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Confucianism vs. Taoism

A system of behavior and thought initiated in ancient China often called Ruism is known as Confucianism. It is a way of living, though, principles, philosophy, and tradition. It is later termed as hundred schools of thought. It was developed from the Chinese philosopher Confucius (551-479 BCE). Taoism is s tradition or religion that emphasizes living incongruence. It is a source, teaching or tradition of everything that exists. Taoism is different from Confucianism because it emphasizes on social order and rituals (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*). Taoism is a tradition that demands perfection in everything. New age represented as an opportunity to pass into a completely new age. Modern capitalist society started with the first eighteenth century is observed to be in transition from tradition in a world perspective (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*). From a China perspective, age is observed to be a significant moment for understanding national revival in the globalization context.

# Confucian Ethics and Social Morality

Way of living and existing is necessary to be followed by everyone counting scholars. Confucian ethics suggested that interactive associations should be founded on compassion (ren), morality (Yi), and politeness (li): Compassion (ren) is the distinguishing characteristic of personhood. Priority is always given to politeness and compassion (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*). In a well-organized society, it is essentially important for a society to be compassionate and polite and respect personhood. In Confucian ethics, societies and communities need to respect love, prosperity, righteousness. In a successful and prosperous society, Confucian suggested that loving others for what they are, respecting others for what they think is superior to everything (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*). As it gives importance to benevolence, the quotation 'The Doctrine of the Mean' evaluated the social relationship in terms of love and compassion. Respecting others is preeminence and superiority.

Particularly, a Confucian project that interaction with other people should be assessed by comparing the relationship with oneself and others in terms of intimacy, distance, superiority, and inferiority. It is significant to evaluate a relationship on the basis of the closeness and position of the parties. When the assessment is completed and the relationship is identified as a close relation it would be termed as benevolence (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*). The other cognitive assessment in Confucian is an evaluation of a relationship or association between two parties on the basis of righteousness. The honest, righteous and virtuous society is founded on Confucian ethics (Pomeranz et al.). For example, an intimate relationship between father and son represents that they are close to each other. They give attention to their problems and issues, they think that they are responsible for each other (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*). Confucian represents the whole society and community in its ethics. However, Confucianism is a somewhat conservative ideology in which humans are treated as a subject. For example, in Confucianism, women are taken as inferior to men.

# Taoism Ethics and Social Morality

Taoism focuses on the belief of nature and living of life in a natural way. It means it represents nature, Confucianism is focused on conduct in which human is centralized therefore represents an improvement in society (Pomeranz et al.). Taoism is a concept that describes rules and principles of living whereas Confucianism is a concept that works on the improvement of society.

# History and Principles

Confucian is a tradition that started during the Tang dynasty. It was developed in response to Buddhism and Taoism and renamed as neo-Confucianism. The system was adopted on the basis of the exam system in the Sing dynasty (960-1297) (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*). The elimination of the investigation scheme in 1905 manifest the finale of indorsed Confucianism. The intellects of the Novel Philosophy Association of the first twentieth period impugned Confucianism for the country's faintness (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*). This was the time when China was looking for new disciplines or principles and then developed three principles of people with the development of the Republic of China. Acceptance of a sustainable religion and tradition in society is imperative to be followed for the development of the country (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*). All the instances elected the obvious asset to be chase by all social character in the communication with both of the parties and ethics described by the Confucian ethics (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*). However, Analects described the primary rule of thumb to people and his young disciple Zeng Shan whose summary is as: "Shan, my doctrine is that of an all-pervading unity." Te disciple Zeng replied, "Yes." The Master went out, and the other disciples asked, saying, "What do his words mean?" Zeng said, "Te doctrine of our master is loyally and compassion— and nothing more” (Analects, Li Ren, Ch. 15) (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*).

The significant guiding principles described by the Confucian are few steps to be practiced as Confucian virtues. It includes people to know when to rest and after this we have assurance. When people have the assurance they know how to be calm and once calm they know how to feel ease at something and they are anchored. They can engage themselves in deliberation and after attaining this state they can achieve goals (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*). In order to achieve goals and objectives of life, people know when to start and when to rest in life. The rules and principles of life are defined on the basis of religion and faith. Confucian is a way of living by which people know how to survive in a society. In opposition to Confucian, preQin Daoists supported for additional kind of world-oriented observation which considered individuals like all things existing in the world (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*). This philosophy considered humans like other things in the world. It states that humans with all other things are evolving with time. It states that all the processes of life go on and similarly human beings do so.

The two great local moral and spiritual civilizations of china, Confucianism and Daoism, initiated in the same era (6th-5th century BCE). The adjacent eastern Chinese countryside of Shandong and Henan is now respectively. The two civilizations spread through Chinese culture for over 2500 years. Mutually the civilizations connected with a discrete persona founder, however in the situation of Daoism the persona, Laozi, is tremendously ambiguous, and few facets are nearly indeed mythical.  A conservative but not likely rumor has it that Confucius and Laozi, the creator of Confucianism, on one occasion encountered and that the earlier scholar was not overwhelmed. Their particular civilizations share countless same philosophies about society, humanity, the universe, the ruler, and the heaven, and, above the passage of periods, they have inclined and plagiarized from each other. Confucianism and Daoism ascended as ethical nature views and methods of the lifecycle. Contrasting Confucianism, though, Daoism finally settled into a modest religion (self-conscious), with a prearranged principle, cultic performs, and organized governance. To some extent, though not entirely, since the principles of religious Daoism unavoidably contrasted from the thinking from which they ascended, it converted habitual amongst later scholars to differentiate between the moral and the spiritual versions of Daoism, few considering the latter to denote an illusory misinterpretation or corruption of the actual values.

According to Confucius, “the rule of virtue can be compared to the Pole Star which commands the homage of the magnitude of stars without leaving its place.” This ideology described to raise them set over crooked and the ordinary individuals will look and learn (Pomeranz et al.). According to Statism, the view to live in an orderly way, by educating and training ourselves to get the required knowledge of living as this ideology assessed that innately men and women are bad (Pomeranz et al.). In many areas of Africa and America, ideas and beliefs of people and institutions rotate broadly and therefore there was no development in the universalized faiths (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*). The tradition of Confucian describes the way of living by responsibility, perfection, and loyalty. Civilization face transitions and transformations in the later Han dynasty, Roman Empire and the Xiongnu period (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*). The concepts differ in various features in Confucianism and Taoism but the unprejudiced feature of both traditions is to raise autonomy and self-cultivation and it endorses the development and application of safe social practices in communities.

A fan of ancient times, Confucius generally struggled to recover the cultural values, learning and ceremonial perform of the initial Zhou kingdom (started in the 11th century BCE). As a resource of ethically echoing the ferocious and disordered society of his day the duty of obtaining virtue (humaneness) and of achieving an ethical example (Pomeranz et al.). Conferring to Confucius, all human beings, despite their position, are eligible for owning ren, which is demonstrated when one's communal relations establish benevolence and humanness toward other humans. Junzi (self-cultivated) owns moral maturity and self-consciousness, achieved through years of education, thinking, and exercise; they are as a result compared with petty humans (xiaoren; factually "small person"), those who are ethically like children.

Confucius’s belief was construed in several ways during the following fifteen hundred years by future philosophers those who were known as creators of their own institutes of Neo-Confucian and Confucian philosophy (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*). Around 1190 the Neo-Confucian thinker Zhu Xi distributed a collecting of comments accredited to Confucius that had been spread both verbally and in the inscription. Recognized as Lunyu, or The Analects of Confucius, since then it has been observed as the most dependable ancient account of Confucius's lifetime and principles.

# Practices

In Daoism, food was set out for the spirits of the deceased and Gods. It also included sacrificing animals, such as pigs, ducks, and fruit in the name of spirits. The Daoist Celestial Master Zhang proposed the idea of sacrificing food and animals to God. He destructed the temples and sacred placed that demanded animals and fruits in the name of God. In recent years, still, animals and fruits are not allowed in Daoism Temples (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*). Other forms of sacrifices included the burning of joss paper and images that were consumed by the fire. Another form of an element that is important in Daoism is rituals, practices of aligning spiritual forces with cosmic forces. This is a concept in which spiritual power can heal people's sicknesses and illnesses (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*). The characteristic feature of longevity is Taoist Alchemy which is also significant in Daoism. This is a concept in which they have certain formulas that can help to attain immortality.

Once Confucianism has become the official religion in China, it deeply influenced all aspects of life in China. It changed almost all aspects of the life of societies. However, they did not eliminate martial arts from the tradition. Confucianism has proposed the idea of martial arts as it was against the aspect to achieve the success of goals with power or strength. The opposition has strongly influenced many atrial artists and schools in China (Pomeranz et al.). Other rituals include the mainstream disclosure of families such as gender in China. Starting from the Han dynasty, the role of families as defined in the 'Three Obedience and Four Virtues'. According to this culture, women have considered as the inferior living beings and the male was the dominant part of the family and all decisions were allowed to be taken by males in a family and women are supposed to be following males (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*). From a broader perspective, it is a religion and science of philosophy in which males are dominant over females and practices of power and strength are forbidden (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*). This tradition has beliefs and dominance of social ethics, sorcery, solar halos and lunar and solar eclipses (Pomeranz et al.).

Daoist values characteristically compare the Galactic Dao in its genuineness, naturalness, and everlasting rhythmic variation with the affectedness, limitation, and stability of human culture and society (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*). Humankind will embellishment only to the level that the human way is agreed to or coherent with the Galactic Dao, to some extent not entirely through the sensible regulation of sage-kings who rehearsal wuwei, or the quality of taking no action that is not according to nature.

Speaking broadly, while Daoism holds nature and what is ordinary and natural in human understanding, morality, and learning, Confucianism respects human social organizations as well as the family, the university, the state, and the community as important to humanoid flourishing and ethical fineness, since they are the lone kingdom in which these mentioned attainments, as Confucius considered them, are potential.

# Conclusion

The philosophy or way of living in ancient China has begun with two main traditions that are Confucianism and Taoism. The behaviors and thoughts of Confucian are limited to society in which human beings are considered as similar things like all other things existing in the universe. Confucianism has many schools of thoughts including male dominance, discouraging power and strength, the sovereignty of society as w whole and restricted way of living (Pomeranz et al.). However, Daoism is a way of living that promotes culture, human beings, and nature. It includes the subjects of balanced life and equality in societies (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*). Confucianism is a source, education or custom of everything that exists. Taoism is different from Confucianism since it highlights on social order and rituals. Taoism is a custom that stresses perfection in everything (Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*). Current capitalist civilization started with the first eighteenth century is observed to be in transition from tradition in a world perspective. Whereas from China's viewpoint, age is observed to be a noteworthy moment for understanding national revival in the globalization setting. New age characterized as an opportunity to turn into a completely new age with new traditions and culture. Though the concepts differ in various aspects in Confucianism and Taoism the objective of both traditions is to raise self-determination and self-cultivation and it promotes improvement and implementation of safe social practices in communities.

# Works Cited

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