



VISIONIAS

INSPIRING INNOVATION

ABHYAAS MAINS

निबंध ESSAY

निर्धारित समय: तीन घंटे
Time Allowed: **Three Hours**

टेस्ट कोड/ Test Code : 3128

अधिकतम अंक: 250
Maximum Marks: 250

सामान्य अनुदेश

इस प्रश्न-सह-उत्तर (क्यू.सी.ए.) पुस्तिका में 32+2 पृष्ठ हैं। प्रश्न-पत्र, क्यू.सी.ए. पुस्तिका के अंत में संलग्न है, जो अलग (वियोज्य) किया जा सकता है और उम्मीदवार परीक्षा के उपरांत अपने साथ ले जा सकते हैं।

रफ कार्य के लिए तीन खाली पृष्ठ (पृष्ठ संख्या. 30-32) दिए गए हैं।

पुस्तिका प्राप्त होने पर, कृपया यह जांच कर लें कि इस क्यू.सी.ए. पुस्तिका में कोई कमी न हो, फटा हुआ पृष्ठ न हो अथवा कोई पृष्ठ गायब न हो इत्यादि। यदि ऐसा हो, तो इसके बदले नई क्यू.सी.ए. पुस्तिका प्राप्त कर लें।

General Instructions

This Question-cum-Answer (QCA) Booklet contains 32+2 pages. Question Paper in detachable form is available at the end of the QCA Booklet which can be taken away by the candidate after examination.

Three blank pages (Page Nos. 30-32) have been provided for rough work.

On receipt of the Booklet, please check that this QCA Booklet does not have any shortcomings, torn or missing pages etc. If so, get it replaced with a fresh QCA Booklet.

(उम्मीदवार द्वारा भरा जाएगा/To be filled by the Candidate)

पंजीकरण सं./Registration No. : 01003945

अभ्यर्थी का नाम/Name of Student : SHILPA CHAUHAN

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

ENGLISH

तारीख
Date

31. AUGUST. 2024

निबंध ESSAY

केंद्र
Centre

011 - Behradun
(Children's academy)

निरीक्षक के हस्ताक्षर
Invigilator's Signature

Priya Verma

	<p style="text-align: center;">महत्वपूर्ण अनुदेश</p> <p>उम्मीदवार को नीचे उल्लिखित निर्देश सावधानी से पढ़ लेने चाहिए। किसी भी निर्देश का उल्लंघन करने पर उम्मीदवार को मिलने वाले अंकों में कटौती, उम्मीदवारी रद्द, आयोग के परवर्ती परीक्षाओं के लिए वर्जित करने इत्यादि के रूप में दण्डित किया जा सकता है।</p>	<p style="text-align: center;">Important Instructions</p> <p>Candidate should read the undermentioned instructions carefully. Violation of any of the following instructions may entail penalty in the form of deduction of marks, cancellation of candidature, debarment from further Examination of the Commission etc.</p>
1	<p>(क) अपना पंजीकरण सं. एवं अन्य विवरण केवल प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) में उम्मीदवार के लिए निर्धारित स्थान पर ही लिखें।</p> <p>(ख) इस पुस्तिका में अन्यत्र कहीं भी अपना नाम, पंजीकरण सं., मोबाइल नं., पता अथवा प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) संख्या न लिखें जिससे आपकी पहचान का खुलासा हो।</p>	<p>(a) Write your Registration Number and other details only in the space provided in the Question-Cum-Answer (QCA) Booklet for candidates.</p> <p>(b) Do not disclose your identity in any manner such as, by writing your Name, Registration number, Mobile number, Address, Question-Cum-Answer (QCA) Booklet No. etc. elsewhere in the Booklet</p>
2	<p>अपनी क्यू.सी.ए. पुस्तिका में कहीं भी प्रश्नों के वास्तविक उत्तर के अतिरिक्त कुछ न लिखें जैसे कि कोई कविता/दोहा, अभद्र या अपमानजनक अभिव्यक्ति इत्यादि और न ही कोई ऐसा चिन्ह/निशान बनाएं जिसका उत्तर से सम्बन्ध न हो।</p>	<p>Do not write in the QCA Booklet anything other than the actual answer such as couplet, obscene, abusive expression etc., nor put any sign/mark having no relevance to the answer.</p>
3	<p>परीक्षक को प्रत्यक्ष/अप्रत्यक्ष रूप से कोई भी प्रार्थना/धमकी भरी बातें न लिखें।</p>	<p>Do not make any direct/indirect appeal/threat to the examiner.</p>
4	<p>उत्तर अस्पष्ट अथवा गंदी लिखावट में न लिखें। इस प्रकार के उत्तर का मूल्यांकन नहीं भी किया जा सकता है।</p>	<p>Do not write answers in bad/illegible handwriting. Such answers may not be evaluated.</p>
5	<p>उत्तर स्याही में ही लिखें। उत्तर लिखने के लिए पेंसिल का उपयोग न करें, हालांकि आरेख, चित्र इत्यादि बनाने के लिए पेंसिल का उपयोग किया जा सकता है।</p>	<p>Write answers in ink only. Do not use pencil for writing the answers. However, pencil may be used for drawing diagrams, sketches, etc.</p>
6	<p>प्रवेश पत्र में उल्लेख किए गए माध्यम के अलावा अन्य किसी माध्यम में उत्तर न लिखें। अधिकृत और अनधिकृत की मिली जुली भाषा का भी उपयोग न करें।</p>	<p>Do not write answers in medium other than the authorized medium in the Admission Certificate. Do not use mixed language either i.e. authorize and unauthorized media together for writing answers.</p>
7	<p>प्रश्नों के उत्तर ठीक उसके नीचे दिए गए निर्धारित स्थान पर ही लिखें। निर्धारित स्थान के अलावा किसी अन्य स्थान पर लिखे गए उत्तर का मूल्यांकन नहीं किया जाएगा।</p>	<p>Write answer at the specific space (right below the question) only. Answers written elsewhere at unspecified places in the booklet shall not be evaluated.</p>
8	<p>यदि आप अपने किसी उत्तर को रद्द करना चाहते हैं तो उसे पेन से काट दें तथा उस पर "रद्द" लिख दें, अन्यथा उसका मूल्यांकन किया जा सकता है।</p>	<p>If you wish to cancel any work, draw your pen through it and write "Cancelled" across it, otherwise it may be valued.</p>



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निबंध

निर्धारित समय: तीन घंटे

टेस्ट कोड : 3128

अधिकतम अंक: 250

प्रश्न-पत्र संबंधी विशेष अनुदेश

(प्रश्नों के उत्तर देने से पूर्व निम्नलिखित प्रत्येक अनुदेश को ध्यानपूर्वक पढ़ें)

प्रवेश-पत्र में प्राधिकृत माध्यम में निबंध लिखना आवश्यक है तथा इस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यू.सी.ए.) पुस्तिका के मुखपृष्ठ पर निर्दिष्ट स्थान पर करना आवश्यक है। प्राधिकृत माध्यम के अलावा अन्य माध्यम में लिखे गए उत्तरों पर अंक नहीं दिए जाएंगे।

प्रश्नों के उत्तर निर्दिष्ट शब्द-संख्या के अनुसार होने चाहिए।

प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गए किसी पृष्ठ व पृष्ठ के भाग को पूर्णतः काट दीजिए।

ESSAY

Time Allowed : Three Hours

Test Code : 3128

Maximum Marks : 250

QUESTION PAPER SPECIFIC INSTRUCTIONS

(Please read each of the following instructions carefully before attempting questions)

The ESSAY must be written in the medium authorized in the Admission Certificate which must be stated clearly on the cover of this Question-cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in a medium other than the authorized one.

World limit, as specified, should be adhered to.

Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

खंड A और B प्रत्येक से एक-एक विषय चुनकर दो निबंध लिखिए, जो प्रत्येक लगभग 1000-1200 शब्दों में हो :

Write **two** essays, choosing **one** topic from each of the Sections A and B, in about 1000-1200 words each :

125 x 2 = 250

खण्ड – A / SECTION – A

1. विश्व को एक साथ मिलकर कार्य करना सीखना होगा अन्यथा यह कार्य ही नहीं करेगा।
The world must learn to work together, or finally it will not work at all.

2. कला की भांति प्रौद्योगिकी भी मानवीय कल्पना का एक उत्कृष्ट अभ्यास है।
Technology, like art, is a soaring exercise of the human imagination.

3. हमने बेटियों को बेटों की तरह पालना तो शुरू कर दिया है लेकिन, कुछ ही लोगों में अपने बेटों को अपनी बेटियों की तरह पालने का साहस है।
We've begun to raise daughters more like sons, but few have the courage to raise our sons more like our daughters.

4. लोगों की इच्छा अन्याय को न्याय नहीं बना सकती है।
The will of the people cannot make just that which is unjust.

खण्ड – B / SECTION – B

5. किसी विचार को स्वीकार किए बिना उसपर विचार करने में सक्षम होना ही शिक्षित मस्तिष्क की पहचान है।
It is the mark of an educated mind to be able to entertain a thought without accepting it.

6. एक ऐसी दुनिया में, जो लगातार तुम्हें कुछ और बनाने का प्रयास कर रही है, स्वयं को बनाए रखना सबसे बड़ी उपलब्धि है।
To be yourself in a world that is constantly trying to make you something else is the greatest accomplishment.

7. हम चीजों को वैसा नहीं देखते हैं जैसी कि वे होती हैं, बल्कि हम उन्हें वैसा देखते हैं जैसे कि हम हैं।
We don't see things as they are, we see them as we are.

8. सच जब तक अपने जूते पहन रहा होता है, झूठ तब तक आधी दुनिया का सफ़र तय कर लेता है।
A lie can travel half way around the world while the truth is putting on its shoes.

खण्ड - A / SECTION - A

1. विश्व को एक साथ मिलकर कार्य करना सीखना होगा अन्यथा यह कार्य ही नहीं करेगा।
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The will of the people cannot make just that which is unjust.

The world must learn to work together,
or finally it will not work at all.

“Looking at the ‘planet of humans’
universe pondered,
what is the panacea of their existence?
what is the resource of their sustenance?
‘Unison’ echoed the voices of
earth,
from flowers to rivers, the birds
chirped.”

Succinctly describing the earth ‘unison’
resembles her strength. The world, another
word for her collective denizens, resembles

the beauty of her soul. At the onset, it is rather imperative to know what exactly is the 'world' and why it is destined to be united in space and time.

Is it the mighty mountains or rivers or human made miracles of science. For the lack of words it cannot be summed up, thereby making 'unity' its closest ally. Hence the world itself is the reflection of united destinities. From synchronised melodies of nature to onset of seasons, it is set to the united tunes of world. But then, isn't there an individual world, say for instance of a child in pre-operational stage of Jean Piaget?

- yes it is, thereby, world is the contour of our imagination. It ranges from individual bubble to universe.

For the world to operate 'unity' is the fuel. It is the imperative of nature to walk together.

'Togetherness' is therefore required not only at 'outer-level' in nations, communities, rather also at the individual's soul and body.

Unity is rather the dictate of the world. From inception of life on earth, it is unity that sustained the collective inventiveness. It was in the neolithic person, not 'men' inclusive of efforts of all. It is painted in the walls of Altamira to Lakhudiyar, which showcases the 'unity' of earliest people.

Similarly in historic times, the miracles of Egyptian soil, the mighty pyramids are symbols of this unity. Tracing through the prism of history, a replete repository of unity, shines bright on the dwellers of earth.

It is for the mutual benefits of all, when we are together, as ^{it is} in unity, we find ourselves. From his conversation with an inmate in jail Nelson Mandela writes in his autobiographical work 'Long walk to freedom' - 'by thinking about the emancipation of all, you truly become the leader'.

On similar notes, contemporary world has the greater imperative to be united. From the environmental front to gender issues, we need to stand united under the beacon of unity. The current problems, require the collective ingenuity of all to deliver to the needs of all. It is through the service of others, through ethos of unity, one truly finds out the essence of the world and world within.

Thereby it aptly sums up -

There's nothing called a self-made person, she is made up of many powered by unity.?

Contemporary research and advances of science, further solidifies this imperative of 'togetherness', 'general systems theory' is a case in point.

It rightly espouses the unity of elements of the dwellers of this planet, through intertwined destinities of all elements. This unity does not only include humans rather edaphic and climatic factors as well. Infact 'intertwined destinities' are the imperative of the world. Infact, this unison is showcased in various examples.

When the first sailor of the

world would have set out, it would have been a person back home that strengthened his/her endeavour. Likewise, when today, the ingenious minds fuel the ideas to deliver on moon, there are millions contributing. A farmers produce, a workers product to a cheering smile, they all work in tandem to see the progress a nation, the world makes.

Learning to work in tandem, fuels the collective goals of humanity. We should strive towards the realization of cosmopolitan thinkers like Gurudev Rabindranath Tagore. From economic Leverages to social capital, togetherness is the collective gift of ours. It makes us the inventive beings through collective dialectics, disagreements and learning. We, humans, in unity can find the miracles of resourceful living to eradicate our problems.

However, it is not always in this togetherness, progress is achieved.

This tendency may sometime equip us to entrench inequities, suppress inventiveness. Wasn't it the unity of European conscience to colonise the brains?

Similarly this unity was found in entrenched inequities in western shores of Latin America to oriental shores of Ganges. It is imperative, thereby, to promote individual inventiveness on lines of morning star of Indian renaissance Raja Rammohan Roy.

The societal progress is ensured through an individual's trust with thinking. Hence this togetherness is not the way to suppress individual's idea of unity, rather the essence of connected identities.

On the other hand, for the collective
remorse of the planet, we see the
world divided today. From disagreement
on 'finance clause' in climatic
negotiations to 'idea of a nation',
we find ourselves in midst of
winds of divisions.

The war front in Ukraine opens
to every one, with huge ramifications.
likewise the blood of innocent children
drains the conscience of all. Economic
front to gender debates, we find
ourselves in tatters. What the
great poet John Donne remarked
'Your loss, diminishes me too'

seem to be lost in collective
amnesia. These are the lessons of
fragmented citizenry. We have
replete exemplars to highlight the
ravages of a 'fragmented civilization'.
Was it the valiant army of East India

company or fragmented India that opened it to 'wealth drain' along with the drain of Indic identity?

22 "The history teaches the brave, what ordinary people overlook"

Thereby for the world to leverage its social capital, to find answers to its alarming questions, unity is the sine qua non.

As Robert Frost highlights in 'The Roadside Stand', it is the lack of empathy, that tricks the collective will. Hence it is established, the lack of it would surely lead us to collective cognitive dissonance.

To remedy the amnesia, we have the lessons of unity at lighthouse of will. We need to inculcate the right processes of child rearing to produce the sentinels of unity. As Kothari's commission remarks

'The future of nation, resides in the benches of school'

our institutions should become the lighthouse of 'unison'.

The stalwarts of unity like Desmond Tutu, Mahatma Gandhi, were the products of this same planet. Hence it is the collective responsibility intertwined with human conscience, that should guide the future of this planet.

As, we all owe 'togetherness' to it as -

'Two cheers to the world, one for
Letting diversity blossom,
two for nurturing the unity in
it

The destined unity of this world,
can be realised by our collective
jeit. Our collective vision to
fuel its feathers should be -

"We the people, plant, animals
of this earth,
whose collectiveness sees no dearth,
promise to cherish the collective
cultural hearth"

उम्मीदवारों को
इस शीट में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

खण्ड - B / SECTION - B

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5. किसी विचार को स्वीकार किए बिना उसपर विचार करने में सक्षम होना ही शिक्षित मस्तिष्क की पहचान है।
It is the mark of an educated mind to be able to entertain a thought without accepting it.
6. एक ऐसी दुनिया में, जो लगातार तुम्हें कुछ और बनाने का प्रयास कर रही है, स्वयं को बनाए रखना सबसे बड़ी उपलब्धि है।
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A lie can travel half way around the world while the truth is putting on its shoes.

It is the mark of an educated mind to be able to entertain a thought without accepting it

"I may disagree with what you say, but I will defend till death, your right to say it"
- Voltaire

What is it that demarcates the educated mind from the rest, the human from the animalia Kingdom, and for that sake a wise soul from a fool ?

This cardinal virtue of an educated person's mind, acts as the harbinger of humane identity. The respect towards the myriad ideas create the likes of Buddha, Mahatir and Swami Vivekananda. It is the individual's ability to entertain the produce of a antagonistic brain.

What is this 'educated brain' that equips an individual to nurture multifaceted realities?

An educated mind is not merely the product of 'conventional education' of Macalay's minutes, neither is it the culmination of black and white letters. It is the 'coming of' ^{an} age of an individual's morality and rationality.

It is not limited to arthimetic ability which 'NIPUN' wants to achieve, neither the 100% GER, it is an individual's trust with inventiveness.

Though, these initiatives bring a person closer, but are not sufficient

to the guide the light of a brain. It is through the methods of Ramakrishna Paramahansa, the methods of many famelers teachers across India, an educated mind is cultivated.

Now it is imperative to probe 'what entertaining a thought' means. Is it mere listening, or internalization of a differing opinion. As ~

“Entertaining a thought by an educated mind is nothing, but a stumbling on new trajectory”

It entails proactive heeding of attention to an idea / thought that symbolise different cultural identities, religious thoughts and notions of reality. The idea of 'Anekantvada' in Jainism, espouses this idea of 'relative realities', thereby

this 'entertainment' of ideas augur well for all without accepting and becoming a part of it.

An educated mind gains a lot through this process. The idea of 'Vaad-Vivad' in Indic identity as espoused by hubs of learning like Nalanda, Vikramshila, promoted the same. When an individual opens himself to alternate ideas, he finds a different passage to look into the reality. It does not only equip her of new knowledge, hitherto unknown, she also encounters the produce of humanly inquisitiveness. It was through this exercise, the American populace got an opportunity to look the miracles of India through Swami Vivekananda's words of 'My dear brothers and sisters of America'. He was the culmination of dialectics, which equipped him of Indian ingenuity, without enucleating the unjust ideas of society.

Further, 'the entertainment of differing ideas' augurs well for collective destiny. As the promise of constitution, 'the right of expression', is a sine qua non of democratic societies.

Society reaps the greatest benefits through the culture of 'idea-exchange'. In fact the Indian history is the replica of this exercise. In medieval times, the royal court in Akbar's reign promoted this practice in 'Dar-ul-Arjun'. Similarly even in ancient time, India proved to be a crucible of civilization, where ideas of differing fervour, were so inextricably dissolved, that they become one.

In contemporary times, as Russian theorist Vygotsky has propounded - a person is the product of socio-

Cultural realities, thereby she can never be divorced from it,

this diversity equips us with myriad ideas. In fact, an educated mind may symbolise a collective society/ nation that entertain alternate ideas as well. This process is in fact a precursor to 'osmotic relationship' where differing ideas enter an educated brain, which in turn also impact the original idea. The 'secularism' concept is a case in point. Thoughts of various individuals have shaped the secular ethos of India, but it has acquired a new 'soul and body' through amalgamation of various ideas in India.

The current global heatwinds also play an important reminder. India, symbolising an educated mind, accepts the alternate realities of warring nations, though it does not make us part of unjust side.

The task of an educated brain does not end with 'entertaining ideas' rather to act on it as -

"The will of people merely,
can not make just, what is unjust"

The task of an educated man is to entertain, understand and act, as only action can garner just results,
without becoming a part of unjust ideas.

On the other hand, today we counter the continued tendency to suppress the differing voices. From the virtual trolling to rising intolerance towards opposing views, we are in midst of what can be termed as 'intellectual amnesia'. We have extreme opinions to extreme social realities. In mired with this dissonance, we are increasingly becoming intolerant to alternate realities.

The social reality today, finds itself far away from Indian ideas of diverse - ideas, healthy debates. Similar is the case with rising polarization of views.

This reality posits a pertinent question -

“Should anti-social views be accorded this respect of expression right”?

Along with promoting the culture of ‘expression and civic independence’, the ‘idea of civic responsibility’ has to be roped in. The alarming trend of fake news, identity theft can ~~not~~ not be sheltered under this ‘freedom’.

How should be achieve this balance of ‘expression tightrope’, the answer has to be found in the utilitarian ideas of Bentham. -

“It is through the collective welfare ensured through collective ideas, the maxima of utility can be achieved”

The status quo, is only challenged through this culture of collective participation, based on the 'voices of all'.

Further to resolve pressing issues of contemporary world, we require a culture of this 'entertainment'.

The most pertinent question is how, at all, we can flourish a society of educated minds?

For the collective betterment of all this culture of 'entertainment of ideas should be' professed. The rapid 'outsourcing of thinking' in Industry 4.0, needs to be checked.

As Rabindranath Tagore ji has remarked 'where the head is held high', individuals can be nurtured in an environment of

joy, learning.

The current social systems need an overhaul to deliver to the promises of UN charters on human rights of expression, collective shared future and the promise of hard earned constitutional liberty.

It is in the houses, an educated brain would be nurtured to change, that dissonance of masses, as 'hands that rule the world, are shaped in cradles, through liberal methods'

An educated being, nation, community fosters growth for the well-being of all. It is the tunes of the brains of these beings, the world ultimately dances to.

It is evident in the conduct of educated beings like

Nelson Mandela, Swami Dayanand
Saraswati.

On his release from prison, walking towards the gate, Mandela thought about forgetting and forgiving the wrongs, as he believed the continuation of anger, vengeance, would imprison him in his thoughts ~ 7

~ This educated brain is the beacon of this 'entertainment without being and becoming' part of it.

For the shared destinities of us all, this kindling with thoughts is the oxygen to 'civilization'. As cemented by Jesus in his mount sermon

"Lucky are the peacemakers
of world,
for they would be called the
true children of god" ~

similar is the destiny of an
educated being.

उम्मीदवारों को
इस हार्शिय में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

SPACE FOR ROUGH WORK

The world must learn to work together, or finally it will not work at all. In tandem with nature as well

(Downsday scenario)
 → At large (in literal sense)
 → An individual world - Dissonance between mind/body

1) Introduction - Poem ⇒ Essence of world
 Imperative of collective will/strength ✓

2) Main body - TRACE - through history

- Altamira/Kakmudiyar - united
- Egypt → Pyramids
- Medieval period - Environment
- Contemporary dimensions - Gender
- Quota (LWT) = Community level
- Mandela = National
- general systems theory → Interlinked destinities of all a
- Economic/environmental/political imperative → Preamble, We the people
- Challenges

There's nothing called a self made man, she is made up of many.

Is it really the best way?
 ⊗ Sensation from the rustle

→ A roadside stand by foot
 ○ let diversity blossom
 ○ opposing the urgent.

⊗ However, it is not always in togetherness the world will blossom
 → Questioning the state gov
 → An urban 's togeth with wandering.

Section on mount

SPACE FOR ROUGH WORK

* Two cheers to world, one for letting diversity blossom, two for nurturing the unity in it.

① Lessons from nature of unity

① Autumn - eq. → Eclectic + diverse unity

② one thing that is already synched - our souls / rough conscious

unity → Shakespeare

↳ Colonialism → Inroads 'divide and rule'

ESSAY

It is the mark of an educated mind to be able to entertain a thought without accepting it

I may disagree with what you say, but I will defend ill death your right to say it - Voltaire

Looking at the 'Planet of humans' universe pondered,

what is the paradox of their existence, what is the soul of the sustenance, 'Unison' ✓

echoed the voices of earth.

From flowers to rivers, the birds chirped.

SPACE FOR ROUGH WORK

Introduction

Main body

Thought? - Rescriber - ideas, culture, identity, Africa
reality

what is an educated mind?

→ limited to education? X.

→ one who entertains diversity of thoughts? →

States who ceases to be educated

→ there's element of truth in ways lie

→ fodder to the educated mind

what is an extent of thought by an educated man, a stumbling upon new frontiers

Truth / perspective

Relative

Social / political milieu - Vygotsky

AL

game rule for society

→ Instance for all

→ e.g. Akbar's ideas

→ Buddha's approach

philosopher - proponents

→ constitute

→ special to humans only =

Dialectic method

→ promote ideas =

Osmotic relationship

→ thoughts are brain

→ Challenges - modern world

→ Remedies

→ No tolerance

→ false news - menace

Anekta vaad

Bhat / Indes