

Q.3. Read the following passage carefully and answer the questions given at the end.

(20)

The idea of wandering has anthropological, historical, and philosophical moorings. To some, it is an unconscious desire to substitute the powers of material life, beckoning us to establish our identity as sojourners of the earth, even as our ancestors, recorded and unrecorded history, may adumbrate that we are temperamentally nomads. We strollers search for shelters, food, and home. But would it be too elastic an idea to entertain unthinkingly that home is our destination, a dream place, where we should finally live and be free of external threats, often from man-made and natural designs of destruction? Can we stifle or eradicate our desires to control the geography and mindscape? Can we live in peace with ourselves without a rival as a neighbor? Scriptures glorify the essence of migration as a soulful activity that saves us from sangfroid existence and makes us vulnerable, a process necessary to ward off the place-dependent inertia. The expression "rolling stone" haunts the modern man. Modernity has

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revised the notion of cartography, as technology has shrunk geography into a molecule of presence, even as distances are just markers, as we transport our bodies, jetted, ferried, and biked across continents, and love the glossy veneer of globe-trotting. But are we the real successors of the wandering nomad, gypsies, bedouins, drifters, and itinerants? Even the single expression "rolling stone" carries a deep semantic and epochal diversity. The phrase "rolling stone" is derived from the ancient proverb "A rolling stone gathers no moss." This proverb was first recorded by the Roman writer Publilius Syrus in the 1st century BC. The idea behind the proverb is that a stone that is constantly rolling or moving cannot gather moss, which was seen as a symbol of stability and growth. However, during the Middle Ages, the phrase "rolling stone" was used to describe someone who was constantly moving from place to place, never staying in one spot long enough to settle or achieve stability. This usage was often associated with vagrants, beggars, or travelers. In the 17th and 18th centuries, the phrase "rolling stone" took on a more negative connotation, implying that someone was aimless, irresponsible, or lacking in ambition. For example, a person who was constantly changing jobs or careers might be called a "rolling stone." Not surprisingly, in the 20th century, the phrase "rolling stone" took on a more positive connotation, particularly in the domain of music and popular culture. The Rolling Stones, a British rock band, adopted the name in 1962, and it has since become synonymous with rock 'n' roll and rebellion. Today, the phrase "rolling stone" is often used to describe someone who is free-spirited, adventurous, and always on the move. The philosophical weight of wandering caters to our whims and impulses of unshackling the stagnancy of fixity. As we wander through the desolate landscape, we feel the weight of our vagaries bearing down upon us. The impulse to flee, to escape the confines of civilization, has driven us to this remote outpost, where the brutal yet honest caveman within us can roam free. We are noble savages, untamed and unapologetic, driven by the wanderlust that has defined the colonial mindset for centuries. And yet, as we stand alone beneath the vast expanse of the sky, we feel the pangs of solitude, the ache of exile that has haunted us since we first left behind the comforts of home. It is a feeling that Goethe had once described as the "sweet pain" of separation, the bittersweet longing for a place that could never be recaptured. As we walk, the wind whipping our hair into a frenzy, we feel the wildness of the landscape seep into our very being, filling us with a sense of joie de vivre. We are strangers in a strange land, wanderers without a home, and yet, in this moment, we are free. Free to roam, to explore, to surrender to the whims of the wild and the sun. It is a fleeting moment, one that will soon give way to the harsh realities of survival, but for now, we revel in the beauty of our own exile. For in the end, it is not the destination that matters, but the journey itself, the solitary path that winds its way through the wilderness of the soul. Consequently, anthropologically, we had no choice but to be exclusive and traverse geographies, driven by an innate desire to leave our mark on the landscape, transforming under climatic conditions, and navigating the ecological threats coupled with our destructive atavistic urges. Nietzsche believed in the surpassing of earthly landmarks and chose eternal wandering, removing obstacles of earthly existence, and illuminating the idea of eternal recurrence. Hence, wandering has to be infinite, yet free of personal prejudices. Perhaps following Nietzsche's flight of supra-transcendence, and adding his mystic dimension, Iqbal envisioned wandering as a way of exploring the cosmic creation, the ever-mind-boggling idea of time, as we are wanderers in both time-bound and timeless realms. The Eastern and Western notions of wandering find a wedge separating the Romantic from the Rationalist, and yet they intertwine. Those who choose to leave home, cities, towns, relationships, and social conventions, are the most romantic wanderers, and yet they hold a foot in rationalization of wandering, given to revision and reflection. As Wordsworth so eloquently put it:

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers;
Little we see in nature that is ours,
We have given our hearts away, a sordid boon.

In this sense, wandering becomes a means of reclaiming our connection with nature and rediscovering our place within the world. By embracing the unknown, and surrendering to the beauty of the landscape, we may find a deeper sense of meaning and purpose. As we wander, we are reminded that the world is full of wonder and that our place within it is one of awe and reverence. It will not be wrong to say that wandering personifies a homocentric odyssey for self-discovery, as we investigate the inner landscapes of our minds and hearts. At the same time, it is an anthropocentric endeavor, as we seek to leave our mark on the world and assert our presence within the larger human experience. Through wandering, we find ourselves at the intersection of these two realms, where the personal and the universal converge. In this sense, wandering becomes a holistic activity that integrates our identities with our shared human existence.

Questions:

(4 marks each)

1. How does wandering reconcile the tension between rootedness and restlessness?
2. Is the romanticization of wandering a form of escapism or self-discovery?
3. Can wandering be a means of decolonizing the self?
4. Does the notion of eternal recurrence legitimize or undermine the concept of wandering?
5. What dual realms does wandering operate at the intersection of?

(18)
How does wandering reconcile
the tension between rootedness
and restlessness?

The wandering reconciles the tension between
rootedness and restlessness through the
discovery of nature. By surrendering
oneself in the front of nature and
by searching one's purpose and meaning.

(1)

Is the Romanticization of
wandering a form of escapism
or self discovery?

According to author, Romanticization
of wandering is both forms:
escapism and self discovery. Because
anthropologists believe that migration
of human leaves a mark of presence on
universe. Meanwhile, author believes
that it provides an opportunity to connect
with heart and mind.

(3)

Can wandering be a means
of decolonizing the self.

Yes, wandering be a means

of decolonizing the self, author believes.

As wandering allows an individual
to discover his status in universe.
Additionally, it provides an opportunity
to decolonize himself from the
fixed mindset.

(4)

The notion of eternal recurrence
undermining the concept of wandering.

As the Nietzsche surpassed the
idea of early landmark over

eternal wandering.

(5)

What dual realms does wandering
operate at the intersection of?

Anthropologists believe that wandering
is all about leaving marks of
presence on universe. However,

Nietzsche and Iqbal believe that humans
are wanderers in both time bound and timeless