

Study Questions Huston Smith's THE WORLD'S RELIGIONS Chapter 4

"Confucianism"

1. Chun-Tzu was the word used by Confucius to mean:

- A. Peaceful B. Good manners C. of High Birth D. A Gentleman

2. T/F Early Confucianism included a considerable emphasis on magic and necromancy.

3. The main emphasis of Confucius was on the relation of:

- A. Human being to human being.
B. Human being to God or Shang-ti.
C. The whole creation to the spirit world
D. Man to knowledge

4. The study of _____ provided Confucius with the backbone of his humanistic perspective.

5. T/F The concept of "Tao" is found in both Confucianism and Taoism.

6. The term "Li" is a confusing one, seeming to have several meanings. Among the meanings are which of the following:

- A. The gentleman B. Education C. Propriety
D. Rites and ceremonies E. Ancestor worship

7. T/F Li states that an ideal social order is when human relationships are structured according to one's private and inner life rather than one's external relationships in the social order.

8. According to Confucian principles how many basic human relationships are there?

- A.3 B.4 C. None D. 7 E.5

9. Here are words used to describe the basic human relationships according to Confucianism. Put them in their proper matching pairs. (There may be a few extra words that shouldn't be used.)

ruler, father, husband, daughter-in-law, daughter, elder
friend, elders, junior friend, elder son, mother, father-in-law, uncle,
wife, son, subject, younger son,

(Use back of page if necessary.)

10. T/F The objective of the practice of Li is to obtain a cosmic or universal harmony between humans, earth and heaven.

11. T/F Confucianism holds a doctrine of ethical relationships between people very similar to that stated in the "Golden Rule" of Christianity.

12. The central virtue of Confucianism is _____.

13. The virtue of having a kindly and humane inner nature is called by the Confucianist:

A. Li B. Shang-ti C. Yin-Yang D. Jen E. Tao
F. T'ien

14. T/F Jen is largely inner nature, Chun-Tzu is largely the outer expression of this inner nature.

15. In Confucian ethics the ruler who ruled best ruled by _____.

16. T/F Ancestor worship is partly an extension of filial piety to the supernatural world.

17. Confucianists view human nature as basically good/bad and the real way to achieve social justice as strong laws and swift punishments/modeling the good life and moral direction.

(Circle the correct answer in each case.)

18. The idea that real human relationships must conform to their ideal meanings is called the _____ of _____.

19. Which of the following are considered Confucian works?

A The Tao Te Ching B. I Ching C. Annalects D. The Kojiki
E. The Lotus Sutra

20. The most correct probable date for the life of Confucius would be:

A. 2500 B.C.

B. 500 B.C.

C. 500 A.D.

D. 100 B.C.

21. _____ is determining the will of heaven through the use of physical objects like oracle bones, bird flights, and the state of internal organs. It is prominent in early Chinese religion and addressed in the *I Ching*.
22. T/F Confucianism and Taoism agree on the importance of the careful observance of traditional rites and ceremonies.
23. T/F Most scholars agree that the Confucian classics represent a fairly exact record of the actual thoughts and actions of Confucius himself.
24. T/F Confucianism has within it a philosophical and religious sanction for revolt and the overthrow of unjust governments.
25. T/F Confucianism did not enjoy an easy triumph in China. It had to deal with several rival schools of thought which influenced it and it finally became the dominant force in Chinese religion only some time after the death of Confucius.
26. The Confucian concept of the Chun-tzu includes which of the following characteristics:
- A. He is completely at home in life so he can concentrate on putting others at ease.
 - B. He is free of brusqueness and violence.
 - C. He is thoroughly aware of his own standards.
 - D. Social success or social failure do not determine his actions.
27. T/F Confucius approved of ancestor worship.
28. The quote, "If you, sir, lead the people straight, which of your subjects will venture to fall out of line?" refers most closely to the exercise of which basic Confucian virtue?
29. The first thing a Confucian gentleman would fear was the Rule _____.
30. "Chung yung" is the Chinese phrase referring to which Confucian doctrine similar to a basic principle of Aristotle's?
31. Connect the Confucian term with its proper definition.

Jen	The man who approaches others not in terms of what he can get, but how he can accommodate.
Chun-tzu	A sense of the dignity of human life.
Li	The arts of peace, music, poetry etc.
Wen	Is concerned with the rectification of names, the Five Key Relationships, Age, the Mean and the Family.
Te	The power of moral example.

32. *T/F* Confucius shifted the main emphasis in religion from concern with heaven and the supernatural to concern with earth and the natural.
33. Which of the following is our primary source of reliable information about Confucius?
 A. I Ching Annalects C. Tao Te Ching D. Book of Odes
34. *T/F* Confucius shares with most founders of major religions a belief that his system of religion is perfect.
35. The basic problem faced by Confucius and to which the history of his time demanded a solution was that of _____.
36. The _____ to the _____ centuries B.C., saw a decay in the authority and power of the _____ dynasty leading to feudalization of China and consequent social chaos.
37. The lowest point of the social chaos faced by Confucius was called the _____ States.
38. *T/F* Confucius's ancestors were famous although minor Chinese nobles.
39. *T/F* Confucius lost his father early in life.
40. Confucius's goal for himself was to hold _____ and channel his ideas into the world of practical affairs through _____.
41. In his fifties and early sixties Confucius spent 13 years doing what?
42. *T/F* Records of Confucius's successes as a politician have proved historically accurate.
43. According to Huston Smith, what force making for social order is present in the animal world but absent to a significant extent in the human?

44. According to Smith, what has taken the place, in traditional human societies, of the force mentioned in #43?
45. Which of the following characterize the China of Confucius's day?
- A. The emergence, for the first time of large numbers of people who thought of themselves as individuals first rather than as members of a group.
 - B. The triumph of a compassionate legal system over private vengeance.
 - C. The practice of warfare against civilian populations.
 - D. The triumph of self-interest over group responsibility.
46. "Laws with teeth in them" was the answer to the problem of social cohesion proposed by which school of thought rival to Confucius?
47. "An enlightened ruler, when he makes his laws, sees to it that every contingency is provided for in detail." represents the view point of which practitioner of the viewpoint represented in #46?
48. The basic estimate of human nature in this school of thought was _____.
49. Which of the following characterize people according to the school of thought mentioned in #46?
- A. Short-sighted
 - B. Intuitively good but needing educational guidance
 - C. Perceived self-interest as the most powerful of all motivations
 - D. Good impulses not absent but so weak as to be an unreliable means of maintaining order.
50. For these thinkers, the average man can be ruled only through _____ and _____.
51. Brotherly kindness and universal good will was proposed as a solution to China's social problems by _____ the founder of _____.
52. In this school of thought the personal ruler of heaven was the god _____.
53. *T/F* This school was radical in that it promoted love as the only true basis for life aside from any utilitarian considerations.

54. Which of the following were Confucius's response to the idea that force and law were the only way to order society?

- A. Force is ultimately negative -- it can compel people to act but it cannot cause them to feel. Therefore a society based on force will miss the finer things such as enjoyment of each other's company, friendliness.
- B. Force and law are clumsy and external. They cannot be successfully used to fine tune human relationships.
- C. Force will not work because there is no long range certainty to it. Somebody with more force always comes along.
- D. Force always contains within it the seeds of its own destruction.

55. T/F Confucius saw the idea of universal love as a solution to social anarchy as utopian.

56. Confucius looked to the past/future to discover a model for the solution of China's problems. (Cross out the incorrect choice.)

57. Smith identifies two different sorts of tradition, separated by the method in which they are created and maintained. These he calls _____ and _____ tradition.

Confucius espouses _____ tradition.

58. T/F Confucian ideals were passed down to generations of Chinese, by, among other things, permeating the educational process with them.

59. The ideal relationship between two people is described by the term _____.

60. T/F The concept alluded to in question #59 includes the idea of self-sacrifice for others as the highest good.

61. The French phrases: *comme il faut*, *apropos*, *savoir faire*, and *esprit*; have a related notion among the fundamental ideas of Confucius. That notion is _____.

62. The normative delineation of the various roles and relationships of life is fundamental to the _____ of _____ which is part of the general notion of _____.

63. The Golden Mean of Aristotle is the closest Western equivalent to which central doctrine of Confucianism?

64. What does Huston Smith mean when he says that the individual elements of the "Five relationships" are not transitive?

65. In the West, _____ is the time of life most valued. In China, it is _____ that receives the most respect.

66. T/F Part of the goal of Confucianism is to ritualize life so that people need not be in doubt about how to conduct themselves.

67. The ability and power to rule that Confucius finds in moral example is called in Chinese:

68. Confucius advocated cultivating the arts for two practical reasons.

A.

B.

69. T/F Confucius denied the existence of the supernatural.

ANSWER KEY Confucianism.

1. D

2. F

3. A

4. History

5. T

6. C,D, and maybe E (If understood as a part of D.)

7. F

8. E

9. Ruler ----- Subject
Father -----Son
Husband -----Wife
Elder Brother —Junior Brother
Elder Friend -----Junior Friend

10. T

11. T

12. Jen

13. D. Jen

14. T

15. Example

16. T

17. Good// modeling the good life and modeling moral direction

18. Rectification of Names

19. B. I Ching C. The Annalects

20. B. 500 B.C.

21. Augury

22. F

23. False

24. T

25. T

26. A,B,C,D

- 27. T
- 28. Te
- 29. Rule of Heaven
- 30. Doctrine of the Mean
- 31. Jen ----- A sense of the dignity of human life
 Chun-Tzu -----The man who approaches others
 Li -----Is concerned with the rectification of names
 Wen ----- The arts of peace
 Te -----The power of moral example
- 32. T
- 33. B. Annalects
- 34. F.
- 35. Social cohesion
- 36. 8th to 3rd centuries, Chou Dynasty
- 37. Period of Warring States
- 38. F
- 39. T
- 40. Political office, administration
- 41. Traveling around to different states seeking employment in government to have a chance to put his ideas to the practical test of actual administration
- 42. F
- 43. Biological instincts
- 44. Custom, tradition

45. A,C, D.

46. Legalists/Realists

47. Han Fei Tzu

48. Bad or Low

49. A,C,D

50. Clear laws and severe, consistent punishments

51. Mo-Tze, Mohism

52. Shang-ti

53. F

54. A,B

55. T

56. Past

57. Spontaneous tradition and deliberate tradition

58. T

59. Jen for content, Chun-Tzu for structure of "package."

60. F

61. Li

62. Rectification of names, Li

63. Doctrine of the Mean

64. The description of the way one unit relates to another is unique to that general unit and cannot be applied directly to any other/

65. Youth, age

66. T

67. Te

68. Their didactic power; International relations