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How did confucian philosophy influence government chinese society

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Government and society in China were grounded in the Confucian philosophy, which held that there was a basic order in the universe and a natural order of the universe should be reflected in human relations. The family unit
was seen as the primary social unit; relationships within the family were fundamental to all others and comprised three of the "five relationships" that were the models for all others; friend-friend. In this hierarchy of social relations, each role had clearly defined duties;
reciprocity or mutual responsibility between subordinate and superior was fundamental to the Confucian concept of human relations. The virtue of filial piety, or devotion of the child to his parents, was the foundation for all others. When extended to all human beings, it nurtured the highest virtue, humaneness ("ren" or "jen"), or the sense of
relatedness to other persons. In traditional China it was assumed by adherents of all schools of thought that government would be monarchical and that the state had its model in the family. The ruler was understood to be at once the Son of Heaven, and the father of the people, ruling under the Mandate of Heaven. Traditional thinkers, reflecting once the Son of Heaven.
the problem of government, were concerned primarily not with changing institutions and laws but with ensuring the moral uprightness of the ruler and encouraging his appropriate conduct as a father-figure. The magistrate, the chief official of the lowest level of government and the official closest to the people, was known as the "father-mother"
official. Even today, under a radically different form of government, the Chinese term for state is "guo-jia" or "nation-family", suggesting the survival of the idea of this paternal and consensual relationship. The first and third of the "five relationships" — i.e., emperor and minister, father and son — indicate the parallels between family and state. The
notion of the role of the state as guarantor of the people's welfare developed very early, along with the monarchy and the bureaucratic state. It was also assumed that good government could bring about order, peace, and the good society. Tests of the good ruler were social stability, population growth (a reflection of ancient statecraft where the good
ruler was one who could attract people from other states), and ability to create conditions that fostered the people's welfare. The Mandate of Heaven was understood as justifying the right to rule, with the corollary right to rebel against a ruler who did not fulfill his duties to the people. The state played a major role in determining water rights, famine
control and relief, and insuring social stability. The state encouraged people to grow rice and other grains rather than commercial crops in order to insure and floods, particularly common in northern China. For fear of losing the Mandate of Heaven
governments levied very low taxes which often meant that the government could not provide all the services expected of it, and that officials ended up extorting money from the people. How often have you traveled to a foreign country and found yourself baffled by all the new, and seemingly alien, customs and traditions? Well, this article aims to
uncover some of those mysteries and shed light on Asian culture. Different ideologies, philosophies and religions have shaped the cultures in Asian countries for thousands of years. In China, Japan and Korea, one of the most notable influences is Confucianism. It is an ethical and philosophical system founded by a Chinese philosopher in the 6th-5th
century BCE.A philosophy of virtues Confucius was a great teacher, philosopher and politician. Photo by ErikaWittlieb / CC BYWhether Confucianism actually is a religion or not is debatable, since it does not have any priests or churches. Nevertheless, it has continued to affect the lives of Asian people to this day. The system gives advice on how
societies should be run, how people should live their lives and how relationships should be maintained. It stresses hierarchy, social harmony, group orientation and respect for elders - all aspects of Chinese, Japanese and Korean culture that are still very much alive. The teachings of Confucianism consist of several principles or virtues, and some of the
most notable ones are ren, li, zhong, and xiao. Ren deals with humaneness and kindness to others, li, rites, focuses on politeness and understanding everybody's correct place in the social hierarchy, zhong deals with loyalty to one's superiors and xiao, filial piety, promotes respect towards your elders, both the living and the dead. Together these
virtues govern people's everyday lives. Keep the harmony and don't rock the boat The influence of Confucianism is even reflected in the contemporary way of teaching. Photo by Jacob Plumb / CC BYIn Asian cultures, people tend to respect hierarchy and status much more than Western people, who are generally more individualistic and not so strict
about social order. In Confucianism, you are supposed to behave according to your rank and keep the society harmonious, and not according to how you feel and how you would person. Embarrassing yourself or others is also avoided because it would break the harmonyous.
It explains why Asian people have sometimes difficulties saying "no" directly to your face. You are supposed to read between the lines if the other person is unwilling to agree with you and save them from the embarrassment of saying no. In China, school days even in the elementary school can be up to 9 hours long. Photo by Salinger / CC BYThe way
Confucianism is influencing the cultures of China, Japan and Korea can be seen in education too. The philosophy places great emphasis on schooling, and during the old times good education was the only way to move up in the society. The exams were notoriously difficult and consisted mostly of memorizing Confucian writings and classic works of
literature. As a result, great value is put on education even today and the education system is highly competitive. So don't be shocked if before the exam week, you encounter Asian students living and sleeping in the library around the clock. Age is not just a number Respect towards elders is very important in Confucianism. Photo by 3dman_eu / CC
BYKnowing who your elders are and how to treat them is very important to Asian people, since you should act respectfully towards people who are older or above you in the hierarchy. In Confucianism, respect towards elders was originally between father and son, but it has been extended to describe other relationships too, such as the relationship
between a ruler and a subject, a husband and a wife, elder and younger brother, and between friends. You might also be interested in: How to Deal with Cultural Differences in AsiaYour new Asian friends might be keen to know your age which determines whether you are an older or younger "sister" or "brother" to them. Among younger people,
though, these hierarchies might not be too obvious, but older people still follow them more rigidly. Next time when the actions of a Chinese, Japanese or Korean person leaves you scratching your head, remember the teachings of Confucius, and the behavior might not seem so strange anymore. Find out more about studying abroad in AsiaAsia
Exchange is a Finnish company providing study abroad opportunities in Asia Pacific for students from all around the world. Want to get travel tips and new blog posts straight to your inbox? Subscribe to our monthly newsletter! If you have any questions about studying abroad, feel free to contact us! We'll get back to you as soon as possible. This
 article was written by Nella. Chinese ethical and philosophical system Part of a series on Confucianism Early history Spring and Autumn period Confucius Warring States period Mencius Xunzi Western Han Dong Zhongshu Gongsun Hong Fundamental concepts Tian Ganying Sangang Wuchang Ren Yi Li Zhi Xiao Zhong Schools Neo-Confucianism Han
Learning Taigu school Lingnan Confucianism New Confuciani
and Autumn Annals Other texts Three Commentaries Rites of Zhou Ceremonial Rites Classic of Filial Piety Erya Organization Confucian Church Indonesian Confucian Church Universal Church of the Way and its Virtue Phoenix churches Xuanyuanism Shengdao vte
ConfucianismChinese儒家儒儒教Literal meaning"ru school of thought"TranscriptionsStandard MandarinHanyu PinyinRújiāGwoyeu RomatzyhRujiaWade-GilesJu2-chia1IPA[jů: ká:]Southern MinTâi-lôJû-ka, Lû-kaMiddle ChineseMiddle ChineseNyu-kæOld
ChineseBaxter-Sagart (2014)*no kira Temple of Confucius of Jiangyin, Wuxi, Jiangsu. This is a wénmiào of Datong, Shanxi Confucianism, also known as Ruism, is a system of thought and behavior originating in ancient China. Variously
described as tradition, a philosophy, a religion, a humanistic or rationalistic religion, a way of governing, or simply a way of life,[1] Confucianism developed from what was later called the Hundred Schools of Thought from the teachings of the Chinese philosopher Confucius (551-479 BCE). Confucius considered himself a transmitter of cultural values
inherited from the Xia (c. 2070-1600 BCE), Shang (c. 1600-1046 BCE) and Zhou dynasties (c. 1046-256 BCE).[2] Confucianism was suppressed during the Han dynasty (221-206 BCE), but survived. During the Han dynasty (221-206 BCE),
while the emperors mixed both with the realist techniques of Legalism.[3] A Confucian revival began during the Tang dynasty (618-907 CE). In the late Tang, Confucianism developed in response to Buddhism and Taoism and was reformulated as Neo-Confucianism. This reinvigorated form was adopted as the basis of the imperial exams and the core
philosophy of the scholar official class in the Song dynasty (960-1297). The abolition of the examination system in 1905 marked the end of official Confucianism for China's weaknesses. They searched for new doctrines to replace Confucian teachings;
some of these new ideologies include the "Three Principles of the People" with the establishment of the Republic of China, and then Maoism under the People's Republic of China. In the late twentieth century, the Confucian work ethic has been credited with the rise of the East Asian economy.[3] With particular emphasis on the importance of the
family and social harmony, rather than on an otherworldly source of spiritual values,[4] the core of Confucianism as a philosophical system which regards "the secular as sacred",[6] Confucianism transcends the dichotomy between religion and humanism,
considering the ordinary activities of human life—and especially human relationships—as a manifestation of the sacred,[7] because they are the expression of humanity's moral nature (xìng性), which has a transcendent anchorage in Heaven (Tiān 天).[8] While Tiān has some characteristics that overlap the category of godhead, it is primarily an
impersonal absolute principle, like the Dào (道) or the Brahman. Confucianism focuses on the practical order that is given by a this-worldly awareness of the Tiān.[9] Confucian liturgy (called 儒 rú, or sometimes simplified Chinese: 正统; traditional Chinese: 正統; pinyin: zhèngtǒng, meaning 'orthopraxy') led by Confucian priests or "sages of rites" (礼生)
禮生; lǐshēng) to worship the gods in public and ancestral Chinese temples is preferred on certain occasions, by Confucian religious groups and for civil religious rites, over Taoist or popular ritual.[10] The worldly concern of Confucianism rests upon the belief that human beings are fundamentally good, and teachable, improvable, and perfectible
through personal and communal endeavor, especially self-cultivation and self-creation. Confucian thought focuses on the cultivation of virtue in a morally organised world. Some of the basic Confucian ethical concepts and practices include rén, yì, and lǐ, and zhì. Rén (仁, 'benevolence' or 'humaneness') is the essence of the human being which
manifests as compassion. It is the virtue-form of Heaven.[11] Yì (义; 義) is the upholding of righteousness and the moral disposition to do good. Lǐ (礼; 禮) is a system of ritual norms and propriety that determines how a person should properly act in everyday life in harmony with the law of Heaven. Zhì (智) is the ability to see what is right and fair, or the
converse, in the behaviors exhibited by others. Confucianism holds one in contempt, either passively or actively, for failure to uphold the cardinal moral values of rén and yì. Traditionally, cultures and countries in the East Asian cultural sphere are strongly influenced by Confucianism, including China, Taiwan, Korea, Japan, and Vietnam, as well as
various territories settled predominantly by Han Chinese people, such as Singapore. Today, it has been credited for shaping East Asian societies and overseas Chinese communities, and to some extent, other parts of Asia.[12][13] In the last decades there have been talks of a "Confucian Revival" in the academic and the scholarly community,[14][15]
and there has been a grassroots proliferation of various types of Confucian Church (孔圣会; 孔聖會; Kŏngshènghuì) in China to unify the many Confucian congregations and civil society organisations. Terminology Large sealSmall sealOlden versions
of the grapheme 儒 rú, meaning "scholar", "refined one", "Confucian". It is composed of 人 rén ("man") and 需 xū ("to await"), itself composed of 人 rén ("man") and 需 xū ("to await"), itself composed of 雨 yǔ ("rain", "instruction") and 而 ér ("sky"), graphically a "man under the rain". Its full meaning is "man receiving instruction from Heaven". According to Kang Youwei, Hu Shih, and Yao Xinzhong, they were
the official shaman-priests (wu) experts in rites and astronomy of the Shang, and later Zhou, dynasty.[17] Strictly speaking, there is no term in Chinese which directly corresponds to "Confucianism". In the Chinese which directly corresponds to "Confucianism". In the Chinese language, the character rú 儒 meaning "scholar" or "learned" or "refined man" is generally used both in the past and the present to refer
to things related to Confucianism. The character rú in ancient China had diverse meanings. Some examples include "to tame", "to mould", "to educate", "to refine".[18]:190-197 Several different facets of Confucianism, including: 儒家; Rújiā - "ru school of
thought"; 儒教; Rújiào - "ru religion" in the sense of "ru doctrine"; 儒学; 儒學; 儒學; Rúxué - "Ruology" or "ru learning"; 孔教; Kǒngjiào - "Confucius's doctrine"; 孔家店; Kǒngjiào - "Confucius's doctrine"; 孔家店; Kǒngjiādiàn - "Kong family's business", a pejorative phrase used in the New Culture Movement and the Cultural Revolution. Three of them use rú. These names do not use the name
"Confucius" at all, but instead focus on the ideal of the Confucian man. The use of the term "Confucianism" has been avoided by some modern scholars, who favor "Ruism" and "Ruists" instead. Robert Eno argues that the term has been avoided by some modern scholars, who favor "Ruism" and "Ruists" instead focus on the ideal of the Confucian man. The use of the term has been avoided by some modern scholars, who favor "Ruism" and "Ruists" instead. Robert Eno argues that the term has been avoided by some modern scholars, who favor "Ruism" and "Ruists" instead focus on the ideal of the Confucian man. The use of the term "Confucianism" has been avoided by some modern scholars, who favor "Ruism" and "Ruists" instead focus on the ideal of the term has been avoided by some modern scholars, who favor "Ruism" and "Ruists" instead focus on the ideal of the term has been avoided by some modern scholars, who favor "Ruism" and "Ruism"
original Chinese name for the school.[18]:7 According to Zhou Youguang, 儒 rú originally referred to shamanic methods of holding rites and existed before Confucius's times, but with Confucius it came to mean devotion to propagating such teachings to bring civilisation to the people. Confucianism was initiated by Confucius, developed by Mencius (c
372-289 BCE) and inherited by later generations, undergoing constant transformations and restructuring since its establishment, but preserving the principles of humaneness at its core.[19] Five Classics (五經, Wǔjīng) and the Confucian vision Confucius in a fresco from a Western Han tomb in Dongping, Shandong Traditionally,
Confucius was thought to be the author or editor of the Five Classics which were the basic texts of Confucianism. The scholar Yao Xinzhong allows that there are good reasons to believe that Confucianism. The scholar Yao Xinzhong allows that there are good reasons to believe that Confucianism.
Yao says that perhaps most scholars today hold the "pragmatic" view that Confucius and his followers, although they did not intend to create a system of classics, "contributed to their formation". In any case, it is undisputed that for most of the last 2,000 years, Confucius was believed to have either written or edited these texts. [20] The scholar Tu
Weiming explains these classics as embodying "five visions" which underlie the development of Confucianism: I Ching or Classic of Change or Book of Change or Book of Change or Book of Change sees cosmos
as interaction between the two energies yin and yang; universe always shows organismic unity and dynamism. Classic of Poetry or Book of Documents or Book of
History Compilation of speeches of major figures and records of events in ancient times embodies the political vision and addresses the kingly way in terms of the ethical foundation for humane government. The documents show the sagacity, filial piety, and work ethic of Yao, Shun, and Yu. They established a political culture which was based on
responsibility and trust. Their virtue formed a covenant of social harmony which did not depend on punishment or coercion. Book of Rites describes the social forms, administration, and ceremonial rites of the Zhou Dynasty. This social vision defined society not as an adversarial system based on contractual relations but as a community of trust based
on social responsibility. The four functional occupations are cooperative (farmer, scholar, artisan, merchant). Spring and Autumn period (771-476 BCE) and these events emphasise the significance of collective memory for communal self-identification, for reanimating the old
is the best way to attain the new.[21] Doctrines Theory and theology Zhou dynasty oracular version of the grapheme for Tian, representing a man with a head informed by the north celestial pole[22] Further information: Confucian theology Confucianism revolves around the pursuit of the unity of the individual self and the God of Heaven (Tian 天), or
otherwise said, around the relationship between humanity and Heaven.[23][24] The principle of Heaven (Lǐ 理 or Dào 道), is the order of the creation and the source of divine authority, monistic in its structure.[24] This transformation of
the self may be extended to the family and society to create a harmonious fiduciary community.[24] Joël Thoraval studied Confucianism as a diffused civil religion in contemporary China, finding that it expresses itself in the widespread worship of five cosmological entities: Heaven and Earth (Di 地), the sovereign or the government (jūn 君), ancestors
(qīn 親) and masters (shī 師).[25] Heaven is not some being pre-existing the temporal world. According to the scholar Stephan Feuchtwang, in Chinese religions, "the universe creates itself out of a primary chaos of material energy" (hundun 混沌 and qi 氣), organising through the
polarity of yin and yang which characterises any thing and life. Creation is therefore a continuous ordering; it is not a creation ex nihilo. "Yin and yang are the invisible and visible, the receptive and the shaped; they characterise the yearly cycle (winter and summer), the landscape (shady and bright), the sexes (female and
male), and even sociopolitical history (disorder and order). Confucianism is concerned with finding "middle ways" between yin and yang at every new configuration of the world."[26] Confucianism conciliates both the inner and outer polarities of spiritual cultivation, that is to say self-cultivation and world redemption, synthesised in the ideal of
 "sageliness within and kingliness without".[24] Rén, translated as "humaneness" or the essence proper of a human being, is the character of compassionate mind; it is the virtue endowed by Heaven and at the same time the means by which man may achieve oneness with Heaven comprehending his own origin in Heaven and therefore divine essence.
In the Datong shū (大同书; 大同書) it is defined as "to form one body with all things" and "when the self and others are not separated ... compassion is aroused".[11] Tiān and the gods Like other symbols such as the sauwastika,[27] wan 卍 ("all things") in Chinese, the Mesopotamian Dingir/An ("Heaven"),[28] and also the Chinese 巫 wū ("shaman"; in
Shang script represented by the cross potent +),[29] Tiān refers to the northern celestial pole (北極 Běijí), the pivot and the vault of the sky with its spinning constellations.[30] Here is an approximate representation of the Tiānmén 天門 ("Gate of Heaven")[31] or Tiānshū 天樞 ("Pivot of Heaven")[32] as the precessional north celestial pole, with a Ursae
Minoris as the pole star, with the spinning Chariot constellations in the four phases of time. According to Reza Assasi's theories, the wan may not only be centred in the current precessional pole at α Ursae Minoris, but also very near to the north ecliptic pole if Draco (Tiānlóng 天龙) is conceived as one of its two beams.[33][note 1] Main article: Tian
Tiān (天), a key concept in Chinese thought, refers to the God of Heaven, the northern culmen of the skies and its spinning stars,[30] earthly nature and its laws which come from Heaven, to "Heaven and Earth" (that is, "all things"), and to the awe-inspiring forces beyond human control.[34] There are such a number of uses in Chinese thought that it is
not possible to give one translation into English.[35] Confucius used the term in a mystical way.[36] He wrote in the Analects (7.23) that Tian gave him life, and that Tian watched and judged (6.28; 9.12). In 9.5 Confucius says that a person may know the movements of the Tian, and this provides with the sense of having a special place in the universe
In 17.19 Confucius says that Tian spoke to him, though not in words. The scholar Ronnie Littlejohn warns that Tian was not to be interpreted as personal God comparable to that of the Abrahamic faiths, in the sense of an otherworldly or transcendent creator.[37] Rather it is similar to what Taoists meant by Dao: "the way things are" or "the
regularities of the world",[34] which Stephan Feuchtwang equates with the ancient Greek concept of physis, "nature" as the generation and regenerations of things and of the moral order.[38] Tian may also be compared to the Brahman of Hindu and Vedic traditions.[23] The scholar Promise Hsu, in the wake of Robert B. Louden, explained 17:19
("What does Tian ever say? Yet there are four seasons going round and there are the hundred things coming into being. What does Tian say?") as implying that even though Tian is not a "speaking person", it constantly "does" through the rhythms of nature, and communicates "how human beings ought to live and act", at least to those who have learnt
to carefully listen to it.[36] Zigong, a disciple of Confucius, said that Tian had set the master on the path to become a wise man (9.6). In 7.23 Confucius says that the lives of the sages are interwoven with Tian.[35] Regarding personal
gods (shén, energies who emanate from and reproduce the Tian) enliving nature, in the Analects Confucius says that it is appropriate (义; 義; yì) for people to worship (敬 jìng) them,[39] though through proper rites (礼; 禮; lǐ), implying respect of positions and discretion.[39] Confucius himself was a ritual and sacrificial master.[40] Answering to a
disciple who asked whether it is better to sacrifice to the god of the stove or to the god of the family (a popular saying), in 3.13 Confucius says that in order to appropriately pray gods one should first know and respect Heaven. In 3.12 he explains that religious rituals produce meaningful experiences, [41] and one has to offer sacrifices in person, acting
in presence, otherwise "it is the same as not having sacrificed at all". Rites and sacrificed at all". Rites and sacrificed at all part of his food and placed it on the sacrificial bowls as an offering to his
ancestors.[40] Other movements, such as Mohism which was later absorbed by Taoism, developed a more theistic idea of Heaven.[43] Feuchtwang explains that the former focuses on the realisation of the starry order of Heaven in human society, while the latter on the
Qinghe, Hebei Ancestral temple of the Zeng lineage and Houxian village cultural centre, Cangnan, Zhejiang As explained by Stephan Feuchtwang, the order coming from Heaven preserves the world, and has to be followed by humanity finding a "middle way" between yin and yang forces in each new configuration of reality. Social harmony or morality
is identified as patriarchy, which is expressed in the worship of ancestors and deified progenitors in the male line, at ancestral shrines.[38] Confucian ethics is characterised by the promotion of virtues, encompassed by the Five Constants,
Wǔcháng (五常) in Chinese, elaborated by Confucian scholars out of the inherited tradition during the Han dynasty. [44] The Five Constants are: [44] Rén (仁, benevolence, humaneness); Yì (义; 義, righteousness or justice); Lǐ (礼; 禮, proper rite); Zhì (包字), that singles out of the inherited tradition during the Han dynasty. [44] The Five Constants are: [45] The Five 
four virtues, one of which is included among the Five Constants: Zhōng (忠, loyalty); Xiào (孝, filial piety); Jié (节; 節, continence/fidelity); Yì (义; 義, righteousness). There are still many other elements, such as chéng (诚; 誠, honesty), shù (恕, kindness and forgiveness), lián (廉, honesty and cleanness), chǐ (耻; 恥, shame, judge and sense of right and
wrong), yǒng (勇, bravery), wēn (温; 溫, kind and gentle), liáng (良, good, kindhearted), gōng (恭, respectful, reverent), jiǎn (俭; 儉, frugal), ràng (让; 讓, modestly, self-effacing). Humaneness Main article: Ren (Confucianism) Rén (Chinese: 仁) is the Confucian virtue denoting the good feeling a virtuous human experiences when being altruistic. It is
rén is "not to do to others as you would not wish done to yourself."[47] Confucius also said, "rén is not far off; he who seeks it has already found it." Rén is close to man and never leaves him. Rite and centring Temple of Confucius in Dujiangyan, Chengdu, Sichuan Korean Confucius in Jeju Main article: Li (Confucianism) Li (礼; 禮) is a classical
Chinese word which finds its most extensive use in Confucian and post-Confucian Chinese philosophy. Li is variously translated as "rite" or "reason," "ratio" in the context of human social behaviour it has also been translated as
"customs", "measures" and "rules", among other terms. Li also means religious rites which establish relations between humanity and the gods. According to Stephan Feuchtwang, rites are conceived as "what makes the invisible visible", making possible for humanity and the gods. According to Stephan Feuchtwang, rites are conceived as "what makes the invisible visible", making possible for humanity and the gods. According to Stephan Feuchtwang, rites are conceived as "what makes the invisible visible", making possible for humanity and the gods.
alignment with earthly and heavenly (astral) forces, establishing the harmony of the three realms—Heaven, Earth and humanity. This practice is defined as "centring" (央 yāng or 中 zhōng). Among all things of creation, humans themselves are "central" because they have the ability to cultivate and centre natural forces.[48] Li embodies the entire web
of interaction between humanity, human objects, and nature. Confucius includes in his discussions of li such diverse topics as learning, tea drinking, titles, mourning, and governance. Xunzi cites "songs and laughter, weeping and lamentation... rice and millet, fish and meat... the wearing of ceremonial caps, embroidered robes, and patterned silks, or
of fasting clothes and mourning clothes... spacious rooms and secluded halls, soft mats, couches and benches" as vital parts of li. Some Confucians proposed that all human beings may pursue perfection by learning and practising li. Overall, Confucians believe
that governments should place more emphasis on li and rely much less on penal punishment when they govern. Loyalty Loyalty Loyalty Loyalty (忠, zhōng) is particularly relevant for the social class to which most of Confucius's students belonged, because the most important way for an ambitious young scholar to become a prominent official was to enter a ruler's civil
service. Confucius himself did not propose that "might makes right," but rather that a superior should be obeyed because reciprocity is demanded from the superior as well. As Confucius stated "a prince should employ his minister according to the rules
of propriety; ministers should serve their prince with faithfulness (loyalty)."[49] Similarly, Mencius also said that "when he regards them as his dogs and horses, they regard him as another man; when he regards them as the ground
or as grass, they regard him as a robber and an enemy."[50] Moreover, Mencius indicated that if the ruler is evil, then the people have the right to overthrow him.[51] A good Confucian is also expected to remonstrate with his superiors when necessary.[52] At the same time, a proper Confucian ruler
should also accept his ministers' advice, as this will help him govern the realm better. In later ages, however, emphasis was often placed more on the obligations to the ruled to the ruled.
many Confucians continued to fight against unrighteous superiors and rulers. Many of these Confucians suffered and sometimes died because of their conviction and action.[53] During the Ming-Qing era, prominent Confucians suffered and sometimes died because of their conviction and action.
[54] The famous thinker Huang Zongxi also strongly criticised the autocratic nature of the imperial system and wanted to keep imperial power in check. [55] Many Confucians also realised that loyalty and filial piety have the potential of coming into conflict with one another. This may be true especially in times of social chaos, such as during the period
of the Ming-Qing transition.[56] Filial piety Fourteenth of The Twenty-four Filial Exemplars Main article: Filial piety Fourteenth of the hierarchies within society: father-son, elder-junior and male-female.[38] The Confucian classic Xiaojing ("Book of Piety"),
thought to be written around the Qin-Han period, has historically been the authoritative source on the Confucian tenet of xiào. [57] In more general terms, filial piety means to be good to one's parents; to take care
of one's parents; to engage in good conduct not just towards parents but also outside the home so as to bring a good name to one's parents and ancestors; to perform the duties of one's parents and support; the
wife in filial piety must obey her husband absolutely and take care of the whole family wholeheartedly. display courtesy; ensure male heirs, uphold fraternity among brothers; wisely advise one's parents, including dissuading them from moral unrighteousness, for blindly following the parents' wishes is not considered to be xiao; display sorrow for their
sickness and death; and carry out sacrifices after their death. Filial piety is considered a key virtue in Chinese culture, and it is the main concern of a large number of stories depict how children exercised their filial piety in the past. While China has
always had a diversity of religious beliefs, filial piety has been common to almost all Chinese believers. [58] Relationships Social harmony results in part from every individual knowing his or her place in the natural order, and playing his or her part
well. Reciprocity or responsibility (renging) extends beyond filial piety and involves the entire network of social relations, even the respect for rulers.[38] This is shown in the story where Duke Jing of Qi asks Confucius about government, by which he meant proper administration so as to bring social harmony. 齊景公問政於孔子。孔子對曰:君君,臣臣,父
父,子子。 The duke Jing, of Qi, asked Confucius about government. Confucius replied, "There is government, when the prince is prince, and the minister is minister; when the father is father, and the son is son." — Analects 12.11 (Legge translation). Particular duties arise from one's particular situation in relation to others. The individual stands
simultaneously in several different relationships with different people: as a junior in relation to younger siblings, students, and others. While juniors are considered in Confucianism to owe their seniors reverence, senior in relation to younger siblings, students, and others. While juniors are considered in Confucianism to owe their seniors reverence, senior in relation to younger siblings, students, and others.
the husband and wife relationship where the husband in return. This theme of mutuality still exists in East Asian cultures even to this day. The Five Bonds are: ruler to ruled, father to son, husband to wife, elder brother, friend to friend. Specification to five Bonds are: ruler to ruled, father to son, husband in return.
duties were prescribed to each of the participants in these sets of relationship. Such duties are also extended to the dead, where the living stand as sons to their deceased family. The only relationship where respect for elders isn't stressed was the friend to friend relationship, where mutual equal respect is emphasised instead. All these duties take
the practical form of prescribed rituals, for instance wedding and death rituals.[38] Junzi Main article: Junzi Mein article:
personality; however, it is very hard to become one of them. Confucius created the model of junzi, gentleman, which may be achieved by any individual. Later, Zhu Xi defined junzi as second only to the sage. There are many characteristics of the junzi: he may live in poverty, he does more and speaks less, he is loyal, obedient and knowledgeable. The
junzi disciplines himself. Ren is fundamental to become a junzi.[60] As the potential leader of a nation, a son of the ruler is raised to have a superior ethical and moral position while gaining inner peace through his virtue. To Confucius, the junzi sustained the functions of government and social stratification through his ethical values. Despite its literal
meaning, any righteous man willing to improve himself may become a junzi. On the contrary, the xiaoren (小人, xiǎorén, "small or petty person") does not grasp the value of virtues and seeks only immediate gains. The petty person") does not grasp the value of virtues and seeks only immediate gains. The petty person is egotistic and does not consider the consequences of his action in the overall scheme of things. Should the ruler be
surrounded by xiaoren as opposed to junzi, his governance and his people will suffer due to their small-mindness. Examples of such xiaoren individuals may range from those who continually indulge in sensual and emotional pleasures all day to the politician who is interested merely in power and fame; neither sincerely aims for the long-term benefit
of others. The junzi enforces his rule over his subjects by acting virtuously himself. It is thought that his pure virtue would lead others to follow his example. The ultimate goal is that the government behaves much like a family, the junzi being a beacon of filial piety. Rectification of names Priest paying homage to Confucius's tablet, c. 1900 Main
article: Rectification of names Confucius believed that social disorder often stemmed from failure to perceive, understand, and deal with reality. Fundamentally, then, social disorder may stem from the failure to perceive, understand, and deal with reality. Fundamentally, then, social disorder may stem from the failure to perceive, understand, and deal with reality. Fundamentally, then, social disorder may stem from the failure to perceive, understand, and deal with reality.
of zhengming to one of his disciples. Zi-lu said, "The vassal of Wei has been waiting for you, in order with you to administer the government. What will you consider the first thing to be done?" The Master replied, "What is necessary to rectify names." "So! indeed!" said Zi-lu. "You are wide off the mark! Why must there be such rectification?" The
Master said, "How uncultivated you are, Yu! The superior man [Junzi] cannot care about the everything, just as he cannot go to check all himself! If names be not in accordance with the truth of things, affairs cannot be carried on to success.
                                                                                                                                                                                                      When punishments are not properly awarded, the people do not know how to move hand or foot. Therefore a superior man considers it necessary that the names he uses may be
spoken appropriately, and also that what he speaks may be carried out appropriately. What the superior man requires is just that in his words there may be nothing incorrect." (Analects XIII, 3, tr. Legge) Xun Zi chapter (22) "On the Rectification of Names" claims the ancient sage-kings chose names (名; míng) that directly corresponded with
actualities (實; shí), but later generations confused terminology, coined new nomenclature, and thus could no longer distinguish right from wrong. Since social harmony is of utmost importance, without the proper rectification of names, society would essentially crumble and "undertakings [would] not [be] completed."[61] History The dragon is one of
in Zhou dynasty. Confucians are marked by triangles in dark red. See also: History of religion in China According to He Guanghu, Confucianism may be identified as a continuation of the Shang-Zhou (~1600-256 BCE) official religion, or the Chinese aboriginal religion which has lasted uninterrupted for three thousand years.[63] Both the dynasties
worshipped the supreme godhead, called Shangdi (上帝 "Highest Deity") or simply Dì (帝) by the Zhou. Shangdi was conceived as the first ancestor of the Shang and Tian (天 "Heaven") by the Zhou. Shangdi was conceived as the first ancestor of the Shang theology, the multiplicity of gods of nature and
ancestors were viewed as parts of Di, and the four 方 fang ("directions" or "sides") and their 風 feng ("winds") as his cosmic will.[66] With the Zhou dynasty, which overthrew the Shang identified Shangdi as their ancestor-god to assert their claim to power by divine
right, the Zhou transformed this claim into a legitimacy based on moral power, the Mandate of Heaven. In Zhou theology, Tian had no singular earthly progeny, but bestowed divine favour on virtuous rulers. Zhou kings declared that their victory over the Shang was because they were virtuous and loved their people, while the Shang were tyrants and
thus were deprived of power by Tian.[2] John C. Didier and David Pankenier relate the shapes of both the ancient Chinese characters for Di and Tian to the patterns of stars in the northern skies, either drawn, in Didier's theory by connecting
some of the stars which form the constellations of the Big Dipper and broader Ursa Major, and Ursa Minor (Little Dipper).[68] The supreme godhead was also identified with the
dragon, symbol of unlimited power (qi),[64] of the "protean" primordial power which embodies both yin and yang in unity, associated to the constellation Draco which winds around the north ecliptic pole,[62] and slithers between the Little and Big Dipper. By the 6th century BCE the power of Tian and the symbols that represented it on earth
(architecture of cities, temples, altars and ritual cauldrons, and the Zhou ritual system) became "diffuse" and claimed by different potentates in the Zhou royal house, but might be bought by anyone able to afford the elaborate
ceremonies and the old and new rites required to access the authority of Tian. [70] Besides the waning Zhou ritual system, what may be defined as "wild" (野 yě) traditions, or traditions, or traditions, which was no longer perceived as
an effective way to communicate with Heaven. The traditions of the 大野 ("Nine Fields") and of the Yijing flourished.[71] Chinese thinkers, faced with this challenge to legitimacy, diverged in a "Hundred Schools of Thought", each proposing its own theories for the reconstruction of the Zhou moral order. Confucius (551-479 BCE) appeared in this
period of political decadence and spiritual questioning. He was educated in Shang-Zhou theology, which he contributed to transmit and reformulate giving centrality to self-cultivation and agency of humans,[2] and the educational power of the self-established individual in assisting others to establish themselves (the principle of 愛人 àirén, "loving
others").[72] As the Zhou reign collapsed, traditional values were abandoned resulting in a period of moral decline. Confucius saw an opportunity to reinforce values of compassion and traditional values were abandoned resulting in a period of moral decline. Confucius saw an opportunity to reinforce values of compassion and traditional values were abandoned resulting in a period of moral decline.
religion. In his view, the power of Tian is immanent, and responds positively to the sincere heart driven by humaneness and rightness, decency and altruism. Confucius conceived these qualities as the foundation needed to restore socio-political harmony. Like many contemporaries, Confucius saw ritual practices as efficacious ways to access Tian, but the sincere heart driven by humaneness and rightness, decency and altruism.
he thought that the crucial knot was the state of meditation that participants enter prior to engage in the ritual acts.[73] Confucius amended and recodified the classical books inherited from the Xia-Shang-Zhou dynasties, and composed the Spring and Autumn Annals.[19] Philosophers in the Warring States period, both "inside the square" (focused on
state-endorsed ritual) and "outside the square" (non-aligned to state ritual) built upon Confucianism. In accordance with the Master, they identified mental tranquility as the state of Tian, or the One (— Yī), which in each individual is the
Heaven-bestowed divine power to rule one's own life and the world. Going beyond the Master, they theorised the oneness of production and reabsorption into the cosmic source, and the possibility to understand and therefore reattain it through meditation. This line of thought would have influenced all Chinese individual and collective-political
mystical theories and practices thereafter.[74] Organisation and liturgy Further information: Confucian churches, Lineage churches, and Temple of Confucian ritual religion and Holy Confucian ritual religion and Holy Confucian churches, Lineage churches, and Temple of Confucian ritual religion and Holy Confucian ritual religion ritual religion and Holy Confucian ritual religion ritual religion ritual religion ritual religion ritual religion ritual religion ritual ritual religion ritual religion ritual ritual religion ritual religion ritual religion ritual religion ritua
Culture" Temple of the Filial Blessing (孝佑宮 Xiàoyòugōng), an ancestral temple of a lineage church, in Wenzhou, Zhejiang Since the 2000s, there has been a growing identification of the Chinese intellectual class with Confucianism.[75] In 2003, the Confucian intellectual Kang Xiaoguang published a manifesto in which he made four suggestions:
Confucian education should enter official education at any level, from elementary to high school; the state religion by law; Confucian religion should enter the daily life of ordinary people through standardisation and development of doctrines, rituals, organisations, churches and activity sites; the Confucian
religion should be spread through non-governmental organisations.[75] Another modern proponent of the institutionalisation of Confucian Religion was established,[75] and guoxue started to be implemented in public schools on all levels. Being well received by the
population, even Confucian preachers have appeared on television since 2006.[75] The most enthusiastic New Confucian Church" as the state religion of China.
 has roots in the thought of Kang Youwei, an exponent of the early New Confucian search for a regeneration of the social relevance of Confucianism, at a time when it was de-institutionalised with the collapse of the Oing dynasty and the Chinese empire. [77] Kang modeled his ideal "Confucian Church" after European national Christian churches, as a
hierarchic and centralised institution, closely bound to the state, with local church branches, devoted to the worship and the spread of the teachings of Confucian revival has developed into various interwoven directions: the proliferation of Confucian schools or academies (shuyuan 书院),[76] the resurgence
of Confucian rites (chuántǒng lǐyí 传统礼仪),[76] and the birth of new forms of Confucian activity on the popular level, such as the Confucian communities (shèqū rúxué 社区儒学). Some scholars also consider the reconstruction of lineage churches and their ancestral temples, as well as cults and temples of natural and national gods within broader
Chinese traditional religion, as part of the renewal of Confucian focus, or Confucian Shenism (信息) of Shanghai, [81] Confucian Shenism (信息) (不可能 Chinese traditional religion, as part of the renewal of Confucian Shenism (信息) (不可能 Chinese traditional religion, as part of the renewal of Confucian Shenism (信息) (不可能 Chinese traditional religion, as part of the renewal of Confucian Shenism (信息) (不可能 Chinese traditional religion, as part of the renewal of Confucian Shenism (信息) (不可能 Chinese traditional religion, as part of the renewal of Confucian Shenism (信息) (不可能 Chinese traditional religion, as part of the renewal of Confucian Shenism (信息) (不可能 Chinese traditional religion, as part of the renewal of Confucian Shenism (信息) (不可能 Chinese traditional religion, as part of the renewal of Confucian Shenism (信息) (不可能 Chinese traditional religion, as part of the renewal of Confucian Shenism (信息) (不可能 Chinese traditional religion) (不可能 Chinese traditional reli
Shénjiào) or the phoenix churches,[82] the Confucian Fellowship (儒教道坛 Rújiào Dàotán) in northern Fujian which has spread rapidly over the years after its foundation,[82] and ancestral temples of the Kong kin (the lineage of the descendants of Confucian Fellowship (儒教道坛 Rújiào Dàotán) in northern Fujian which has spread rapidly over the years after its foundation,[82] and ancestral temples of the Kong kin (the lineage of the descendants of Confucian Fellowship (儒教道坛 Rújiào Dàotán) in northern Fujian which has spread rapidly over the years after its foundation,[82] and ancestral temples of the Kong kin (the lineage of the descendants of Confucian Fellowship) over the years after its foundation,[82] and ancestral temples of the Kong kin (the lineage of the descendants of Confucian Fellowship) over the years after its foundation, [82] and ancestral temples of the Kong kin (the lineage of the kin (the lineage o
Academy, one of the direct heirs of Kang Youwei's Confucian Church, has expanded its activities to the mainland, with the construction of statues of Confucian Church, the Holy
Hall of Confucius (孔圣堂 Kǒngshèngtáng) in Shenzhen, affiliated with the Federation of Confucian Culture of Qufu City.[84][85] It was the first of a nationwide movement of congregations and civil organisations that was unified in 2015 in the Holy Confucian Church (孔圣会 Kǒngshènghuì). The first spiritual leader of the Holy Church is the renowned
scholar Jiang Qing, the founder and manager of the Yangming Confucian Abode (阳明精舍 Yángmíng jīngshě), a Confucian academy in Guiyang, Guizhou. Chinese folk religious temples and kinship ancestral shrines may, on peculiar occasions, choose Confucian liturgy (called 儒 rú or 正统 zhèngtǒng, "orthopraxy") led by Confucian ritual masters (礼生
lishēng) to worship the gods, instead of Taoist or popular ritual.[10] "Confucian businessman") is a recently rediscovered concept defining people of the economic-entrepreneurial elite who recognise their social responsibility and therefore apply Confucian culture to their business.[86] Governance
Yushima Seidō in Bunkyō, Tokyo, Japan 子曰: 為政以德,譬如北辰,居其所而眾星共之。 The Master said, "He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it." — Analects 2.1 (Legge translation). A key Confucian concept is that in order to govern others one
must first govern oneself according to the universal order. When actual, the king's personal virtue (de) spreads beneficent influence throughout the kingdom. This idea is developed further in the Great Learning, and is tightly linked with the Taoist concept of wu wei (无为; 無為; wú wéi): the less the king does, the more gets done. By being the "calm
center" around which the kingdom turns, the king allows everything to function smoothly and avoids having to tamper with the individual parts of the whole. This idea may be traced back to the ancient shamanic beliefs of the king being the axle between the sky, human beings, and the Earth. The emperors of China were considered agents of Heaven
endowed with the Mandate of Heaven. They hold the power to define the hierarchy of divinities, by bestowing titles upon mountains, rivers and dead people, acknowledging them as powerful and therefore establishing their cults. [87] Confucianism, despite supporting the importance of obeying national authority, places this obedience under absolute
moral principles that curbed the willful exercise of power, rather than being unconditional. Submission to authority (tsun wang) was only taken within the context of the moral obligations that rulers had toward their subjects, in particular benevolence (jen). From the earliest periods of Confucianism, the Right of revolution against tyranny was always
recognised by Confucianism, including the most pro-authoritarian scholars such as Xunzi.[88] Meritocracy 子曰:有教無類。 The Master said: "In teaching, there should be no distinction of classes." — Analects 15.39 (Legge translation). Although Confucius claimed that he never invented anything but was only transmitting ancient knowledge (Analects
7.1), he did produce a number of new ideas. Many European and American admirers such as Voltaire and Herrlee G. Creel point to the revolutionary idea of replacing nobility of blood with nobility of virtue. Jūnzǐ (君子, lit. "lord's child"), which originally signified the younger, non-inheriting, offspring of a noble, became, in Confucius's work, an epithet
having much the same meaning and evolution as the English "gentleman." A virtuous commoner who cultivates his qualities may be a "gentleman", while a shameless son of the king is only a "small man." That he admitted students of different classes as disciples is a clear demonstration that he fought against the feudal structures that defined
imperial Chinese society. Another new idea, that of meritocracy, led to the introduction of the imperial examination system in China. This system allowed anyone who passed an examination system started in the Sui
dynasty. Over the following centuries the system grew until finally almost anyone who wished to become an official had to prove his worth by passing a set of written government examinations. The practice of meritocracy still exists across China and East Asia today. Influence In 17th-century Europe Life and Works of Confucius, by Prospero
Intorcetta, 1687 The works of Confucius were translated into European languages through the agency of Jesuit missionaries stationed in China. [note 2] Matteo Ricci was among the very earliest to report on the thoughts of Confucius, and father Prospero Intorcetta wrote about the life and works of Confucius in Latin in 1687. [89] Translations of
Confucian texts influenced European thinkers of the period, [90] particularly among the Deists and other philosophical groups of the Enlightenment who were interested by the integration of the system of morality of Confucianism influenced the German philosophic Gottfried Wilhelm Leibniz, who was
attracted to the philosophy because of its perceived similarity to his own. It is postulated that certain elements of Leibniz's philosophy, such as "simple substance" and "preestablished harmony," were borrowed from his interactions with Confucianism.[90] The French philosophy because of its perceived similarity to his own. It is postulated that certain elements of Leibniz's philosophy, such as "simple substance" and "preestablished harmony," were borrowed from his interactions with Confucianism.[90] The French philosophy because of its perceived similarity to his own. It is postulated that certain elements of Leibniz's philosophy, such as "simple substance" and "preestablished harmony," were borrowed from his interactions with Confucianism.[90] The French philosophy because of its perceived similarity to his own. It is postulated that certain elements of Leibniz's philosophy because of its perceived similarity to his own. It is postulated that certain elements of Leibniz's philosophy because of its perceived similarity to his own. It is postulated that certain elements of Leibniz's philosophy because of its perceived similarity to his own. It is postulated that certain elements of Leibniz's philosophy because of its perceived similarity to his own. It is postulated that certain elements of the certain el
Confucian rationalism as an alternative to Christian dogma.[92] He praised Confucian ethics and politics, portraying the sociopolitical hierarchy of China as a model for Europe.[92] Confucius has no interest in falsehood; he did not pretend to be prophet; he claimed no inspiration; he taught no new religion; he used no delusions; flattered not the
emperor under whom he lived...—Voltaire[92] On Islamic thought From the late 17th century onwards a whole body of literature known as the Han Kitab developed amongst the Hui Muslims of China who infused Islamic thought with Confucianism. Especially the works of Liu Zhi such as Tiānfāng Diǎnlǐ(天方典禮) sought to harmonise Islam with not
only Confucianism but also with Taoism and is considered to be one of the Chinese Islamic culture. [93] In modern times Important military and political figures in modern times Important military milit
century was also influenced by Confucianism. Referred to variously as the Confucian hypothesis and as a debated component of the more all-encompassing Asian Development Model, there exists among political scientists and economists a theory that Confucianism plays a large latent role in the ostensibly non-Confucian cultures of modern-day East
Asia, in the form of the rigorous work ethic it endowed those cultures with. These scholars have held that, if not for Confucianism's influence on these cultures, many of the people of the East Asia region would not have been able to modernise and industrialise as guickly as Singapore, Malaysia, Hong Kong, Taiwan, Japan, South Korea and even China
have done. For example, the impact of the Vietnam War on Vietnam War on Vietnam War of this idea to futurologist Herman Kahn's World Economic Development: 1979 and Beyond. [95][96] Other studies, for example Cristobal Kay's Why
East Asia Overtook Latin America: Agrarian Reform, Industrialization, and Development, have attributed the Asian growth to other factors, for example the character of agrarian reforms, "state-craft" (state capacity), and interaction between agriculture and industry.[97] On Chinese martial arts After Confucianism had become the official 'state
religion' in China, its influence penetrated all walks of life and all streams of thought in Chinese society for the generations to come. This did not exclude martial arts culture. Though in his own day, Confucius had rejected the practice of Martial Arts (with the exception of Archery), he did serve under rulers who used military power extensively to
achieve their goals. In later centuries, Confucianism heavily influenced many educated martial artists of great influences from Confucianism heavily influence, such as Sun Lutang, [citation needed] especially from the 19th century onwards, when bare-handed martial arts in China became more widespread and had begun to more readily absorb philosophical influences from Confucianism.
Buddhism and Daoism. Some argue therefore that despite Confucius's disdain with martial culture, his teachings became of much relevance to it.[98] Criticism Confucius and Confucius and
people to be orderly. In modern times, waves of opposition and vilification showed that Confucianism, instead of taking credit for the glories of Chinese civilisation, now had to take blame for its failures. The Taiping Rebellion described Confucianism sages as well as gods in Taoism and Buddhism as devils. In the New Culture Movement, Lu Xun
criticised Confucianism for shaping Chinese people into the condition they had reached by the late Qing Dynasty: his criticisms are dramatically portrayed in "A Madman's Diary," which implies that Confucian society was cannibalistic. Leftists during the Cultural Revolution described Confucian society was cannibalistic.
South Korea, there has long been criticism. Some South Korean writer Kim Kyong-il wrote an essay[when?] entitled "Confucius Must Die For the Nation to Live" (7 7), gongjaga jug-eoya naraga sanda). Kim said that filial piety is one-sided and
blind, and if it continues, social problems will continue as government keeps forcing Confucian filial obligations onto families.[99][100] Women in Confucian thought See also: Women in ancient and imperial China Confucianism "largely defined the mainstream discourse on gender in China from the Han dynasty onward."[101] The gender roles
prescribed in the Three Obediences and Four Virtues became a cornerstone of the family, and thus, societal stability. Starting from the Han period, Confucians began to teach that a virtuous woman was supposed to follow the males in her family: the father before her marriage, the husband after she marries, and her sons in widowhood. In the later
dynasties, more emphasis was placed on the virtue of chastity. The Song dynasty Confucian Cheng Yi stated that: "To starve to death is a small matter, but to lose one's chastity accordingly condemned many widows to
poverty and loneliness by placing a social stigma on remarriage. [101] For years, many modern scholars have regarded Confucianism as a sexist, patriarchal ideology that was historically damaging to Chinese women. [103] [104] It has also been argued by some Chinese and Western writers that the rise of neo-Confucianism during the Song dynasty had
led to a decline of status of women.[102] Some critics have also accused the prominent Song neo-Confucian scholar Zhu Xi for believing in the inferiority of women and that men and women need to be kept strictly separate,[105] while Sima Guang also believed that women should remain indoors and not deal with the matters of men in the outside
world.[106][107] Finally, scholars have discussed the attitudes toward women in Confucian texts such as Analects. In a much-discussed passage, women are grouped together with xiaoren (小人, literally "small people", meaning people of low status or low moral) and described as being difficult to cultivate or deal with.[108][109][110] Many traditional
commentators and modern scholars have debated over the precise meaning of the passage, and whether Confucius referred to all women or just certain groups of women.[111][112] Further analysis suggests, however, that women's place in Confucian society may be more complex.[101] During the Han dynasty period, the influential Confucian text
Lessons for Women (Nüjie), was written by Ban Zhao (45-114 CE) to instruct her daughters how to be proper Confucian wives and mothers, that is, to be silent, hard-working, and compliant. She stresses the complementarity and equal importance of the
male. However, she does present education and literary power as important for women. In later dynasties, a number of women took advantage of the Confucian writings do not necessarily reflect either the prevailing social practices
or the scholars' own attitudes and practices in regard to actual women."[101] Matthew Sommers has also indicated that the Qing dynasty government began to realise the utopian nature of enforcing the "cult of chastity" and began to allow practices such as widow remarrying to stand.[113] Moreover, some Confucian texts like the Chunqiu Fanlu 春秋
繁露 have passages that suggest a more equal relationship between a husband and his wife.[114] More recently, some scholars have also begun to discuss the viability of constructing a "Confucian feminism".[115] Catholic controversy over Chinese Rites controversy Ever since Europeans first encountered Confucianism, the
issue of how Confucianism should be classified has been subject to debate. In the 16th and the 17th centuries, the earliest European arrivals in China, the Christianity. [116] The Jesuits, including Matteo Ricci, saw Chinese rituals as
"civil rituals" that could co-exist alongside the spiritual rituals of Catholicism.[116] By the early 18th century, this initial portrayal was rejected by the Dominicans and Franciscans argued that Chinese ancestral worship
was a form of idolatry that was contradictory to the tenets of Christianity. This view was re-assessed and repealed in 1939 by Pope Pius XII, provided that such traditions harmonize with the true and authentic spirit of the liturgy. [118] Some critics view
Confucianism as definitely pantheistic and nontheistic, in that it is not based on the belief in the supernatural or in a personal god existing separate from the temporal plane.[7][119] Confucius views about Tiān 天 and about the divine providence ruling the world, can be found above (in this page) and in Analects 6:26, 7:22, and 9:12, for example. On
spirituality, Confucius said to Chi Lu, one of his students: "You are not yet able to serve men, how can you serve spirits?"[120] Attributes such as ancestor worship, ritual, and sacrifice were advocated by Confucius as necessary for social harmony; these attributes may be traced to the traditional Chinese folk religion. Scholars recognise that
classification ultimately depends on how one defines religion. Using stricter definitions of religion, Confucianism has been described as a moral science or philosophy. [121][122] But using a broader definition, such as Frederick Streng's characterisation of religion as "a means of ultimate transformation," [123] Confucianism could be described as a
"sociopolitical doctrine having religious qualities."[119] With the latter definition, Confucianism is religious, even if non-theistic, in the sense that it "performs some of the basic psycho-social functions of full-fledged religions."[119] See also Chinese folk religion Confucian art Confucian view of marriage Confucianism in Indonesia
Confucianism in the United States Edo Neo-Confucianism Family as a model for the state Chinese cultrue Taoism Sinology Confucianism Radical orthodoxy Religious humanism Temple of Confucianism Korean confucianism Korean shamanism Vietnamese folk religion Vietnamese philosophy
Notes ^ Whether centred in the changeful precessional north celestial pole or in the fixed north ecliptic pole, the spinning constellations draw the wan 2 symbol around the centre. ^ The first was Michele Ruggieri who had returned from China to Italy in 1588, and carried on translating in Latin Chinese classics, while residing in Salerno. Citations
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doi:10.1093/acprof:oso/9780195188356.001.0001. ISBN 978-0-19-518835-6. ...humanist philosophies such as Confucianism, which do not exalt faithfulness to a higher law as a manifestation of divine will. Fingarette (1972). a b Adler (2014), p. 12. Littlejohn (2010), pp. 34-36. Adler (2014), p. 10: [...]
Confucianism is basically non-theistic. While Heaven (tiān) has some characteristics that overlap the category of deity, it is primarily an impersonal absolute, like day and Brahman. "Deity" (theos, deus), on the other hand connotes something personal (he or she, not it). Adder (2014), p. 12: Confucianism deconstructs the sacred-profane dichotomy; it
asserts that sacredness is to be found in, not behind or beyond, the ordinary activities of human life—and especially in human relationships. Human relationships are sacred in Confucianism because they are the expression of our moral nature (性 xìng), which has a transcendent anchorage in Heaven (tiān 天). Herbert Fingarette captured this essential
feature of Confucianism in the title of his 1972 book, Confucius: The Secular as Sacred. To assume a dualistic relationship between sacred and profane and to use this as a criterion of religion is to beg the question of whether Confucianism can count as a religious tradition. ^ a b Clart (2003), pp. 3-5. ^ a b c Tay (2010), p. 102. ^ Kaplan, Robert D. (6
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