



VISIONIAS
INSPIRING INNOVATION
ABHYAAS MAINS

निबंध
ESSAY

निर्धारित समय: तीन घंटे
Time Allowed: **Three Hours**

टेस्ट कोड/ Test Code : 4514

अधिकतम अंक: 250
Maximum Marks: 250

सामान्य अनुदेश

इस प्रश्न-सह-उत्तर (क्यू.सी.ए.) पुस्तिका में 32+2 पृष्ठ हैं। प्रश्न-पत्र, क्यू.सी.ए. पुस्तिका के अंत में संलग्न है, जो अलग (वियोज्य) किया जा सकता है और उम्मीदवार परीक्षा के उपरांत अपने साथ ले जा सकते हैं।

रफ कार्य के लिए तीन खाली पृष्ठ (पृष्ठ संख्या. 30-32) दिए गए हैं।

पुस्तिका प्राप्त होने पर, कृपया यह जांच कर लें कि इस क्यू.सी.ए. पुस्तिका में कोई कमी न हो, फटा हुआ पृष्ठ न हो अथवा कोई पृष्ठ गायब न हो इत्यादि। यदि ऐसा हो, तो इसके बदले नई क्यू.सी.ए. पुस्तिका प्राप्त कर लें।

General Instructions

This Question-cum-Answer (QCA) Booklet contains 32+2 pages. Question Paper in detachable form is available at the end of the QCA Booklet which can be taken away by the candidate after examination.

Three blank pages (Page Nos. 30-32) have been provided for rough work.

On receipt of the Booklet, please check that this QCA Booklet does not have any shortcomings, torn or missing pages etc. If so, get it replaced with a fresh QCA Booklet.

(उम्मीदवार द्वारा भरा जाएगा/To be filled by the Candidate)

पंजीकरण सं./Registration No. : 01217831

अभ्यर्थी का नाम/Name of Student : BHAVIKA CHOPRA

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

ENGLISH

तारीख
Date

2/08/2025

निबंध
ESSAY

केंद्र
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007
CHANDIGARH

निरीक्षक के हस्ताक्षर
Invigilator's Signature

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



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अधिकतम अंक: 250

प्रश्न-पत्र संबंधी विशेष अनुदेश

(प्रश्नों के उत्तर देने से पूर्व निम्नलिखित प्रत्येक अनुदेश को ध्यानपूर्वक पढ़ें)

प्रवेश-पत्र में प्राधिकृत माध्यम में निबंध लिखना आवश्यक है तथा इस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यू.सी.ए.) पुस्तिका के मुखपृष्ठ पर निर्दिष्ट स्थान पर करना आवश्यक है। प्राधिकृत माध्यम के अलावा अन्य माध्यम में लिखे गए उत्तरों पर अंक नहीं दिए जाएँगे।

प्रश्नों के उत्तर निर्दिष्ट शब्द-संख्या के अनुसार होने चाहिए।

प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गए किसी पृष्ठ व पृष्ठ के भाग को पूर्णतः काट दीजिए।

ESSAY

Time Allowed : Three Hours

Test Code : 4514

Maximum Marks : 250

QUESTION PAPER SPECIFIC INSTRUCTIONS

(Please read each of the following instructions carefully before attempting questions)

The ESSAY must be written in the medium authorized in the Admission Certificate which must be stated clearly on the cover of this Question-cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in a medium other than the authorized one.

World limit, as specified, should be adhered to.

Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

खंड A और B प्रत्येक से एक-एक विषय चुनकर दो निबंध लिखिए, जो प्रत्येक लगभग 1000-1200 शब्दों में हो :

Write **two** essays, choosing **one** topic from each of the Sections A and B, in about 1000-1200 words each :

125 x 2 = 250

खण्ड – A / SECTION – A

1. किसी युद्ध को जीतने के लिए आपको एक से अधिक बार लड़ना पड़ सकता है।
You may have to fight a battle more than once to win it.
2. विवेक के मामलों में बहुमत के कानून का कोई स्थान नहीं होता है।
In matters of conscience, the law of the majority has no place.
3. जो विद्यालय के द्वार खोलता है, वह कारागार के द्वार बंद करता है।
He who opens a school door, closes a prison.
4. केवल शीत ऋतु की कठोरता में ही हम वसंत की गर्मी का वास्तविक महत्व समझ पाते हैं।
Only in the depths of winter can we truly appreciate the warmth of spring.

खण्ड – B / SECTION – B

5. हम सदैव अपने युवाओं के लिए भविष्य का निर्माण नहीं कर सकते, परंतु हम भविष्य के लिए अपने युवाओं को तैयार कर सकते हैं।
We cannot always build the future for our youth, but we can build our youth for the future.
6. नकल करना सुरक्षित होता है; नवाचार के लिए साहस की आवश्यकता होती है।
Copying is safe; innovation demands courage.
7. हम जितना अधिक स्वचालन को अपनाएंगे, हमें उतना ही अधिक मानवीय बनना होगा।
The more we automate, the more human we must become.
8. तत्काल मान्यता की चाह एक व्याकुल मानसिकता वाली पीढ़ी को जन्म दे रही है।
The pursuit of instant validation is creating a generation of restless minds.

खण्ड - A / SECTION - A

1. किसी युद्ध को जीतने के लिए आपको एक से अधिक बार लड़ना पड़ सकता है।
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Only in the depths of winter can we truly appreciate the warmth of spring.

In matters of conscience, the law of the majority has no place.

“As the founding fathers signed the American declaration of independence with one hand, with the other they brandished a whip over their affrighted slaves,” said by Martin Luther King Jr., speaks to the immorality of the Jim Crow laws and racial divide persistent in the USA in the 1960s. Not only was this discrimination accepted by the majority, but was rather sanctioned by the law.

Where on the one hand, the American Revolution gave the world the powerful

statement of 'we take these truths to be self evident that all men are born equal'; it was not until President Johnson signed the civil rights act in 1968 that it became a legal reality.

The long struggle against racial discrimination entrenched in law began with the single act of Rosa Parks refusing to give up her seat for a white man. An act of conscience, committed against the law of the majority.

It is widely known that Mahatma Gandhi, too, spoke of a higher court of law - his conscience, when being tried by the colonial government. It is this dichotomy between law and conscience that often leads to unsuspected, small acts of kindness becoming excellent examples of bowing before this higher court.

nowhere is this more evident^{as} in the movie Schindler's List, where a German National saves multiple Jewish lives during the

What people remember are the horrors of the Holocaust - but what people forget is that the Nazi government that sanctioned the deaths was legally elected. The concentration camps worked based on rules and an unquestioning obedience to hierarchy. Hitler's government rose to power on a legal basis - elected by the people. One could wash them off all blame on the premise that they refused direct part in the atrocities, but in not listening to their conscience and looking the other way, perhaps most are complicit.

As war rages in Gaza and the world looks the other way, the cries of 'never again' are not forgotten, but dulled by the din of moral sanction most powers provide for eradication of Hamas from the region by use of violent means.

Closer to home, this violence impacts areas of insurgency, such as the north-east India and Jammu and Kashmir.

Under the Armed Forces Special Protection Act, Indian personnel commit atrocities; often undocumented. Not only does this legal sanction violate the rights of the people impacted but hits at the very heart of India's constitutional ethos.

A legacy of acceptance of minorities and integration into Indian culture has given India the civilisational character that defines its legal landscape.

Despite being an electoral democracy that works on the formation of a majority in the lower house, India's parliament provides for affirmative action in the form of reservations for scheduled castes, scheduled tribes and now, even for women.

Despite this, marital rape ceases from being a crime in India even though it violates any sane person's conscientious thoughts. The law of the majority dictates that de facto - the wife's body does remain the husband's property.

many such instances exist globally as well. Up until recently, women in Saudi Arabia could not drive. Until the 1990s, unmarried but pregnant women in Ireland were locked up in 'magdalene rooms'. Up until 1991, it was forgiven if a man murdered his spouse for infidelity in Brazil - it was seen as a crime of passion. It was in 1988 that women in Switzerland did not require their husbands' permission to work and in 1974 in the USA that women were allowed to finally access credit card facilities.

The law of the majority not only suppresses rights, but leaves behind a legacy of generational trauma - still visible in Dalit households in India and African American households in the USA.

This not only reflects in poor learning outcomes, but also in lower earning profiles among these demographics.

A famous Latin phrase reads, 'lex nulla, lex nulla' - which translates into - a bad law is no law. Which perhaps begs the question - what makes a law just and good?

Perhaps the Napoleonic code provides an answer - where a law is made by the people it intends to govern; two - it is short and fits in a pocket and three, is simple enough to be understood by the common man.

Several laws across history have not lived up to this code. The American Revolution took place because the law passed by British Parliament sought to tax Americans without representation. The colonial government in India, which often upheld rule by law and not rule of law - meant to uphold justice.

Recently, the 'one Big Beautiful Bill' passed by the Trump administration is criticised for being too complex to be understood.

even by the congressmen voting on it—
making it complex and far removed
from the people.

It is often forgotten that modern
lawmakers and laws derive their
power from the people — and must
uphold moral conscience that resonates
with them. Power rests, where people
believe it rests — and a lack of belief in
law often leads to extra-constitutional
means when people cease to believe in
it.

During the farmers' protests of 2020 against
the farm laws, the farmers believed
they were upholding higher morals that
adhered to conscience, but were in fact
bringing to light a disconnection between
the law of the majority and the people it
would most impact — the vulnerable
small farmers. For a harmonious society,
the avenues of power must be paved
with the values of conscience.

This conscience is the inner voice which
guides all human beings in decision
making — some choose to follow

it, while some do not. Plato gives the example of a slippery slope - where one embarks on a downward journey as values are ignored and the internal conscience quietened for the external noise of society's norms.

These social norms existed worldwide in the form of whistle-blowers being called 'rats', 'snitches', 'snakes' and other vile terms before a US lawyer in the 1970s coined this term. The whistle-blowers act on their conscience and blow the whistle - as a referee would, during foul play. Ranging from Erin Bronkovich in the US, to Satyendranath Dube in India and Cassandra in Greek mythology, not only are they socially ostracised but often face terrible consequences for standing up against the law of the majority.

Any change envisioned against unlawful acts (- not in the legal sphere - but unlawful in the court of morality) is

met with resistance. Be it Raja Ram Mohun Roy's campaign against Sati - morally questionable but legally sanctioned. Or Iswar Chandra Vidyasagar's efforts for widow remarriage - not socially acceptable in early Hindu society.

This resistance is testament to the fact that social change takes place via voicing ones' beliefs of conscience. Audre Lorde famously said 'You will not win anything by being silent'

It is this very silence, born out of moral discomfort and raised in a cradle of apathy that gives way to the law being a tool to oppress minorities.

Recently, the Bombay High Court refused the right to protest to a group speaking up against the atrocities in Goa. The question remains - is it not a

matter of conscience to speak for those who cannot speak for themselves? How does a court entrusted with guarding constitutional values turn a blind eye to the morals that form its building blocks?

A constitution rooted in protection of minority rights and social justice - by way of protection to religious and cultural minorities and protection and upliftment of backward sections - is bound to give rise to an enlightened citizenry.

Thus, finding and speaking up for one's conscience becomes a moral imperative - especially as war rages on in Gaza. The world must grapple with larger questions as well - what is the legacy that will be left behind? One that mirrors racial ~~segregation~~ segregation on the global stage, or one that builds a just world - where the world is

one family.

For the law of the majority to be questioned and replaced — the principle of 'vasudhaiva kutumbakam' must be internalised. where law accommodates and allows for flourishing of minorities and dissenters, where conscience does not bow to majoritarian thinking and ultimately, where following the law and following one's conscience are not mutually exclusive acts.

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

VisionIAS

5. हम सदैव अपने युवाओं के लिए भविष्य का निर्माण नहीं कर सकते, परंतु हम भविष्य के लिए अपने युवाओं को तैयार कर सकते हैं।

We cannot always build the future for our youth, but we can build our youth for the future.

6. नकल करना सुरक्षित होता है; नवाचार के लिए साहस की आवश्यकता होती है।

Copying is safe; innovation demands courage.

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The pursuit of instant validation is creating a generation of restless minds.

Copying is safe ; innovation demands courage.

The US led invasion of Iraq went awry in a matter of about four years in. Scholars of international relations often attribute this to a crisis of leadership in the USA.

The people inherited mass wealth, stability and a well-oiled state apparatus.

But good times breed complacency, and by extension a leadership which knows how to get things done - but does not ask why. Knows to answer all the right questions but does not know how to ask the right ones. It knows the

direction in which it proceeds, but knows not the vision behind it or the reason.

Doing things as they had been done - 'copying'; was seen as safe and any deviation or innovation to deal with crisis was met with aversion - as usually is the case with those who possess the courage to innovate.

A manifestation of this is seen in bureaucracies worldwide, with India being no exception to it - a large state apparatus ridden with a strict adherence to rules - often copying those left behind by the colonial government that once ruled the subcontinent.

It is only recently that many colonial laws faced an overhaul - the Indian Penal Code, the Criminal Procedure Code and the Indian Evidence Act being replaced by the Bharatiya Nyaya Sanhita, Bharatiya Nagarik Suraksha Sanhita and Bharatiya Sakshya Adhiniyam. - Not only do these laws seek to break the iron cage of rationality

that had so far caged the Indian state, but also moves to innovation — in the form of restitutive justice. With provisions of community service, with criminalising mob lynching and other new features, the legislations move away from copying to innovating.

This culture of innovation has long existed in Indian society — with innovations in the scientific sphere where Aryabhata, Charak and Panini enhanced the understanding of astronomy, biology and grammar respectively. But it also existed in the cultural sphere, where societal mavericks of their time — Gautama Buddha and Mahavira gave to the masses a new and egalitarian way of thinking.

Buddhism and Jainism questioned the extant varna system and sought to innovate, rather than copy how life had been lived up until then. It can be said with conviction that these new ways of thinking had both

spatial and temporal impacts. Buddhism spread across Asia - making its way to South East Asia, China and Ceylon.

Over time, Lord Buddha's innovative thinking still dictates India's approach at global fora. When our Prime Minister stated that 'India gave the world Budh, not Yuddh', he highlighted the shift from war to dialogue in a conflict ridden world. Where the world is strife with conflict - ranging from the ongoing crisis in the middle East to the Russia-Ukraine war to tensions between Cambodia and Thailand, - copying the approach of countering violence with more violence feels safe.

What it needs, though, is innovation in thinking and diplomacy.

However, it is not as if innovators have had public support. When Copernicus put forth the idea of a helio-centric universe, he was excommunicated from the Catholic Church. Thinkers of the European

Renaissance failed to copy the monarchical system's thinking - and in that courage for innovation ended up giving the world ideals of liberty, equality and fraternity. These also often form the basis of many modern constitutions - but were accepted long ago; showing that though innovators are persecuted, their impact lasts for generations.

So was the case with the Wright Brothers, to whom we owe modern aircrafts; Thomas Edison, to whom we owe the lightbulb; Ada Lovelace, to whom we owe modern coding and computer languages and Einstein; to whom we owe a new understanding of reality.

These inventions needed courage to break paradigms that existed, needed critical thinking for moving away from an approach based on copying and a personal moral compass guiding their actions.

On the other side, no matter the intention,

innovation left unchecked can often lead to deleterious impacts for society. Einstein's theory of relativity and his work was pivotal in the development of nuclear weapons in the Manhattan Project - an unintended consequence of innovation.

When James Watt invented the steam engine, it was done with the intention of making coal extraction easier in 17th century Britain. In no way could he have foreseen its modern impacts - an increase in standards of living, but also exploitation in sweatshops across Asia. A domino effect starting with mass production and industrialisation ultimately leading to colonialism and culminating in an exploited Bangladeshi woman working in a factory for wages far lower than the products she produces.

The repercussions of the first industrial revolution are only just making themselves evident - global imbalances and the

north-south dichotomy; which brings one to think; what unintended consequences will the ongoing fourth industrial revolution have?

Recent advancements in artificial intelligence have made routine tasks easier - but also threatened job security among vulnerable sections. Advancements in gene technology such as CRISPR-Cas9 can now help edit out genetic diseases (such as down syndrome) from the human germline. But what impact does it have on a globally stratified society? What happens when only those with material resources access these advancements? Does humanity risk translating wealth inequality into genetic inequality?

Beyond this, human beings often forget that life imitates art. Unmindful of this, a company in the US has reconstructed the DNA pool of direwolves, which were

once extinct. not only does it raise concerns that are ethical in nature (what do two wolves - pack animals in nature - do as a pair?), but also those around real, tangible threats.

copying is safe - and innovation requires courage - but when does that innovation threaten safety? Both - that of the individual and the society. Though quite far from an apocalyptic AI take over (as in various scientific fiction movies) and far from a Jurassic park coming to life, questions must be asked - whom is innovation serving? when is copying safe? and most importantly - how does one safeguard innovation in the best interests of society?

when benefits accrue to only the wealthy in society, the state plays an important role in dispersal of information. Be it the IPR regime, or vaccine development or artificial intelligence.

Research, too, must be available to the masses — a tangible step in the direction being the Indian governments' one Nation one subscription, where research is available — not just for copying, but for building scientific temper; and using it as a stepping stone.

Innovation breeds further innovation — as the world adopts digital public infrastructure, it also radically changes how public services are administered. Innovations in India ranging from the direct benefit transfer to the Aadhaar card system moved away from the safe, copying approach.

This highlights how innovation must benefit society as a whole — not just those wealthy enough to be able to afford medical services and technology, often unfettered.

It is this unfettered access and changes that come along with it that must be handled with caution. For example,

~~who~~ who dictates the rules for the AI training datasets? When there are no norms to copy, how does the state regulate new innovations?

Perhaps the answer lies in using caution and foresight - an impact analysis, often ~~done~~ done in the form of a sandbox approach. Making mistakes and fixing them when no template to copy from exists - such as with AI innovation, gene technology and other frontier technologies.

This caution and foresight is possible when leaders ask the right questions - whom does an innovation benefit? When benefits are better distributed - such as vaccine IPR to global south countries; and when the courage to do things differently overpowers the need for being compliant.

As a new era is ushered in - with a

global vacuum in able leadership - perhaps a culture built on millenia of civilisation and a penchant for questioning and innovation can guide the world. Perhaps this vacuum in leadership is where India finds its place on the global stage - not copying, but courageously innovating as the vishwaguru.

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VisionIAS

AFSPA
JAPA
PMLA

SPACE FOR ROUGH WORK

DRAFTING

Matters of conscience — Law of majority

→ Mandela, Jim Crow, Rosa Parks [Law of maj]

↓
M.L.K Jr. → Teendhi Aind Desob

- Disadvantaged
- British
- women
- Tribals
- Minorities
- Indigenous

- Superman & refugees
- Animal tests
- const. minority rights

→ Huger Games? Law of majority bad?

- what is conscience?
- is conscience a good compass?

→ who makes the law?

→ when does law of maj prevail?

- Normalism
- Salman Rushdie

→ washewoman & Sita
↓
Expelled by rain

- 1970s - bank
- 1988 - Satyagrah
- 1990s - tribes
- 2019 - Saudi

Law vs ~~conscience~~ conscience

↓

- is law based on conscience?
- what purpose does it solve?

→ sig nature of society

→ what to follow? major

→ Sikhism birth against Mughal oppression

Allegory of cave

→ ed. critical thinking → Hardmaids sale - what are we not seeing?

SPACE FOR ROUGH WORK

US crisis of leadership

copying is safe, innovation demands courage

safety in copying → rationality iron cage
 → Kafkaesque
 → US issue w leadership

courage

innovation??

religions - Buddha, Jainism
 - art - Renaissance
 - science
 - weight 2000s.
 - Bull

achieve excellence

↓
 setting an example

↓
 why difficult?
 - high risk
 - high reward

↓
Iron man?

innovators

↓
 out of the box thinking

- NPCI, UPI
- PSD delivery
- Joint forest agmt.

when is innovation dangerous?

→ when it is uncontrolled

when is copying safe?

→ when it has unintended conseq.

→ sandbar approach

→ Jurassic Park

how do we ensure safety + innovation?

↓
 dilemmas

innovator

- R&D
- scientific integrity
- visionary leadership

↓
 India's full vacuum.

US crisis → iron cage but → Indian issue → innovation of courage

copy safe w sandbar

Kafkaesque

in IR in

payment systems, Naxal

↓
 systems, Naxal

culture of innova

eg: Bulls: 31 etc.

innovator persecutor

cultural barriers

has always been

↓
 Sun antin

safety + innov.
 → secretariat to go

→ openheimer

when is innovation dangerous?

SPACE FOR ROUGH WORK

AL

VisionIAS