1	255-2020 Market specific to the second secon	
	Indent the	aragrap
P	Hease include the original passage in the pdf. Manto: Society's Mirror	
	Mantog a victim of society's dual nature, was	
	vitilized for his works. None theless, he was undetered	
a	end worked to show the grim realities of society.	
	e wrote about the peight of the marginalized	
OL	ad exploited classes. His characters possessed	
1	20Th middle and lower dass Trails That	4.457.763
9+	nich a balance between his readers. As a realist,	
1	re was aware of the social and dars diade.	
	e approached societal the delicately like his	1
P	redecessors, his works also mirrored the contemp	
d	ilammas of society. Similarly, withing he vose to	
	excellence through devotion. Good attemp	
	Good attemp	
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	the state of the s	-
2	Line Committee C	
-	Greek Sooth sayers & Mortal get Divine brigdes	
-	tuman beings pale in comparison to nature.	· · · · · · ·
П	my believe that nature and Their own	
po	ates were decided by divine powers. The knowledge	+74-1
ام	their wishes were seen as a segn of	1000
qu	idance. These wishes were decoded & from pather	
	I nature to the situal of animaly sacrifices;	
	given by the sooth sayers. In many instances, the	
	ods revealed themselves through intermediates.	15
0	They would be overcome by a divine mania;	

where they would deliner	a message. The Greek
oracles were properly organiz	The state of the s
with gods. The sooth sayers d	t both belphi and
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	part of the precis. write their gist.
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ubnivitad ittæaparate.polfs, in 1960	- 11
He studied Anthropology from	- 11
later went to work in television	
a film, Independence, which re	11
absurd notion of Israeli Find	
also reviewed a director's who	of Nizari films
before the Israeli annexation	of some Pakstinian
land, via enail. He went on	
salvation availed the Pales	
the & Zionist colonises. Similar	
documentary was one such exa	
Pralistinian perspective on the	
,	하는 아이는 이 사람이 되는 것이 하는 것 같아. 그런 사람들은 사람들이 되었다.
The film was also broaders	The Tail Allan
havever like a pilgrimage o in	그렇게 하셨다. 그렇게, 그리아 얼마를 뭐 하나 있다면 되었다. 그렇게 바다 바다 나는 사람이 나를 가지 않는데 다른데 다른데 그렇다.
it must be made in one go.	
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	Freedom and Purpose of Education	
	THEE ONE and TOTIOSE OF CONCOUNTY	
	Freedom in education is split between Three	
	approaches: complete preedom, complete authority, complete preedom with a condition of children	
	always being virtous. The author believes that the	
	last approach is idealistic, based on old relices	
	of Roussevism and it is Prodividualistic. As the	
	proponents believe education es a medium por	
	developing an environment of spontaneous	
	development. However, they negate their importance	
	of education. Man depends on science and	
	technology for which education es a must.	
	Teachers are trained propessional; whereas	
	children sleft unspervised , cannot reap the full	
	benefits of education. Education must provide	
	children with the took and appurlamilies for	
	growth in the	
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