

ENGLISH (Précis & Composition)

fragmentation, the vertical division among different tribal and national groups, the horizontal division among different classes within the same tribal or national group. This is the basic ground structure, social and cultural, bequeathed to the newly liberated countries by their former over lords.

Q.3. Read the following passage and answer the questions that follow. Use your own language.

(20)

The civilization of China - as every one 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 the 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 extra ordinary 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 super natural 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:

- (1) Why do you think the author calls Confucius' belief about the progress of human society as a delusion? (04)
- (2) How did Confucius' thought affect China to develop into a stable and 'Proper' China? (04)
- (3) Why does the author think that Confucian system deserves respect and admiration? (04)
- (4) Why does the author call Confucian system a purely ethical system and not a religion? (04)
- (5) Briefly argue whether you agree or disagree to Confucius' ideal of a gentleman. (04)

⇒ Comprehension - CSS 2023

Q #02

Confucious belief about the natural progression of human society due to the wise leaders of that time is viewed as a delusion by the author. The reason of confucious belief, similar to Greeks and Romans, seems to be driven by the fact that people, at that time, were satisfied and euphoric. However, this seems a delusion as the progress of societies cannot wholly be attributed to aboriginal rulers of that time, but

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it also involves the self-work and investments. Hence, this concept is hard to materialize in the present context.

Question #02

Confucius thought of establishing a stable society stemmed from his inherent nature of being content. He never chased for every success, and focused primarily on maintaining excellence in the society. The Chinese were present in small territory during his time, but soon they progressed and developed into 'proper China' through a civilized way without resorting into any warring means. In this way, they were able to secure ample territory which led into the establishment of present day China.

Question #3

The Confucius system deserves respect and admiration because of his ability to create stable society in a civilised manner.

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It impacted the teaching of being content with the small share of territory as well. Hence, instead of running after big territories, it is considered a matter of great admiration to engage people in a civilised way of life.

Question #04

Confucious' teachings are highly influenced by ethical beliefs. Religion, on one hand, derives its validity from some mythical beliefs, thereby mandating the compliance as an integral part. On the contrary, ethical beliefs, in the present context, are premised on simple yet practicable beliefs, making it easier even for an ordinary system. Hence, religion can regulate the behaviour as per pre-determined practices, but ethical beliefs are free from such kinds of bounds.

Question #05

In order to be a "gentleman", according to Confucious, one does not have to be contentious.

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Similar to the concept of a civilized way of life, it is not mandatory to resort to warring means. There is no denying in this fact that difference of opinions can arise which can be amicably respected and acknowledged between the opponents. Hence, to earn the status of true gentleman, there is no need to be contentious.