuring proper compliance of UN universal declaration of global veil of ignorance [UN-led self-contradictory & paradoxical global paradigm and alignment with global sustainable development goals] and in correspondence to well-established misleading & manipulated data-based global science ['one global text & conspiracy curriculum' of IBE – UNESCO and erroneous reading materials of compulsory global education prepared by NCERT and SCERT]. So, they [boneless members of the UN-led global family] are **absolutely unable to falsify the**

above mentioned clear & distinct cognizance of the Concerned Hon'ble Court.

Moreover, the matter was placed before the Hon'ble Supreme Court of India. The Hon'ble Supreme Court of India has formally cognized that the matter is a '**Pure Issue**'. That means the cognizance of the Hon'ble Supreme Court of India has nationally & formally justified that the above mentioned cognizance of the Concerned Hon'ble Court is a **Factual Truth**.

"The man who really wants to do something finds a way; the other finds an excuse."

– Humanistic Philosophy

Freedom of Conscience [Key takeaway]: Jamir Ahmed Choudhury's humanistic philosophy, centred on "apriori science," seeks to revolutionize education and science by advocating a **new framework** [radical paradigm-shift in education] based on the nature's equal & opposite apriori paradigm [creation in pairs or universe's pre-existing structure]. This approach aims to replace current human-centric **hybrid systems** [UN-led self-contradictory & paradoxical global frameworks] with a more "**truthful and neutral**" foundation, as outlined in his books like "Apriori Science: Framework & Curriculum" [My Solidarity Rights], "One Day Project Work: World of Cognitive Science", "Freedom from Global Obligations: Redefining Fundamental Rights", "Supreme Triumph: Falsehood vs. Truth", and "Creation in Pairs: Global Governance vs. Freedom of Religion" through which he hopes **to reshape education and the understanding of reality by aligning it with proven natural laws**.

He advocates for a curriculum that follows these proven natural laws, citing examples like Sirius Binary System [Samawaati wal-Arz], Algol Triple Star System [Nuurun Alaa Nuur], Semi-detached Regular Eclipsing Binaries [Shakkaras-shamsa], Natural Magnetism [Electroweak Force and Electromagnetic Force or Sent-forward and Kept-back of the Appointed Daylight (Nature's Electromagnetic Wave)], Einstein's Binary Pulsar [Electromagnetic Waves (Tarash-shamsa) and Gravitational Waves (Bish-shamsi)], Barycenter [Nature's Solar System or Invisible Barrier or Lakshman-rekha], Alteration of Day – Night in each Daylight Time Zone [Infallible & Unerring Statistics], Newton's Visual Binaries [Two Moons], Cataclysmic Variables [Sporadic Appearances of the White Moon during broad daylight under natural settings and un-manipulated conditions], and 3-dimensional Elliptical Orbit viewed from 2-dimensional Perspective [Odd and Even Contrast] etc. to justify his proposal of a radical paradigm-shift in education.

Jamir's humanistic philosophy is motivated by his principles of self-financed patriotism, moral responsibility, and a desire **to eliminate logical inconsistencies and ethical issues** like tyranny, oppression, dictatorship, autocracy, mechanical barbarism, cultured terrorism, civilized activism, intellectual crime, conscious conspiracy, manifest hypocrisy, global exploitation, global abetment, evidence sorcery, epistemic persecution, nexus of self-evident plagiarism, and global patriotism etc.

Mind-set [Empirical Evidence-based Conclusion]: The present study confirms that nature's equal and opposite apriori principle, evident in creation in pairs and further exemplified by Newton's Third Law, is fundamental to the universe. Reality is governed by balanced and reciprocal relationships [revealed trinity]—male and female, day and night, birth and death, action and reaction—that exist independently of human constructs. Recognizing and restoring this natural equilibrium [revealed trinity] is essential for humanity to reclaim its inherent rights [inborn rights] and free itself from misleading global narratives [UN-led Global Governance]. The denial of “creation in pairs” [nature's equal & opposite apriori principle or pre-existing structure of the universe or revealed trinity] is, therefore, a denial of nature's universal, undeniable, and self-evident truth. *The significance of "scientific certainty" is tied to this equal & opposite apriori framework, which is the basis for true human rights and an alternative to the UN-led global governance model.*

Supportive Formal Reference: The Department of Higher Education, M/o Education, Govt. of India **finally summarized the entire episode** of ‘Self-financed Generic Science Project’ [Self-financed Patriotism of an ordinary son of the soil of Hindustan], ‘Purely Academic & Incontestable Constitutional Activities’ of an Academic Authority to the Govt. bearing Academic Ph. D. Registration No. 2491/2014 under Assam University, and Verifiable Contents & Justifiable Contexts of approximately **3000** Self-explanatory Representations of the self-evident victims [Members of an Indian Muslim Family] under ‘Grievance Redressal Mechanism’ of the Govt. [Govt. of Assam and Govt. of India] **during the Academic Sessions – 2016-17 to 2024-25** with the **Subject: “Transformation in Education and Change in Education Curricula-reg.”**, Letter No. 5-23/2025-PN-II dated the 21st April, 2025.