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2. Write a précis of the following passage and suggest a suitable title:

(20)

On the question of freedom in education there are at present three main schools of thought, deriving partly from differences as to ends and partly from differences in psychological theory. There are those who say that children should be completely free, however bad they may be; there are those who say they should be completely subject to authority, however good they may be; and there are those who say they should be free, but in spite of freedom they should be always good. This last party is larger than it has any logical right to be; children, like adults, will not all be virtuous if they are all free. The belief that liberty will ensure moral perfection is a relic of Rousseauism, and would not survive a study of animals and babies. Those who hold this belief think that education should have no positive purpose, but should merely offer an environment suitable for spontaneous development. I cannot agree with this school, which seems to me too individualistic, and unduly indifferent to the importance of knowledge. We live in communities which require co-operation, and it would be utopian to expect all the necessary co-operation to result from spontaneous impulse. The existence of a large population on a limited area is only possible owing to science and technique; education must, therefore, hand on the necessary minimum of these. The educators who allow most freedom are men whose success depends upon a degree of benevolence, self-control, and trained intelligence which can hardly be generated where every impulse is left unchecked; their merits, therefore, are not likely to be perpetuated if their methods are undiluted. Education, viewed from a social standpoint, must be something more positive than a mere opportunity for growth. It must, of course, provide this, but it must also provide a mental and moral equipment which children cannot acquire entirely for themselves.

# Precis

## Freedom in education

These are three schools of thought, deriving partly from differences in psychological theory. These are children should be completely free, however, this party is larger than it has any logical right, children, like adults are all free. The education should offer an environment suitable for spontaneous development. He can not agree with schools of thought, which seems to me too individualistic, and indifferent to the significance of education. They live in communities of society which require co-operation, science and technique. The educators who allow most freedom are men whose success depends upon a degree of benevolence, self control and trained intelligence. The social point of view, education must be more positive than a mere opportunity for growth. It also provide a mental and moral equipment which children can not receive for themselves.

(No. of words: 120) -ves-

The civilization of China as everyone knows is based upon the teaching of Confucius who flourished five hundred years before Christ. Like the Greeks and Romans, he did not think of human society as naturally progressive; on the contrary, he believed that in remote antiquity rulers had been wise and the people had been happy to a degree which the degenerate present could admire but hardly achieve. This, of course, was a delusion. But the practical result was that Confucius, like other teachers of antiquity, aimed at creating a stable society, maintaining a certain level of excellence, but not always striving after new successes. In this he was more successful than any other man who ever lived. His personality has been stamped on Chinese civilization from his day to our own. During his life time, the Chinese occupied only a small part of present-day China, and were divided into a number of warring states. During the next three hundred years they established themselves throughout what is now China proper, and founded an empire exceeding in territory and population any other that existed until the last fifty years. In spite of barbarian invasions, and occasional longer or shorter periods of chaos and civil war, the Confucian system survived, bringing with it art and literature and a civilised way of life. A system which has had this extraordinary power of

survival must have great merits, and certainly deserves our respect and consideration. It is not a religion, as we understand the word, because it is not associated with the supernatural or with mystical beliefs. It is purely ethical system, but its ethics, unlike those of Christianity, are not too exalted for ordinary men to practise. In essence what Confucius teaches is something is very like the old-fashioned ideal of a 'gentleman' as it existed in the eighteenth century. One of his sayings will illustrate this: 'the true gentleman is never contentious, he courteously salutes his opponents before taking up his position, so that even when competing he remains a true gentleman'.

### Questions

- (a) Why do you think the author calls Confucius' belief about the progress of human society as a delusion? (4)
- (b) How did Confucius' thought affect China to develop into a stable and 'Proper' China? (4)
- (c) Why does the author think that Confucian system deserves respect and admiration? (4)
- (d) Why does the author call Confucian system a purely ethical system and not a religion? (4)
- (e) Briefly argue whether you agree or disagree to Confucius' ideal of a gentleman. (4)

## Comprehension

(a) The author calls Confucius' belief about the progress of human society as a delusion because civilization of China is based upon teaching of Confucius. The Greeks and the Romans did not think about the progress of human society. He believed in remote antiquity rulers, he had been wise and the people had been happy because he had been achieved hardly. This, of course, was a delusion.

(b) Confucius' thought affected China to develop into a stable and proper China because aimed at creating a stable society, maintaining a certain level of excellence. He was successful to other men, and his personality has been stamped on Chinese civilization, and China proper was founded an empire exceeding in territory and population existed the last fifty years.

(c) The author think that confucian system deserves respect and admiration because the confucian system survival, bringing art and literature, and a civilised way of life. A confucian system has extraordinary power to survival, have great advantages and surely deserves our respect and consideration.

(d) The author call confucian system a purely ethical system and not a religion because religion is not associated with the supernatural or mystical beliefs. A confucian system is a purely ethical system, but its ethics are not exalted for ordinary men to practise.

(e) Confucius teaches is something is like the old fashioned ideal of a gentleman, it existed in 18<sup>th</sup> century. The true gentleman is never contentions, he solves opponents before his position, so that competing he always a true gentleman.

Q. 7.

Translate the following into English by keeping in view figurative/idiomatic expressions.

(10)  
بزرگ نے بتایا کہ جنگل کے پار ایک پہاڑ ہے جہاں وہ پھول اگتا ہے جس کی خوشبو سے  
آنکھوں کی کھونی ہونی روشنی لوٹ آتی ہے، مگر پہاڑ بہت بلند ہے اور اس پر بے شمار  
چٹانیں ہیں، کانٹے دار جھاڑیاں ہیں اور بڑے بڑے پتھر ہیں جو راستہ روک لیتے ہیں۔ اس پہاڑ  
پر جانے کے لیے کئی لوگ آئے اور چلے گئے مگر ایسا کوئی شخص نہیں آیا جو پھول تک  
پہنچا ہو۔ شاید اسی لیے دنیا میں دکھ اور تکلیف ہے اور انسان روشنی کی تلاش میں ہے۔

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## Translation

Saints told that a mountain besides the forest where grows flowers, though perfume of flower to back the light of eyes but mountain is very high and much peaks on mountain, Big stones and thorn bushes stops the root or path.

Some people are coming and going for this mountain but no any one person comes to reach at flower.

Maybe! Sadness and trouble in the world and human searches in the light.