

Test - 3

Section - A

3. The fool is the precursor to the saviour.*

(2)

transformation

Start writing from the below line:

A Hungarian physician and scientist, an early pioneer of antiseptic procedures, observed that postpartum infection among pregnant women could be drastically reduced by requiring the healthcare workers to disinfect their hands. He proposed handwashing with chlorinated lime solutions.

However, he was branded a fool by the erstwhile doctors and were rather offended by the suggestion. In 1865, the physician suffered a nervous breakdown and was admitted to an asylum where he died.

Very apt and unique hook!

~~14 days later~~ from a wound caused by
~~severe~~ beating.

However, the interesting part is that years later, the 'germ theory' was accepted which reduced maternal mortality rate from 18% to 2%. Thus, the 'then' fool

~~Ignaz Semmelweis~~ was later called the 'saviour of mothers.' → linked very well!

The above story highlights how an individual 'once branded crazy', is next 'celebrated' in the cycle of change. An individual who is once declared a maniac for their progressive, distinctive ideas is later renounced with the change in collective conscience. However, the order of precedence may not always follow across time and space.

decent core argument. Can be more holistic!

Firstly, let us understand what do we mean by a fool and a saviour? A fool is the one who has distinctive, sometimes even defiant ideas and beliefs than the collective values of society and is not

aptly socially integrated. While the saviour is the one who has progressive, interesting ideas which can benefit humanity. A fool is also one who does not possess the knowledge and wisdom to act, decide and act, while a saviour has the courage and intellect to reform.

To illustrate, while fools are many that we witness daily, be it a driver without a helmet, or a friend cheating on a test, a saviour could be Raja Ram Mohan Roy who went against multiple odds to work for amelioration of women.

→ Address fool being Procesoos!

It is necessary to thus question, if being a fool is important? Can one not be wise and ideal without making mistakes and facing a few failures? Can one, if at all, learn anything from being a fool?

The answer is YES. As it is often said, 'Not knowing is a good place to start.'

apt Accepting oneself as a fool can aid in 'initiation of improvement.' It can guide the path towards self-discovery and eventually self-realisation, helping one to unlock their highest potential. One can eventually become a ~~sanious~~ to oneself by identifying their strengths and weaknesses.

Particularly, the case of the legendary cricketer Virat Kohli proves the point. While he was branded a fool to forego his studies post-12th class, his inner discovery towards his passion and aptitude for cricket has earned him global fame and a bright, shining career.

L* Seerup school-fitted.

However, society sometimes brands these as deviants and fools who do not conform to societally-accepted means and culturally-desired ends. Anyone who challenges the mainstream is branded an outlier, only because they 'decide to disagree'.

apt

In the Cold War era, as India chose to be non-aligned with either the USA and the USSR forming a part of the 'Third World', it was mocked for its decision to Good maintain its sovereignty. However, today, the same India is called 'Voice of the Global South', proving that the fool is precursor to the saviour.

However, the journey to becoming the saviour is not easy. Individually, one has to overcome their internal conflicts and the rising self-doubt against the sea of slurs, from parents, friends and family. Societally, the social ostracization makes it tougher. However, the 'firmness to fight' against all odds makes them a saviour. → apt

For instance, the journey of IAS Armstrong Pame in Manipur to build the Express 100-km 'People's Road' with no resources from the administration made him a saviour. it better!

to many as it enhanced connectivity and ~~caused~~ people's lives.

~~apt~~ ~~to mention~~ Nevertheless, the order of the fool and the serious does not always remain the same. Sometimes, a man need not be a fool to later be celebrated. Such as Swami Vivekananda whose profound and clear thoughts about humanity and spirit of public service earned him global respect and acceptance.

However, can the converse be true? Can an individual, once branded a serious be then called a maniac? Can such a rare yet bizarre thing take place?

Certainly, as there are two sides to a coin. The above can happen with a change in collective conscience of the society, change in morality of individuals and overall, with the progress and change in the attitude.

For example, Adolf Hitler who was once branded a saviour of the German race, who would preserve their purity and sanctity, was then rejected worldwide for his discriminatory ideas and inhuman actions. apt

This then raises the thought that who is to declare a fool or a saviour? Who is to decide between the wise and the stupid? Who wields that authority and the requisite knowledge?

The answer - depends. Depends on multiple factors like the fortitude of the individual, the openness and mobility in society, the dominance and rigidity of the power structure, the nature of education and socialization and overall, the degree of 'resistance or acceptance' to change. Well written!

To substantiate, Svante Arrhenius, a Swedish chemist published a groundbreaking research that pointed that increase in atmospheric CO_2 would raise Earth's temperature, however, the issue back then, seemed miniscule due to the collective apathy towards the cause.

good!

However, today climate action has taken a substantive spotlight with the Paris Olympics 2024, moving towards 'zero-waste' and concepts like Green GDP, highlighting the change in societal attitude.

Moving on, it is not necessary that a fool to the society may actually be silly or stupid. Rather, despite going against the desired and

expected norms, he may become a saviour to oneself. Shielded from the outside noise, he may grow from within, discovering the truths of life, often claimed useless by the society.

↳ well written

For example, a character 'Nakata' in Haruki Murakami's 'Kafka On the Shore' is a mentally handicapped man who lost all his knowledge & skills because of a mystery syncope. However, he could talk to cats, and used this skill to find missing pets for a small fee. Though he was useless for the in the eyes of the society, he was a saviour for himself. → apt! good dimension!

All these deliberations and questions bring us to the final query. Who is the 'ultimate' decider in the battle of the fool and the saviour? Who decides the precedence? Who decides whether one may turn into a saviour or a fool?

good
de mention!

The winner is the 'wheel of time'. The constancy of change is the ultimate factor which decides the battle in the favour of one over another and also makes the converse true.

To substantiate, a quote from Mahabharata seems perfect. 'Samay samay balwan, nahi manushya balwan. Kaabe Arjun lootyo, wahi dhanurlo, wahi baan.' It says that opt time is the most powerful, as once the greatest archer Arjun was defeated by the Bhishma, with the same bow and the same arrow.

In a nutshell, this essay explored the journey of becoming a saviour from a fool, how the order of precedence may vary and how, ultimately, time becomes the biggest decider.

In simpler terms, that the essay conveys that ideas and individuals which are progressive and distinct for their times are often branded foolish, but with time, and the same ideas save the world. However, the completion of that journey may not always take place.

The focus for the journey should be the inculcation of right values of love, honesty, kindness, universalism and humanity to ensure that the common good takes precedence over individual self-interest and the so-called 'serious' do not benefit at the expense of others.

Ultimately, the fool must not strive to become the serious but rather the 'wisest fool'. He must always have the curiosity to learn and

to live, to proceed and to progress.
One must not be stagnated, stuck with
the status-quo, but rather have the
spirit for continued reform, of oneself as well
as society.

As Socrates has rightly said,

" I am the wisest man alive ,
for I know one thing ,
and that is that ,
~~I know nothing .~~ "

Good Conclusion!

→ very well written essay but
Poor structuring

→ Examples are above average
↳ Tesla ↳ MBT

→ health ← number of dimensions

→ Good Intro. But core argument

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153

Score : 62 - 64

Candidates must not write on this margin

Test - 3

Section - B

7. When an inner situation is not made conscious, it appears outside as fate.

Start writing from the below line:

A 15-year old, ambitious Seema is currently about to write Class 10 Board exams. However, she is unable to study amidst the domestic abuse she witnesses everyday in her home. Her toxic environment makes it almost impossible for her to focus on her studies which reflects eventually in her poor scores.

Her parents blame the poor results

Start with a much impactful hook!

on ~~their~~ destiny for having a stupid child. What they fail to understand is the consistent isolation, anxiety and mental taxation that burdened Seema, affecting her focus and concentration. Their ~~failure~~ to analyze the root cause thus resulted into fatalism.

The above story highlights how the lack of effective self-awareness and ~~their~~ the consequent negative results are attributed to fate. Looking within oneself and identifying one's weaknesses is often 'tough to do' and 'tougher to digest', and thus the majority blame it on luck. However, some circumstances have no logical explanation leaving 'acceptance of fate' as the only choice. Cyflotistic
Core Argument!

"An unexamined life is not worth living."

- Socrates

The quote by Socrates attempts to highlight the significance of inner consciousness. Firstly, it enables one to tread the journey of self-discovery. Secondly, it helps in self-realisation of one's strengths and weaknesses, opportunities and threats. Thirdly, it provides the requisite knowledge and wisdom for effective decision-making.

"Unless you don't accept what you have, you can't create what you want."

Good

1-2 sentence of explanation!

Fourthly, it reduces the anxiety of uncertainty. It brings relief due to greater predictability of the future. Fifthly, it provides logical explanations for an event, indicating a sense of control. Sixthly, it helps in ensuring 'readiness for the future'.

For instance, take the case of climate change. While there have naturally been multiple epochs and eons with the arrival of Ice Age too which humans cannot ~~endure~~, acknowledging the anthropogenic pressure ~~is~~ necessary to slow down the pace. Identification of the problem is the key to take steps for climate change mitigation, rather than repenting over the potential end.

That brings us to question, that if realising the inner consciousness is so essential for outcome determination, why is it ~~seldom~~ practiced? Why does the ~~majority~~ attribute consequences to fate?

Well the answer is complex. To begin with, it is easy to shift the ~~blame~~ while hard to acknowledge one's inadequateness. ~~Also~~, It is easy

→ good!

to say 'I had no choice' than to accept 'I made my choice'. It is easy ^{apt} to accuse the destiny for failure rather than have the courage to improve.

→ Better Substantiation needed

For example, we often find procrastinating students who blame their luck for poor scores rather than their insufficient efforts, illiterate families that love their loved ones due to their lack of awareness but blame it on poor karma, and many more.

Moving on, the question here arises, what shapes our inner conscience? Well, the agents are many, but primarily, they are education, family, polity, religion and society. They often form the building blocks of our limited knowledge which help us analyze our inner situations.

However, fate is sometimes ingrained in our inner consciousness making objective analysis of our outcomes difficult.

To illustrate, Karl Marx said 'Religion is ~~apt~~ the opium of masses.' It coerces masses into accepting their socio-economic position as a matter of destiny, rather than questioning it.

We must then question, is the factor of fate avoidable? If we have access to all the necessary knowledge and an awakened consciousness, can we ~~eliminate~~ the degree of luck in determining the outcomes?

The answer would be NO. While you can control the controllables, there are some changes beyond individual control that may not always have

a logical explanation. The events in our life often take turns which may be incomprehensible, making it tough to establish a cause-effect correlation. Certain things are beyond human choice and those can only be attributed to destiny.

To illustrate, the theory of fatalism is the belief that all events are predetermined by fate and humans can do nothing to change them. Everything that happens is decided by a higher power. Some real-life examples of fate are our looks, our family which we have no control over.

↳ use better examples

It leads us to then inquire if believing in fate is all too bad?

Does fate not have any functions that can ease human life? Does fate have utility?

↳ Interesting dimensions!

Certainly, it does. It reduces human anxiety and helps an individual have a balanced and positive outlook towards life. It helps one accept the reality and ~~opt~~ progress ahead in life; while finding meaning in challenging events, amplified frequently ^{via} - 'jo hota hai, achche ke liye hota hai.' (Whatever happens, happens for good)

To substantiate, coping with the loss of a loved one, accepting unfair treatment without no explanation, are all challenges whose acceptance becomes easier while negotiating with faith.
(Chinese culture)

use this space effectively!

All the above deliberations point to the fact necessity of evaluating the inner situation while accepting the role of fate in consequences. The consciousness about inner situation pushes them to 'evaluate - improve - re-evaluate' inching towards continuous self-development. → good

However, certain changes are beyond one's imagination and control with no rational and reasonable clarification.

Robert Merton's 'Theory of Manifest and Latent functions' substantiates the above point. While the manifest functions are anticipated and intended, the latent functions are unanticipated, unknown consequences. ~~that are~~ that may be dysfunctions (negative). → Not explained well.



Looking back, the essay explored the significance of inner consciousness, the factors shaping it, the role of fate and its neutral nature.

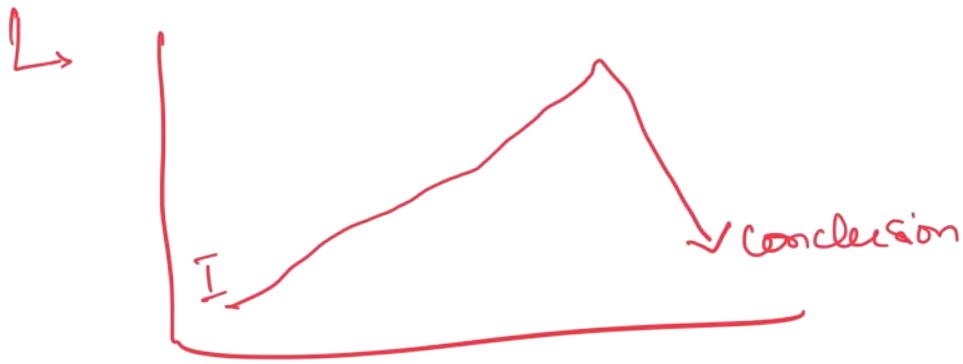
Simply put, one must balance between thoughtful assessment of the ~~conseq.~~ actions alongwith mindful acceptance of its consequences while acknowledging the everlasting, natural role of fate.

Seem deliberate!

One must strive towards following the right path, doing the right actions, equally focusing on both means and ends, based on moral and ethical values of fairness and truth, (fortitude) and trust.

Thus, an individual can follow the 'Doctrine of Nishkama Karma'. He must conscientiously fulfill his duties and responsibilities, exercise wisdom in decision-making and try to do everything 'within his power' to achieve the desired outcome. However, as every individual is an engine geared to the wheelwork of the universe, he must also surrender to a higher power that lies beyond his control.

One must thus internalize this:-
"Change what you cannot accept,
and accept what you cannot change."



Score: 57-58

→ First half - very good

Second → Average

conclusion → poor

→ unique examples Explain clearly