[Name of Student]

[Name of Professor]

[Name of Class]

[Day Month Year]

**Chinese Philosophies**

**Confucius Analects**

 Over the years, Confucius has been viewed as the highest wisdom among Chinese civilization with respect. As a result, this wisdom has characterized Chinese vision in various ways. However, the techniques of this thought are difficult to be characterized, but only a few of its aspects are apparent. The Confucius views human nature with immense optimism if they were provided proper education and leadership. These two elements, according to Confucius analects are vital to the human progress and prosperity. The analects have further discussed the social order composed of individuals with political leadership constitute an ideal society. This means that the combination of both pollical and social leadership are the only element of an ideal society. Moreover, the ideal society includes harmony among people with the will of heaven.

 In Confucius analects, education is a perennial concern and its aim is to humanize people through normative behavior. So that the individuals can understand and broaden their way. In this required, the educational curriculum needs to be holistic, integrated and broad-based. Moreover, the students continuously practice what they learn through social interaction and self-cultivation. The education needs to be learner-focused and the teacher should understand the requirements of the students. In other words, the Confucius has much stress on good student-teacher relationship. In this regard, Confucius analects have given importance to the dialectic method – through questioning and answering. In this regard, the establishment of Confusion pedagogic culture is vital example. The aim of Confucius analects is establishment of good governance, rather than only depending on laws and governments. The leadership needs to devote all its attentions towards the provision of education, that will bring transformation to the minds of people.

**Daoism: Dao De Jing**

 The Daoism school of thought has profound impact on socio-political culture of China through its classic work “The Classic of the Way and Virtue”. The Dao has an infinite origin and is limitless with various manifestations. However, its origin is unknown to everyone, but its roots can be seen in the animistic religions of China. Moreover, he is viewed as contemporary of Confucius. But whatever its belongings may be, it has significant impact on Chinese life and art. The has discussed three manifestations: the way to heaven, the way to nature and the way to human. The way to heaven is an absolute truth, but essentially can not be known. While the integration of the principles of whole is the way of nature, and it is the driving force behind everything. They way to human includes the guideline and individual potential to go through it.

 For Daoism, the wise person is who renounce learning and has not troubles. If an individual renounce his benevolence and discards its righteousness, then he will eventually become kind and filial. Moreover, there will not be any robbers or thieves if an individual rejects the schemes of gain and artful contrivances. The affairs will be managed by the sage and without any effort through his instructions and without his speech. It means without any efforts he could do anything he wishes for. Hence, he holds everything, and he shines without his display. Moreover, he is different than all others and has superiority. He does not strive for worldly things and he is all powerful. Daoism has stressed for liberty and small governments and has discussed that the passivity is the most effective powered. He is of the view that when a leader governs people will not be aware of his existence.

**Legalism: Han Fei**

 Writing was his most important concentration and is one greatest legalist philosophers in China. His political thought was that the political institutions must accept change when the circumstances change. The contemporary pattern of human behavior needs to be adopted by the institutions and such behaviors should not be determined by the moral sentiments but political and economic conditions. However, in twentieth century, his ideas were largely criticized by Mao Zedong. Moreover, Han Fei was of the view that power changes with the passage of time, and countries have rise and fall. But when the countries have strong laws, the will always remain strong. It completes depends on the confirmers of the law. Whether they wish it to be strong or weak. Therefore, a country’s strength and weaknesses are completely dependent on its confirmers of the law. There will be order in the country if ruler expels private crookedness and if he makes selective laws and without any arbitration on merit.

**Critical Analysis**

 However, the Confucius analects are best in a utopian world, but in contemporary international politics the Confucius ideas does not prevail. The level of optimism does not exit in the contemporary societies. But the emphasis he has made on education and leadership are worthy to note. As both bring socio-political and economic changes in the societies. On the other hand, Daoism has discussed sage and his ability to do anything and his supercity has been widely discussed. His notion of state to be ruled by weapons of war, however, is illusive and slippery. In fact, the weapons are war are seldomly used by the contemporary states. But the ideas of Han Fie are most realistic than other two of his composers. He has widely stressed for institutional strength and in return these institutions bring order in the country. The countries with stronger institutions always remain powerful. On the other hand, the stressed the rule of law, that should be above everything. Moreover, the he discussed the confirmers on which the rule of law depends. He has not only discussed the rule of law in theory but also in practice. Therefore, Han Fie philosophy is more significant in the counterparty state politics.