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ESSAY TEST 4

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			16th July, 2023

INDEX TABLE			COMMENTS OF EVALUATORS
Q.No	Max.Marks	Marks Obtained	
1	125	56	<p align="center">[Faint handwritten notes]</p>
2	125	55	
4			
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13			<p><i>Any specific message from Educrat IAS Mentors/Evaluators with respect to your copy?</i></p> <p>Mentor's Remarks:</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>
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Total Marks		111	Start Time: 1:40 End Time: 4:40 Mode of Examination: Online <input type="checkbox"/> Offline <input checked="" type="checkbox"/>
		TEST CODE:	Medium of Examination:

Be the change you wish to see in the world.

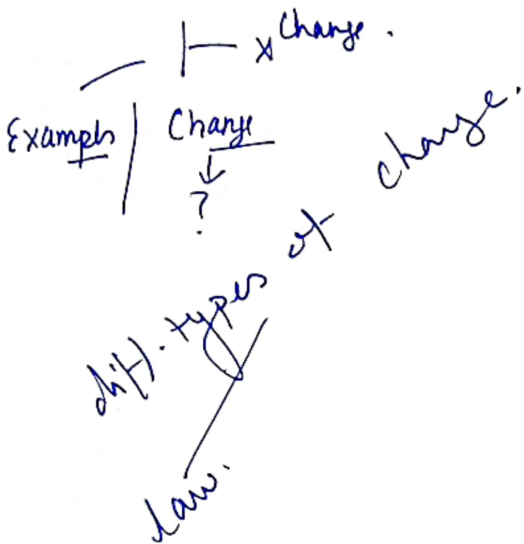
Intro

Body

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My Experiments with Truth.

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"Be the change you wish to see in the world." -
Mahatma Gandhi.

"~~My~~ Life is My Message"

— MK Gandhi.

While growing up one who enjoyed the ~~English~~ way of life, western dress, alcohol and even animal meat turned into a saint like figure, who led a simple altruistic life, wore khadi and dhoti and inspired million others for an Indian way of life. This man was Mahatma Gandhi.

The above transformation is part of his story which he mentioned in his autobiography as his life experiments.

All his life he worked upon himself to bring a change within and his change became the source of inspiration of change in the world.

Why it is said that we should first work upon ourselves instead of expecting the world to take the first step?

Because to bring a long-lasting and desirable change in others is very difficult and it is not in our control all the time. Also, is it appropriate to expect one to change without first applying the same idea within?

So, the first phase to bring change in others is through ourselves.

What we see in the world :-

When we face difficulties or come across hard issues like poverty or inequality, many would remain indifferent to it, ~~few~~^{some} would ask for change, and only a few would act on it. In a country like

India, where we host largest population of poor people on globe, it is natural to ~~find~~ deprivations in every other lane.

Even before ~~seeing~~ the urge of change whether within or outside, it is necessary to first see.

Mother Teressa, when she came to Kolkata as a young nurse, she visited many slums and poor households. She saw the deprived conditions of hungry children, leprosy patients, lonely mothers with no where to go. On seeing the apathy and indifference on other side, she decided - 'Even if I feed one household, my deed will create ripples'

She decided to act on her own which created ripples of charity and change in that small world of Kolkata's streets.



How to become the change:-

At an individual level, one has, to some great extent, control over one's life. Moreover, we do not easily do something or ^{take} an action simply because we're told to do so, we act most of the times when we see examples around us.

This gives a logic to our action. But the onus is on that one individual who should be the first to change so that others follow.

Mark Twain explained this as a story:- when humans did not know who lived on moon. They decided to collectively call 'Who' loudly one night. The moment when all were expected to call out, there was full silence as every one was expecting others to call. It was only when one shouted others took the call.



This is true for Indian Voting System.
Despite efforts by the government, voter
turnout ratio remains below 50% in many
states. In advanced countries voter abstention
is as high as 70%.

When individuals and family units
take a call only then others get an urge
to change.

This holds for other social issues as
well like Dowry or Child Marriages.

One such case can be considered about a
Padma Awardee winner who brought
change within to see the change
outside. He is Shyam Sundar Panigrahi

who deployed 1000 trees on birth of
girl child in Rajasthan's Piplantri. This
has now become a successful model of
change for women upliftment.

Taking this forward, when we look at global issues like Refugee Crisis and Nuclear Armament, we see a few countries are taking action instead of asking others to change.

Vietnam, for instance has brought a law on refugees. ASEAN countries have opted for No-Nuclear Zone.

In time, of global crisis like Climate Change, War Aggression, message of change is important for the countries, especially in the Global North.

Change That Remains Same

To bring change within oneself is a noble idea as far as one is dealing with individual objectives. But most of ideas are linked with the world outside.

What if our change leads to no change

in others? In that case will we say that our effort went in vain?

The plight of LGBTQ, remain somewhat same even with growing awareness and families becoming open. Similarly the corruption culture is prevalent even if a few people change.

In above cases, it might look that social change is a distant dream ~~and~~ but role of individuals in bringing justice for others will go a long way. In case of corruption, 'Na Khaunga Na Khanedunga' is apt to bring change at least in a small scale. This is how, for instance civil servants like Ashok Khemka brought change.

But this change starting from oneself cannot be applied in Foreign Affairs when we see the plight through Realist lens.

India's goal for nuclear disarmament cannot begin from itself. As there could be huge risk of conventional wars. Here remaining ~~same~~ act as deterrence.

Instruments of Change:

When we say — 'Be the change', we should also think how can we change when the world around us didn't.

One is the drive of a purpose that keeps one attached to thought of change. Gandhiji opted for Khadi and white clad dhoti because he thought deeply on Swaraj and Swadishi goals of that time.

Second is the discipline. There's a saying that — 'it is easier said than done'. Because unless we do it, no one takes our message. This applies for a leader who

if he wish to bring changes on say punctuality, he should come on time!
Actor Amitabh Bachchan is known for his sharp punctuality on sets and then he preaches it.

Third is the self-introspection. To see the world, and find its fault and wish for it to change is one thing, but if one wish to bring differences within, one has to look and see within.

This is rightly put by Kabir's doha -
Bura Jo Dekh Main Chala, Bura Na Milaya Koi
Jo Jag Dekha Apna, Mujhse Bura Na Koi

Meaning, when I went to see my own world, there was more to change than the world outside.

Apart from the above prescriptions, instruments of change that one needs to send the ripples far off in a social

setting is also needed.

Suppose a good change is happening in one corner of the world, how will the world see it and get an inspiration for change of other part?

In time of Globalisation and growth of smart phones and Social Media, good messages are also spreading fast.

In 1930s, it took more than one and half months for ^{Web} James Miller to

send the reporting of Gandhi's Non-violent Salt March on global stage, but today changes like better life style through

Yoga is inspired by many change makers online.

Another instrument can be the Law making procedure. If Parliament

for instance wish to bring a change in society, it can pass laws and can create ripples of change.

You can't have explored this more

Waves of Change

If one is convinced of how we wish to see the world, and is ready to take the first step of starting with oneself, then there is a high possibility of success of change in others. Yes, it is ^{also} possible that world around us would not act the way we wish. But even if one person became the way he wanted world to be, isn't it a small success?

we live in a world where there are both problems and possibilities. From seeing the problem, to wanting to do something about to becoming a Change-

Maker, every one has a possibility
to bring 'Badlav Ki Leher' - waves
of change.

From here the journey starts ~~from~~
of becoming a change we wish to
see in the world.

History is a series of victories won by the scientific man over the romantic man.

"History is a subject of Realism,
Literature is a subject of Romanticism"

Plato was called a romantic thinker of Ancient Greece. It was so because after the defeat of Athens against Sparta (two city states in Greece), he wanted to create a state that becomes powerful and victorious. Instead of a scientific and practical solution, he designed a romantic and utopian version of a Philosopher King who was romantically capable of everything. But neither did he find such king, nor ^{did} Athens become victorious in any significant way.

The above discourse encapsulates the idea of romanticism and practicality in real world and its impact on victories of history.

Scientific Man and Romantic Man

A 'man' (here this term is referred is mentioned in context of any person) who is said to be scientific is a one who has ~~practical~~ practical and realistic idea of ^{how} world works and the power structure that comes with it.

A Romantic Man is a man of ideas. This term got more currency in the time of Renaissance in the 15th Century of Europe where artistic impression of Utopian ideas was in vogue.

Courses of History

In course of history, it is the scientific man that is often seen as victorious over a Utopian person.

In Chanakya's Arthshashtra he mentions the Mandal Siddhant, which is a scientific way of understanding the enemies and allies of a nation (Ari and Mitra) and one should accordingly plan to become victorious. If one is powerful, then attack (Vichhed) and if one is not at par, then friendship (Sandhi). He did not keep one single idealistic idea.

It was his inspiration that Mauryan Empire won many wars in the Series of history and Chandragupta became Chakravathi Samrat.

Napoleon Bonaparte was also inspired by such scientific temper and he was known as someone who never failed a war. His expansion of France's territory is a testament to that.

Science - Romanticism: Interchanged?

Is it scientific to have conquered the half world and called as 'Great' by his men, and still burn all the religious texts of others out of fear?

Alexander, the great won many battles but he destroyed Zoroastrianism Religious texts. It is because the Parsi

community has very less history of their culture and religion.

The realisation of Ashoka's Kalinga war was more of a scientific calling

Clarity on the topic missing here

Not able to connect the topic

after he understood through his reason that so much blood shed was of no use

In Indian Independence Struggle, Grandhi's idea of pacifism and of Satyagraha was mocked by the western scholars and communists alike as a case of idealism and lack of scientific thinking.

But the history says that Grandhian model of non-violence was a success leading to others like Nelson Mandela and Martin Luther King Jr. to follow it and achieve their cause.

~~But~~ In fact irony is Marx was considered a scientific man who advised



a revolutionary solution to war of Capitalism but didn't succeed. It is said - Marx was a God that failed!

Victories of Everyday

When one looks at his/her historical acts, one starts contemplating, when was it I was most successful, when I was scientific or romantic?

Scientific temper helps one remain logical and use his reason but that can also lead to apathy and indifference.

Romanticism is good when applied in issues but only idealism cannot fit well in real life is problems, where there are dilemmas.

Looking at the historical and religious books, one gets a picture that though Krishna went for a war against Kauravas by helping Pandavas, he ~~has~~ ^{was} mostly run by scientific calling of his decision. Yet there was a central romantic idea of fight of Dharm against Adharm which became the source.

Albert Einstein, the greatest scientist too opined that religion is necessary for science or else it will become blind, similarly vice versa or religion would become lame.

Here religion can be understood as romantic idea.

In conclusion, it can be ascertained that history runs on its course not ~~necessarily~~ necessarily on scientific temper alone but it ^{is} the romanticism that brings idealism.

In today's time there's a romantic idea of a having a say ~~for~~ sino-centric model or pan-Islamism but only with scientific calling one can understand the importance of individual rights and lives.

Similarly, even if the science or art of war inspires one to go on war, it shouldn't led to threats by nuclear missile as seen in the case

of North Korea.

The historical reductionism of war and victory as scientific or romantic is also naïve because the battles we face today are different.

It is about a ~~Res~~ thoughtful calculations of the past victories and applying it in today's time while dealing with host of issues like terrorism, refugee crisis, etc. so that history itself don't repeat ~~itself~~ as far.

Still, the traditional notion of a mightier power holds relevant in international realm to maintain balance.

of power and keep a deterrence

The lesson of series of history
is that one should use both
romanticism and scientific temper
to not wage a war but to prevent
it in first place.



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