Educrat IAS
ACADEMY

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ESSAY TEST 4

Name of the Candidate	Saima Khan		
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Mobile No.		Date	17/7/23

INDEX TABLE			COMMENTS OF EVALUATORS	
Q.No	Max.Marks	Marks Obtained		
1	125	58		
2	125	58		
4				
5				
7				
8				
9			*Any specific message from Educrat IAS Mentors/Evaluators with respect to your copy?* *Mentor's Remarks:*	
10				
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19			Start Time: 2:35	End Time:
20			Mode of Examination:	Online ☐ Offline ☐
Total Marks		116	TEST CODE:	Medium of Examination:

change wish to see world

① Gandhi Imam
- Greta Thunberg
violence
- Socrates
Nelson Mandela

- Usagyam - bureaucratic
- Pankaj jain
Anganwadi

farmers

Hist → Ashoka
peace Lgdrozup Nelson Mandela ② → fought, aired.
↳ widow remarriage
③ - Vinoba Shankari Parikh

conclusion
[knowledge w/o practise]

④ Leadership, responsibility, peace
shanti
⑧ climate change - Greta Thunberg
⑤ Honesty - Kalam - India's leadership
⑥ Peace → No 1st use policy
1st 2 wars
It is possible.

⑦ Sustainable dev Eco → Tata industries → 1st to bring social welfare
'Obama'

Not
- Khap panchayat
- shoose culture
- conviction
- Ashoka
- Keshub Chandra
Time's definition
↓
'burn like coal'

prevent incongruences, socialisation - Khap panchayat

⑨ women emp → army position
↳ Gunjan Saxena

⑩ Tech → AI ethics

change: Marx - revolution
⑪ - child socialisation ⑭
- mobilisation of people ⑬
- untouchability ⑫

possible
- Ashoka
- r

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

It is often argued by many that India's independence could have been achieved much earlier than 1947. During the beginning of World War II when Britain was occupied in other territories, only a handful of British soldiers were stationed in India - less than 50000 it is claimed.

At that time, Mahatma Gandhi was the leader of our national movement. Everyone urged him to sanction an armed revolution to overthrow the British and it would have been an easy task. However, he refused clearly. For him, 'ahimsa' was more important. When asked why would he not sanction a violent revolution he replied this

often repeated statement – "Be the change you wish to see in the world". He wished to see a peaceful, non violent India and he stuck to ahimsa even if he did not benefit from it.

History is a testimony to the above statement. Change cannot be brought by philosophical maxims – it is not an inevitable reality. Change needs action – a committed action that acts as an example for others.

Nelson Mandela was against racism. He started an anti apartheid movement rather than giving wisdom which invites inaction. He was jailed for 27 years. He became the change he wanted to see – he

inspired millions.

Similarly, Vishnu Shastri promoted widow remarriage associations in India. In order to realise his dream of women equality and show support for widow remarriage, he himself married a widow which at that time was a bold move. He led others by his own example.

Good

In order to see desirable changes it is important to show leadership, to become the change itself. For instance, M Visvesaraya was against corruption. When offered the position of Diwan, he accepted it only when his family took oath that they would not pressurise him for favours. He took the 1st step - to change oneself in order to

UP

bring wider changes.

In today's growing world, we often claim that values have eroded and yearn for change like honesty and simplicity. It cannot be achieved unless we change ourselves to achieve that.

For instance, A P J Abdul Kalam also mentioned his rejections in his resume — he wanted an honest so he himself remained honest.

India has always valued peace and ideas of Vasudaiva kutumbakam. India became the global peace ambassaddor even when it was against her own's interest.

Example: India continues to maintain it's stand of No 1st

Use / No 1st offence despite being attacked multiple times. It did not show situational morality. It became the change that it wanted to see.

Similarly, in economic sphere, we continuously talk about sustainable development. But how many companies have actually followed the change from profit to inclusive welfare – very few. Tata Industries in India is a well known brand not only for its product but for bringing change through leadership. It was the 1st corporate in India to offer social security benefits to its employees.

This showed that it translated its policies into actions by bringing change even if it meant forgoing some profits.

Good

We can talk about a harmonious equal world where everyone is satisfied and yet it would not translate into anything if we dont change ourselves.

Pankaj Jain, an IAS officer, to promote public education sent his own daughter to the local anganwadi school instead of sending her to a private institute. He initiated change through own actions by changing himself.

Similarly, in order to curb the menace of untouchability and casteism, a bureaucrat had lunches served by Dalit women in Mid day meal scheme. He belonged to a higher caste. He envisioned a caste free society — so he

Good

himself broke down the barriers.

Taking the topic forward, today we talk about women empowerment and the need for it. Men are equal partners in women's development yet occupational segregation continues to be a resilient reality. Women are still excluded from major positions.

For instance, women were excluded from becoming fighter pilots. and when allowed only a handful of women applied. Gunjan Saxena in an interview said — "I cannot change the world, but I can change myself". She decided to pursue the career of fighter pilot to act as a role model for other girls in order to achieve gender equality.

Gender inequality is only one of the many issue that we are facing. Another major challenge is climate change. We witness increasing disasters, rising temperatures, biodiversity loss — we hurl criticisms at corporates, and government but refuse to take public transport: We wait for others to change but don't change our own actions.

The result is we get trapped in a doomed loop of waiting for others changes. But not everyone — Greta Thunberg skipped school to protest against climate change. Starting alone she has now transformed her protests into a global movement — Fridays For Future.

She did not wait for corporates or government to take change.

she took the change herself — she took action, she changed her priorities.

Unless we become the change we want, we can never really bring change at all. It will only lead to incongruiences and anomie?. This is mostly witnessed in socialisation process.

For instance, a child is taught values like equality, tolerance and brotherhood through his books. Yet she might witness something completely different — parents against inter religious dining or seperate entrance.

The recent incident in a Bangalore society where domestic help were told to use 'stairs' as 'lifts' are for owners highlights the issue. While

'modernism' is their ultimate agenda, they fail to change themselves causing regressive attitudes.

Why is it so difficult to change ourselves? It should only be easier as it is that change we wish to see globally. That is not the case sadly.

Since most of the change that we wish to see is utopian and idealistic, following them becomes more difficult. For instance, if we wish to return to a time of peace and simplicity, we will have to give up consumerism — consumption defines our social status and it is difficult to part from it. There is a clash between "The Monk who sold His Ferrari" to

"I bought the Monk's ferrari".

Good

We live in a "snooze culture" where procrastination is a way of life. We wait for government to take action, for corporates to lower their greed all while refusing to see within. How many of us use public transport or engage in farming — very few. We wait for others to start.

It is always easy to preach than practise. Keshub Chandra Sen who fought against idol worship ended up claiming to be an avatar after gaining popularity. To resist the temptations prevents us from changing our own action.

While it is sometimes driven by greed, not becoming the change sometimes is a necessity. For instance, Ashoka did not always

follow peace for the sake of peace itself.

Nonetheless, if we wish to change the world we need to change ourselves. Time's definition of coal is diamond — if we want the world to shine like a diamond, we have to first burn like a coal.

"Change begins from within".

Good

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

"There are more things in the real world, Horatio, than are dreamt of in philosophy" — Shakespeare.

There has always been a debate between rationalism and idealism, a constant fight and struggle between a scientific man and a romantic man. History is filled with examples of such wars where rationality and idealism are found on two opposite ends.

However, more often than not we witness that it is the scientific man who is embedded in real world rather than the romantic one who remains engaged in philosophy,

emerges victorious.

In this essay, we will analyse the reasons and various instances of victories of scientific man and also the role of the romantic man.

Journey through history

The Independence struggle of India witnessed various groups fighting against colonialism. Among them were Moderates and Extremist

Moderates wanted to bring a change through prayers, petitions and philosophy — focus on change of heart. On the other hand, extremists wanted to change the real world conditions through armed struggle. The romanticism of moderates was eventually overshadowed by the rational attitude of extremist who

Good

came to dominate the freedom movement since 1905.

On achieving independence, India followed the civilizational morality of Ahimsa. Yet within 20 years, India was attacked thrice. The idealists argued for continued peace through non violence. Rationalists argued developing defence capabilities to prevent future attacks.

Ultimately under the guidance of Homi J Bhabha India became a nuclear power country — a man of science led to India's victories against power hungry neighbours. Had the utopian idealism of non violence been followed, India would have lost countless wars by now.

On similar lines, it is important to be take decisions backed by scientific evidence and rationality rather than being driven by romanticism and passion.

For instance, during 1971 war Sam Mackenshaw argued against the nationalists. He argued that India needed time to prepare for war based on rational outlook. On the other hand, nationalists fuelled by passions wanted an immediate war. Ultimately Sam Mackenshaw won and got time to train defence forces which led to 1971 victory

A blind adherence to romantic appeal without practicality will only cause damage. Even today, in the field of politics we see a dialechticism between the

scientific man and the romantic man. Some candidates resort only to caste or religious appeals or make promises of an utopian nation guided by idealism.

On the other hand, we have political parties with ground level data, proper funding mechanism and social media handles to scientifically manage the election process. It is clear as to who will dominate the election process.

Similarly, even in the social sphere such a dichotomy is witnessed and even here it is the rational human that mostly get their way. For instance, despite numerous appeals, press reports and pleas child marriage remained a reality in India. However, Ashwini

Kr. Dutta showed scientific evidence against child marriage which was instrumental in passing laws against the menace. Here too, scientificism prevailed over romanticism.

Even today, this victory of the scientific man continues. Today, we are continuously listening to phrases like 'think rationally', 'be practical' etc. We are told to be the scientific version of ourselves. Even our constitution promotes scientific thinking as a fundamental duty.

During COVID this dichotomy came into play as well. Idealists argued that everyone should be treated, everyone should be allowed to stay wherever they are — this romanticised harmonious view of

society would have imposed a huge health burden on India.

Instead a quick lockdown, imposition of sec 144 and preventing meeting affected patients all were backed by rational thought and helped reduced covid incidence. India emerged victorious from the pandemic thanks to the scientific thought.

But who are these romantic men who often lose these battles? — They are idealists, poets, philosophers who attempt to bring a change in thought, in mindset. They are not always guided by practical considerations but also by melancholy and metaphysical reality.

Have they never emerged victorious? Yes they have — and their victories create history.

It were these romantic men who were guided by passions and courage who changed the course of history. For instance, Christopher Columbus discovered America, or Alexander conquered vast lands — it was only possible because they did not give into practical limitations.

Had they been limited by scientific considerations and practicalities, such incidents would not have occured since they are by their very nature irrational and dangerous.

Good

Even during independence struggle, these romantic men, the poets had the power to mobilise the masses and challenge the

established regime. For instance, the book 'Bandi Jivan' was banned as it had the potential to bring "Kalam se Kraanti" (revolution through pen)

Even today, philosophical thoughts can bring effective changes. The current 'ban culture' on books, films etc are all attempts to stifle the romantic men.

Some of the greatest revolutions and victories in the world have been started by the thoughts of the idealist thinkers. The idea of Locke and Rousseau of Liberty, Equality and Fraternity became the slogan of the French Revolution itself. These are victories of the romantic men.

Similarly Nelson Mandela's poem If was instrumental in challenging the apartheid regime.

" I am the master of my fate
I am the captain of my soul "

- these became the resonating sound against racism. It was a victory of romantics and idealists.

Similarly, Mahatma Gandhi's view on non violence and Satyagraha might have been seen as philosophical maxims but they were more influential in winning the freedom struggle than any scientific measures.

In a changing world, we no longer need a distinction between the ~~scienti~~ scientific man or a romantic man. We need a blend of rationalism and idealism.

For instance, A P J Abdul Kalam while promoting scientific approaches was a philosopher too. He was known as the Missile Man of India but he was also very well praised for his philosophical and idealistic thoughts.

Even in bureaucracy, we do not promote someone sticking to scientific rules or only focusing on compassion. There is a need of governance through "an iron fist in a velvet glove"

"I want a world where I can be a scientist in the morning, healer in the afternoon, philosopher in the evening and critique at night". Only then will I be truly victorious"

— Anonymous

Good

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History victories — scientific man — romantic man — poets

Rational vs ideaslit

↓

~~Babur vs Rajputs~~

Alexander → Indo greeks

~~radical~~ vs. romanticised

- Moderates vs Revolutionaries
- Hegel vs Marx. → revolution.
- Homi Bhabha
  - nuclear plant
- Bureaucrats
  → Sam Manekshaw
- Shastri — 1965 war.
- Pot — caste appeals vs advisors
- Social — giving scientific data to bring change. Ashwini Ka Dutta.
  - eg: ~~LGBTQ~~ → hermaphrodites
- COVID → scientific principles.
  → abrupt lockdown, no meetings. } India victorious
- Shift from astology to astronomy

curbing passions

work practices of rational

Intro

Shakespeare "there are more things ....

Romantic

- Kalam se Kranti. post modern
- National movt
- Bandi jeevan
- Sedition
- Gandhi - Ahimsa
- ~~Empathy~~ Tagore poems evoke eg: ~~Harivtos~~. SF by Nelson Mandela

Romantic + Scientific

- Kalam socrates
- iron fist in a velvet glove.
- climate change