

CSS-2013

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 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 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)

The author ascribes that like other civilizations, the Confucius did not think of human society as naturally progressive. The Confucius believed that rulers had the capability to keep the society as a delusion.

(2) How did Confucius' thought affect China to develop into a stable and 'Proper' China? (04)

Ans: Chinese captured confine land of present China. That confine land was divided into small chaotic⁴⁹ states. After, the next

three hundred years, the Chinese established a stable and proper China.

(3) Why does the author think that Confucian system deserves respect and admiration? (04)

The author thinks that in spite of horrible attacks and civil wars, the Confucius system survived and produced art or literature. Therefore, the Confucian system deserves respect and admiration.

(4) Why does the author call Confucian system a purely ethical system and not a religion? (04)

The author calls the Confucius system a purely ethical due to numerous aspects. First, it is not a religion. Secondly, it is not associated with super natural or religious beliefs. Thus, the author calls Confucian system a purely ethical system.

(5) Briefly argue whether you agree or disagree to Confucius' ideal of a gentleman. (04)

Ans: I fully agree to Confucius' ideal of a gentleman due to several reasons. Firstly, a true gentleman respects the opponents' point of view before holding own position. Also, a true gentleman remains gentle throughout competition.

