

खण्ड-A / Section-A

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Q1. If you look into someone's face long enough, eventually you feel that you are looking into yourself.

यदि आप किसी के चेहरे को काफी देर तक देखते हैं, तो अंततः आपको महसूस होता है कि आप अपने भीतर ही देख रहे हैं।

Q2. We can easily forgive a child who is afraid of the dark; the real tragedy of life is when men are afraid of the light.

हम उस बच्चे को आसानी से क्षमा कर सकते हैं जो अंधेरे से डरता है; जीवन की वास्तविक त्रासदी तब होती है जब लोग रोशनी से डरते हैं।

Q3. It is the province of knowledge to speak and it is the privilege of wisdom to listen.

बोलना ज्ञान का क्षेत्र है और श्रवण करना बुद्धि का विशेषाधिकार है।

Q4. Drop the question what tomorrow may bring, and count as profit every day that fate allows you.

यह प्रश्न छोड़ दें कि कल क्या हो सकता है, और हर उस दिन को लाभ के रूप में गिनें जो भाग्य आपको अनुमति देता है।

We can easily forgive a child who is afraid of the dark; the real tragedy of life is when men are afraid of the light.

Vincent Van Gogh, Gabriel, Keats ...! There are a few names in the list of people who died without much recognition and their talent and contribution remained the love & light of the world only after their death.

Be it Van Gogh is "The Starry Night", which now is one of the most critically acclaimed

paintings of all time, or Galileo's anthropometry which forms the basis of our existence today or Keats' pocketful of poems which is awe inspiring to millions of people even today; ~~what was~~ is it not a real tragedy that the "men" of those times were too afraid to see the light of their talent and perspective?

To delve into the ~~same~~ ~~we will~~ in the following paragraphs, we will explore the meaning of "darkness" and "light", we will then understand how and why it is easy to forgive a child who is afraid of the dark, while a real tragedy ensues when men are afraid of light. Further, we will explore how sometimes the fear of light is inevitable even for men due to the subjectivity of light.

lastly, we shall discover means to strengthen the powers of extending the light: externally & internally.

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While 'light' and 'darkness' are used in a restricted sense in common parlance, however, here, light can mean 'reason', 'perspective', 'self enlightenment'. It can mean fresh and eccentric ideas, which are out of the ordinary. It can also mean 'truth'.

On the other hand, darkness can mean danger, an untoward consequence, an unknown or unchartered territory. It can mean the figurative depiction of the "apprehension" of the unknown; the uncertainty as to what lies ahead. Why then is it easy to forgive a child afraid of the darkness?

An inexperienced individual may be apprehensive of the eventualities. His lack of exposure leads him ⁱⁿ to believing the negative. Thus, history has never been unkind to those, who out of their

inexperience, have been unable to see through the 'darkness' presented to them.

When Columbus captured America, he loaned the Native Americans into believing that his 'god' was more powerful than theirs, due to his special knowledge of lunar eclipse, not known to these Native Americans. Their being gullible around it, was a misfortune, yet nothing that they could be blamed for. Thus, they were forgiven.

Further, the lack of experience can cause a child to take support of an elder in navigating the darkness. The child cannot be blamed for the same. This was witnessed in the British consolidation of power in India when they gained political control via subsidiary alliance of Lord Wellesley, Forward Policy of Lord Auckland

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or Doctrine of lapse of Lord Ralhouse. While ~~they were~~ The princes were gullible and were afraid of the darkness of the looming territorial acquisition threats, can we even blame them for it?

Perhaps, the same can be said for the monarchy that prevailed in the erstwhile times. It can be condemned, but because of lack of exposure to democratic ideals, lack of a structure of organised functioning, and because of the "fear of ensuing darkness" because of it. The young societies sought to be ruled by a king.

Similarly, the belief in the supernatural forces of the ancient societies, or even the belief in the extrapolated version of "chaturvarner system" leading to caste based division of work. Due to the monopoly of a select few over "knowledge" and "LIGHT", the surrendering of the others to their domination, can be, perhaps, excused.

However, how can we forgive the dictatorships of the likes of Hitler in Germany, who refused

to see the light of democracy? How can we forgive the dogmatic ideas around "black magic" existing in ~~too~~ the AI driven society today? How can we forgive the deaths of manual scavengers in an urban society owing to caste based discrimination even today?

Isn't it a real tragedy, that the people of today's "mature societies" are afraid to adopt a change of attitude and accept the 'light' of reason? To ~~further~~ ^{and why} understand how ~~men~~ have refused to see the light across time and space, one can look into historical, social, geographical, international arenas.

The desire for 'dominance' and preferential treatment prevented the whites from seeing the light of "equality". They refused to see the ill behind racial discrimination, until one day, in 1955, a black day refused to give up her seat in a public bus for a white woman.

This lady, Rosa Parks, was put behind bars, was condemned by the whites, yet, the revolution she started eventually forced the "light" to shine through, with the discriminatory laws getting struck down. Yet, the tragedy that transpired prior to it, can never be forgotten.

Similar was the case when Galileo presented his Theory of relativity or when Aryabhata gave the Theorem of trigonometry or the dictum of Earth revolving around the sun. The acceptance of new, eccentric ideas is difficult for men who are driven by their own set-in-stone prejudices. The refusal of seeing the light then stifles innovation and progress that could have taken place, had the 'light' been let in.

Even in the legal domain, arriving at 'consensus' with respect to ~~law~~ landscape changing laws like the GST, Uniform Civil Code have been beyond difficult. While the ~~GST Bill was passed~~ Bills such as GST, Muslim Women Protection of Rights on Divorce Act having triple talac were difficult to

come ~~last~~ by, due to focus on self-interest and refusal to accept change by letting go of the past; changes like uniform civil code have still not seen the light of the day due to emphasis on sectarian interests. The preference of religious dominance over the 'light' of gender equality is affecting social progress and fulfillment of constitutional aspiration under Article 14.

Internationally, the desire for hegemony is preventing the permanent 5 from seeing the light of "reformed multilateralism".

It is a real tragedy to see developed countries like USA, pulling out of the WTO, or the stalling of appointment of members of Appellate Board of the World Trade Organisation. To have a polarised world today, refusing to abide by the ^{light of the} principles of sovereign equality, as witnessed in Russia Ukraine war, isn't it a tragedy of great measures?

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However, can he blame all men for refusing to see the light? As witnessed in case of India's protectionism post independence, during which it refused to entertain the light of "LPN", ~~one can write~~ it was focusing on the light of 'grassroot economy'. By adopting a more balanced model of mixed economy and protectionism in a few spheres, it sought to build a resilient economy before accepting the light of an open economy.

Thus, we can see the subjectivity of light transforming situationally. This can be witnessed, in the opting of "deal phase down" instead of 'deal phase out' in the Glasgow Summit by India. While the latter is the ideal light in the environmental content, however in the rational & feasibility content, the former is 'light' in its own sense.

It cannot, however, be denied, that there is a need to adopt a change of attitude

towards the 'light' that surrounds us.

This can be done by developing 'tolerance' in the society. Having social harmony, being open to ideas will enable us to adopt progressive measures. Social menace like manual scavenging, gender discrimination can then give way to embodiment of light: effective implementation of NAMASTE scheme against manual scavenging introduced in Budget 2023 and formulation of a Uniform Civil Code as initiated by Gujarat & Uttar Pradesh.

Further, in recent times, due to the proliferation of fake news and infodemics it is difficult to find the 'light'. Thus regulation of disinformation; penal mechanisms to check incidents of mob lynching which create further fear against the light of social-equality, should be ensured. In this context, the ~~act~~ amendments to the IT Regulations, 2023 putting forth "fact checking units" is a welcome step.

Or mill's concept of 'liberty' which extends to extending one's arm till the other person's nose, should be adhered to. The presence of 'dissent' and 'deliberation' in a parliamentary democracy will enable better entertainment of the 'light' of truth. As Smartya Sen states in The Argumentative Indian, that dissent leads to discovery of truth. Thus, ~~the~~ free speech shouldn't be stifled and deliberation should be encouraged.

Lastly, to discover the "light within", one can focus on mindful meditation. Spending time in self reflection can enable oneself to gain a better perspective of one's mind and purpose. As Rene Descartes says, "I think therefore, I am."

As India progresses into the Smart India, it is paramount that the men of the society, religious groups, government etc. are not afraid to see the light of 'change' and social change coupled with scientific innovation can enable India to achieve the dream of "Atmanirbhar & Saakhar Bharat". Thus, ~~the~~ ^{by} driving out the darkness of ignorance will ~~light~~ ^{happen} when light of knowledge is let in.

खण्ड-B / Section-B

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- Q.5 Truth, like a torch, the more it is shook, it shines.
सत्य, मशाल की तरह है, इसे जितना अधिक हिलाया जाता है, यह उतना ही चमकता है।
- Q.6 Art is I; science is We.
कला मैं है; विज्ञान हम है।
- Q.7 Only the dead have seen the end of the war.
केवल मृतकों ने ही युद्ध का अंत देखा है।
- Q.8 Act as if it were impossible to fail.
कार्य ऐसे करें जैसे कि विफल होना असंभव ही था।

Art is 'I'; Science is 'We'

In the recent times, there have been several notable technological advancements in the world. While Non Fungible Tokens are one of them, Electric cars are the other.

Non Fungible Tokens seek to preserve an individual's unique creation of "art" or otherwise by a blockchain based technology. It helps an individual to monetise the creation and prevent the plagiarism & duplication of the same.

On the other hand, Electric cars, were a breakthrough in the field of science, which are currently serving as the fulcrum of the energy transition.

of the economics of the world. Thus, helping in the fight against climate change. This was possible, primarily, as Elon Musk, founder of 'Tesla cars', decided not to patent the technology,

What do these two technologies, thereby entail? The story that they tell is that of 'Art is I', while, 'Science is we'. The individualistic, personal aspect of art is highlighted by the advancements and popularity of NFTs, while the altruism shown by Mr. Musk and the consequent multiplier effect in proliferation of the green economy agenda highlights the 'we' behind science.

In this piece, we shall discuss further about the individualistic aspect of art & the social & collaborative aspect of science. We will then understand the implicit implication of the intersection of the art and science on their personal characteristics. We will also explore the collaborative aspect of art &

individualistic aspect of science, thereby understanding how there cannot be a binary classification after all.

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Art can be understood as a wide arena of visual art such as paintings, performing arts such as dance and music. It includes the architectural wonders and cultural heritage sites. Various cultural practices such as martial arts of certain regions may be brought under the purview of art, as well.

The 'individualistic' aspect of art is highlighted by the quest emphasis on the 'performer'. The centrality of 'Sutradhaar' in classical theatre or that of an actor in a movie or that of performers in classical dances like Odissi & Kuchipudi, shows the personal touch performers bring to the table.

Even on exploring the individual art forms, the 'uniqueness' of each cultural form makes it stand apart from the other. The 'Batu nritye' & 'Parigham'

of phases ~~or the~~ of Odissi dance cannot be found in other dance forms. Similarly, the 'Solkhita' & 'harutvam' aspects of Kuchipudi dance form cannot be found in others. Neither can we find the uniqueness of breathless singing of Bhendi-bazaar gharana in Carnatic music, nor ~~the~~ do we find the ornamental blends of 'pallavi' & 'anupallavi' of Carnatic music in Hindustani music.

In fact, the individual art instruments are distinct from each other. The pace of electric drums is different from a tabla. While the melody of guitar is different from surangi or sitar.

This individualistic variation is witnessed spatially as well. Be it rock music, 'locking & popping' dance of the west or the ~~pop~~ 'Patal Nach' puppetry of West Bengal, & ~~all art~~ ~~handicrafts~~ 'Kathputli' puppetry of Rajasthan, all art forms bring 'uniqueness' to the table.

Even the architectural wonders have individualistic attributions. 'Taj mahal' by Shah Jahan, Fatehpur Sikri by Akbar & the Virupakshi temples of Vijayanagara kingdom & Rock-cut temples of Mahabalashwar under Pallavas, These have all been personal individualistic initiatives.

This 'cultural niche' of art has historically enabled in understanding and decoding the socio-cultural & even economic aspects of sculpture a region. For instance, 'Mother Goddess' helped us in understanding the deity deity worship culture of Indus Valley civilisation & the presence of gold coins in Gupta period enabled us to know the prosperity of the 'golden age' of India. Further, books by Ba-Hen & Marco Polo enabled us to know the prevailing conditions of that era.

Thus, art & its individualism has encouraged cultural specificity and diversity. ~~It has~~ we can safely say that Art is 'I'. But how can we understand that Science is 'we'?

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To understand the same; we can take the building blocks of science - an atom and a cell. ~~Every atom~~ while exceptions are part of every system in the universe, an atom is the most stable when it forms 'covalent' and 'electrovalent' bonds with other atoms. Similarly, a human cell is ~~formed~~ ~~by combination of several gases~~ forms an organ that is functional only ~~with~~ ^{on} combination with other cells. Even the function inside a human cell is 'collaborative'. While mitochondria is the power house of the cell, the cytoplasm forms the substrate for other organelles to survive. ~~lysosomes and fat~~

This collaborative trait is visible even at a larger scale. Most of the scientific breakthroughs, have been a build up of a previous ones. For instance, the discovery of gravitational waves was a build-up on Einstein's General theory of relativity. This has now enabled us to undertake outer space explorations. However, the very basis of rocket launch lies in 'gravity' or the defiance of it & for that, we

have to thank for.

Realisation of the same, i.e., the potential of collaboration in the sphere of science & technology, has been the bedrock of international relations ever since. The formation

of groups such as Nuclear Suppliers Group to provide latest nuclear technology to developing countries ~~also~~ has been an evidence of the same. Further, agreements between nations such as The LSMOA, BECA, COMCASA, CSMOA & the latest ICET between India & USA, transfer of defence technology by such as S-400 by Russia to India, or even space based collaboration of training Gaganyaan astronauts by Japan, shows the 'technology transfer' and its importance. It is precisely due to this, that India seeks to become the 'voice of the global south' in its G20 presidency: by enabling transfer of tech behind "India Stack" involving digital transformation lessons from Cowin platform, Aadhar etc.

At a national level, this collaboration

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is aspect seen as a 'need' in the form of industry - academic linkage. The demand of the industry being tapped to build the accurate research dimension is essential. Further, the innovation has to be accessible to the industry for proper usage. To enable the fulfillment of National Education Policy's goal of making India a 'global superpower', it is essential to provide a facilitative environment for the same.

This inter-connectivity is witnessed in a multidisciplinary manner as well. Crypto-technology is based on blockchain technology which is based on distributed ledger technology. Quantum technology is closely related to super computing in the form of Quantum computers & even space technology in the form of atomic clocks. Further information technology, space technology, nanotechnology have applications universally across all fields both independently & also mutually, in combination. Thus the 'we' aspect of science is apparent.

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But, when we witness the intersection between science and art, we find evidence of both 'I' & 'We'. The intellectual property rights of 'trademark' which in essence, is a unique depiction of a company using art, i.e., letters, graphics, symbols, is an evidence of the 'I', while that of 'geographical indications' of toys or some other art form of a region, known for the collaborative advancement of the region is an evidence of the 'We'. The individualism of this intersection has both promoted innovation by the awarding of 'patents'; but the very same patents deprive needing patients from usage of the drugs.

The ethical dimension of the intersection in the I v/s We debate can be most highlighted via the 'ChatGPT' concern in the recent times. The allegations of copyright violation by ChatGPT, where individuals are creating advanced forms of art, music melodies etc. using technology, shows how the 'I' in art is essential. While, the enabling role played by it to advance socially deprived

media's educational access & informational access, shows the upside to "we" aspects as well.

However, a question to ponder upon is whether all art is 'I' and all science 'we'. To exemplify, the concept of "innovation" in science is individualistic and ~~drives~~ the power of individual initiative in science is witnessed via the power of entrepreneurship. To encourage the inventions and other socially relevant research, awards and accolades have been instituted such as the Nobel Prize. Further, scholarships are awarded to students.

Similarly, in the with the growing globalisation of the world today, we see the interdependency of art forms. 'Globalisation' ~~requi~~ has brought about new forms of art like "Bhagat pop". New languages are ^{further} being developed too. The preservation of art involves a "we" element. It is possible by social cohesion. Social disharmony affects the sustenance of diverse art forms adversely. Such preservation, consequently

enables & facilitates several social benefits, such as empowerment of communities of the tribals & environmental conservation. For instance, the nature-centric art forms of tribals has multiplier effects in the form of conservation and development.

Thus, in a globalised set up, with ever-widening dimensions of science & art, coupled with their all-pervasiveness in all walks of life, it is rather incorrect to draw the dichotomy between Science & Art being 'we' & 'I' in their entirety.

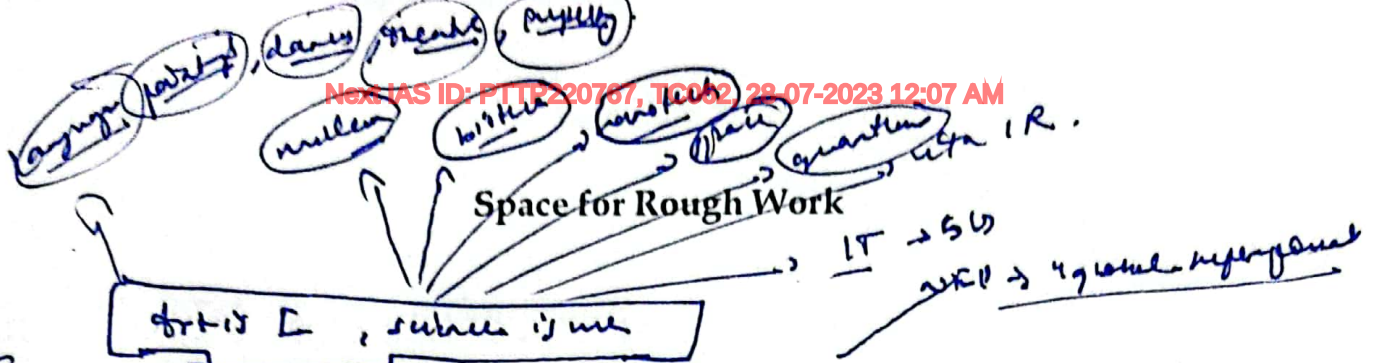
Science & Art have a complementary role towards each other. Both being products of mind, stimulate different sentiments & emotions, affect us differently. However, while science corresponds to cognitive element, art corresponds to affective element of the human mind.

Moreover, just like Yin & Yang of Chinese philosophy & Shiva & Shakti of Hindu philosophy, science and art are two parts of one whole. But

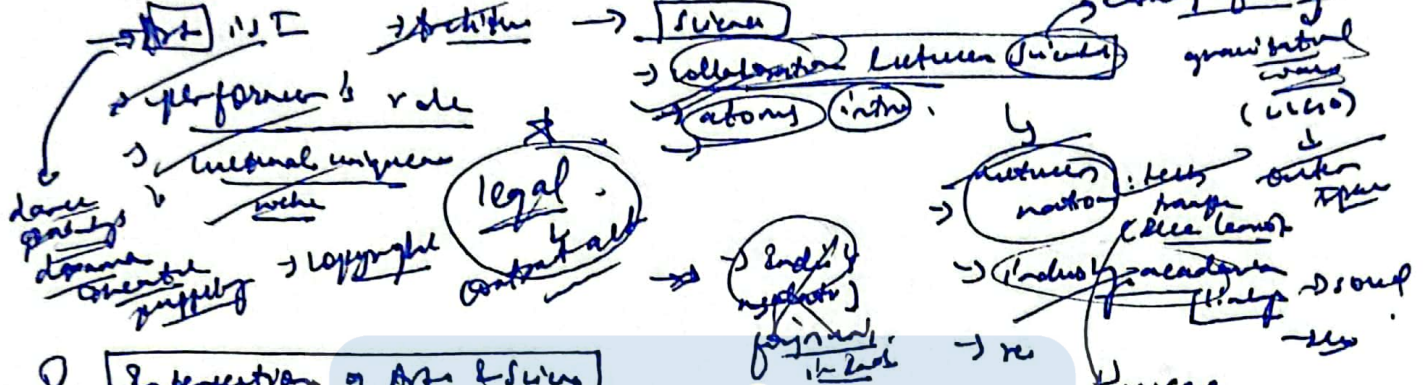
Thus, the differentiation may exist

in their application, natures & characteristics but with respect to ~~to~~ whether they can be individualistic or collaborative, whether they can affect an individual or society, whether they need 'personal touch' or 'cooperative approach', no strict dichotomy can be drawn. Thus, ^{while} ~~science~~ "Art is mostly 'I' & Science is mostly 'we'"; Art can be 'we' at times & Science too can be 'I'."

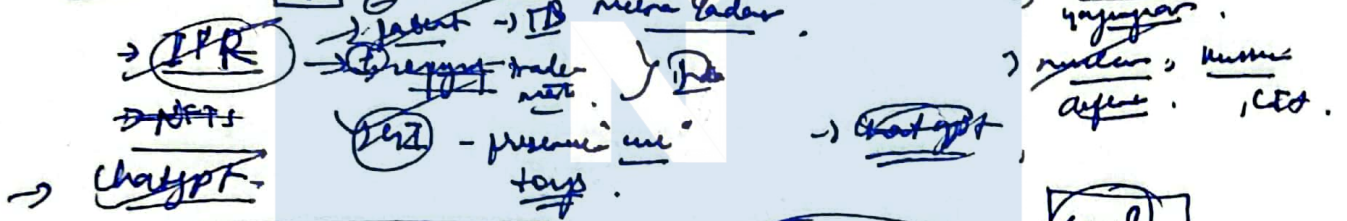
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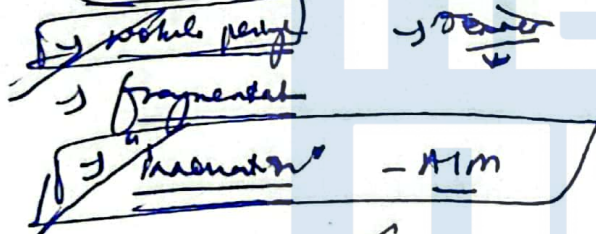
I. Examples



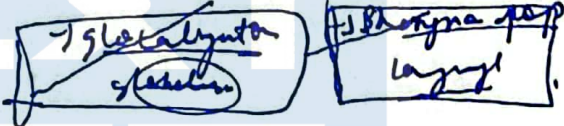
II. Intersection of Art & Science



III. Intellectual aspects of Science



Art is True



IV. Way forward

