

3)

NON COOPERATION WITH EVIL IS
AS MUCH A DUTY AS IS
COOPERATION WITH GOOD

"I cheerfully submit myself to the highest penalty that can be inflicted upon me, for what in law is a deliberate crime but what appears to me to be the highest duty of a citizen" - said Mahatma Gandhi during 1922 trials against him for Non-Cooperation Movement.

From Mahatma to Mandela, Lincoln to Luther, if there is one common thread that binds all, it is their unflinching non cooperation with evil.

Non cooperation with evil is a sine-qua-non for a just society. It puts limits on those in power, prevents autocratic tendencies, and ensures public welfare.

Evolution of democracy on the global scale is a beautiful gift of non cooperation with exploitative monarchies. American Revolution, French Revolution and the recent protests at Sri Lanka are a result of sacrifices made by thousands of men in their fight against the evil.

At the societal level too, this is true. Raja Rammohan Roy's

fight against the evil of sati was remarkable in India's feminist movement. Abolition of slavery and decriminalisation of section 377, IPC are also result of fight against homophobia and inhumanity.

The rise of BRICS, ADB, NDB can also be seen as non-cooperation of the global south to the dominance of the north at multi-lateral institutes like IMF and World Bank.

At the personal level too, it is important for weaker sections like women to stand against domestic violence, marital rape and other forms

of patriarchal mindset.

Cooperation with the evil can be disastrous for the life of a nation, society and person.

Modern Indian history is a testimony to this. In the view of short-term gains, nation rulers lent support to the Britishers against one another, leading to the British rule of two hundred years over the vast subcontinent.

Cooperation provided to Nazis by the Germans led to the worst human rights violation the world has ever seen. It led to death of nationalism and production of pseudo-scientific theories to justify Jewish Holocaust.

In the modern era, too, practices like crony capitalism and criminalisation of politics show how unholy nexus with evil forces lead to poverty, inequality and unemployment for the masses.

Thus, while it is a established truth that non cooperation with evil is essential, cooperation with good is equally important. At times, people may perceive good as evil and not cooperate with it.

At the family level, this can be seen when teenagers view restrictions put by their parents as evil and try to break free by indulging

in unhealthy habits of drugs, gambling, alcohol, etc.

At the societal level too, presence of deep-rooted dogma and religious superstitions can hamper implementation of reformative government policies. Opposition to Sabrimata Verdict and ban on triple talac is a case in point.

From the security perspective, such non-cooperation can be threatening to a nation's sovereignty at time. Tribal insurgency and secessionist movements are a result of exclusion of marginalised sections from development process, which leads them to seeing the state as an evil.

This calls for a conciliatory approach to address regional imbalance and raise awareness against superstitions. This will ensure that the non-cooperating forces are able to realise the goodness of government's actions & ensure inclusive growth.

At times, national leaders can create false notions of evil to strengthen their domestic rule. North Korea is an example of this. It invests heavily in nuclear arms while its population suffers from gut-wrenching poverty. All of this is justified in the false name of protecting the nation against the world.

On the whole, while there have been instances of misuse of false notions of evil and opposition to the good, non-cooperation with evil remains a non-negotiable value.

But it must be ~~said~~ remembered that this path is not easy. It requires tremendous patience and burning courage to fight against the wrong.

Bouazizi, a young street vendor immolated himself on 17th December 2010. His sacrifice led to the Arab Spring, uprooting the world's most entrenched dictatorships.

"Look at the streets of Egypt,
this is what courage looks like"

— said a famous Egyptian
author in the Guardian then.

Indian bureaucracy is also
replete with such cases of
determination and sacrifice.

Satyendra Dubey, an Indian
Engineering services officer, laid
down his life to expose the
corruption involved in golden
Quadrilateral Project. Asit

Khanika has been transferred
innumerable times due to
his honesty and non partisanship.

Indian freedom struggle is
probably the greatest epitome
of non cooperation to evil.

It was the blood of thousands of fearless, strong, determined people that we enjoy the essential liberty and freedom we have.

The path of non cooperation might be full of needles, it might be a very long one. But unmaivering strength and a lust for justice will surely lead one to the glory of victory.

6)

THE WORLD OF REALITY HAS
ITS LIMITS, THE WORLD OF
IMAGINATION IS BOUNDLESS

"Dream! Because dreams turn
into thoughts and thoughts
into action".

— A.P.J. Abdul Kalam

Life is a continuous adventure
from the present towards
the future. Imagination provides
the essential link between
the two. It helps to
conceive a desirable scenario
and gives the motivation to
achieve it.

Our present Prime Minister's
life is a glaring example

of this. For a poor boy, selling tea on streets, reality would have meant a life of sustained poverty and deprivation. But it was his imagination and strong desire to serve the nation that led him to his present position.

Indian freedom struggle was also a fight for an imagined version of India, which no one had ever experienced. When we won independence, there were glimmering hopes in the eyes of millions for a better life. This was accompanied with apprehensions. The western media had

predicted that this great
experiment could not be
successful in a land of snake
charmers. But the past 75
years have shown that
Indian democracy has not only
survived, it has overcome
the darkness of emergency
and strengthened itself with
persistent reforms. Thus, what
was imagined by our fore-
fathers has finally turned
into reality.

No other sector can be a
better epitome of the dynamic
linkage between reality and
imagination than science.
From the much accepted
reality that earth is flat,

We have progressed towards sending humans to the space and are even contemplating colonisation of Moon. All this was only possible due to innovation and unconstrained imagination of genius minds.

But boundless imagination can also bring dangers for the imaginer. Socrates was awarded death penalty for questioning the existing reality of monarchy and demanding democracy. Aryabhatt too had to face the fury of religious groups when he proved that earth is round.

In the modern era, too, we

see how those opposing the status quo are often branded as non-conformists and given embarrassing names.

Malala Yousafzai was shot in the head for imagining a just and equal society based on women empowerment.

But this does not mean reality is always stepping on the toes of imagination. It can provide an enabling shoulder too.

Reality can provide the context to one's thoughts. Existing research and data provides the background for further innovations.

Reality can also check wild imaginations of a few which can hamper larger public interest. For instance, dangerous masterplans prepared by criminals and terrorists are inhibited due to the criminal-judicial system.

Similarly, imagination of autocratic leaders for subjugating democracy as per their own will is checked by existing autonomous institutions.

Reality also ensures that one does not ignore the actual miseries of the present due to sweet escape provided by imagination. This motivates action to change present.

suffering and move towards a better future.

Marrying reality and imagination

With the appearance of digital space on the horizon, the line between reality and imagination is blurring. Augmented reality and virtual reality has combined the two in an integrated whole.

There is need to provide a conducive environment where reality can aid imagination for a better future.

Education can be the most important tool for this.

"Don't teach the children what
to think, teach them how
to think" — Margaret Mead

The education curriculum must enable free thinking and a critical mindset. It must provide for co-curricular development of children in all aspects. From rote learning, there is need to move towards developing each child as per his individual interest and ability.

Research and Development also needs to be boosted. Presently, only 0.6% of GDP is devoted to it. This needs to increase.

Academia - Industry linkages need to be expanded for quicker lab to land implementation of ideas. Atal Innovation Mission of NITI Aayog & Hacking Labs are a step in the right direction.

Finally, there is need to harbour tolerance and acceptance in the society to diverse views. Rather than sticking to superstition, society must support innovations and entrepreneurship.

This will ensure that reality and imagination grow together in a dynamic equilibrium & reach the bliss point.

Reality - limits, Imagination - boundless

① Indian demo "3"

② Personal → imagination
→ mode

③ AR - monocular - dist

④ Space, S & T → immersion

Reality: shoulder to one's imagination, stepping toe

"What" Margaret Mead

Out of the box

Locales, Creativity

① Reality - limits → imagination

② Imagination → ~~cannot be suppressed~~ can't be suppressed - time imm - today reality

③ Steps Imp of reality → context "contributing" → presentation the way

④ Steps → MM - edn. (OOTB) → direct escape

→ R & D → 0.6% → tolerance & acceptability

⑤ time b/w R & I - vanishing → digital

⑥ feel for one - Imp for street

SPEEDISH
→ free
→ AR

Imagin

→ Making

[Conc: dynamic eqm - bliss pt]

AR

* Link b/w past - present & future

"stepping on toes" & "supportive shoulder"

[Achal - one thinks one becomes AR & Achal - How - MM]

Non-coop with evil → coop with good

Intro: M.C. " "

→ Mandela - Make, Litter - Lincoln

Just Asab Spring - Bauzigi - 17 Dec 2010

MF
BRICS, ADR

① Non coop w evil →

② Personal → domestic abuse

RRR - safe

③ Society - homophobia, regularity, patriarchy
RRR - safe

④ Global pol. setup - [SE, Asab Springs, PR, AR]

⑤ [Coop] w. evil

→ strong coop. (CR - bad for all)

⑥ Non evil → evil → evil → evil

→ evil → evil → evil

→ evil → evil → evil

⑦ evil → evil → evil

⑧ evil → evil → evil

⑨ evil → evil → evil

⑩ evil → evil → evil

⑪ evil → evil → evil

⑫ evil → evil → evil