

Philosophies that emerged in China: Confucianism and Taoism

B. China

"Buddhism, Taoism, and Confucianism are regarded as the "three pillars" of ancient Chinese civilization. As philosophies and beliefs, they had an impact on politics, science, the arts, and social structure in addition to spirituality"

Confucianism

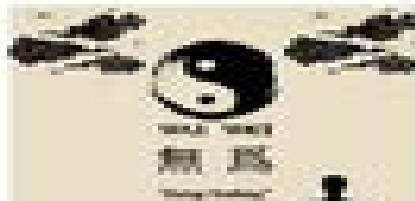
- The value of moral character and how it influences one's environment through the concept of cosmic harmony.
- Confucius, the founder of Confucianism, was a political and philosophical figure who flourished from 551 to 479 BCE, at a period when rival political states were causing ancient Chinese values to erode. He converted more traditional theological teachings into rules for social mores.
- His philosophy of humanism included treating people how you would like to be treated. He preached that everyone would create a stronger state if they carried out their duties and responsibilities with decency and compassion for others.

Taoism (also called Daoism) (Taoism is the Tao, meaning "path" or "Way.")

- Taoism emphasizes living in harmony with the Tao (or Dao), also known as "the Way" or "the Path." The Tao is viewed as the fundamental principle that unifies all things in the universe.
- Laozi (sometimes spelled Lao Tzu), an ancient Chinese philosopher, is credited with creating the Tao Te Ching (or Dao De Jing), Taoism's fundamental text.
- Laozi's teachings have had a profound impact on Chinese civilization, influencing its philosophy, ethics, government, and spiritual activities while emphasizing harmony, simplicity, and natural order.

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was one of the founders of the American Civil Liberties Union who eventually became the leader of the Communist Party USA. It also examines the contributions of two similarly neglected anarchist men who participated in labor union strikes and industrial action in New Zealand, Australia, Chile, Argentina, and Japan. Tom Barker (1887-1970) was an anarchist who eventually became a socialist who worked to promote labor unionism on four continents and who tried to create a global One Big Union for sailors. Kōtoku Shūsui (1871-1911) was a liberal who became a socialist and finally an anarchist. An opponent of governmental imperialism and ecological mismanagement, he studied and translated the works of Western thinkers and sought to apply what he learned from other cultures to the development of Japan. *Dangerous Anarchist* Strikers was highlighted and discussed on the New Books Network podcast *New Books in Women's History* with an interview of the author Steve J. Shone by host Morteza Hajizadeh. The November 25, 2024 episode can be accessed here: [*Inquiry Into the Origin of Humanity*](#) (Tsong-mi, 1995-10-01). A superb book, one clearly designed for practical use. *Buddhist Studies Review* 14 (1997): Gregory's work serves as a model for future scholars wishing to present translations of key East Asian Buddhist texts to a broader audience. *Philosophy East and West* 48 (1998): Ein wertvoller Beitrag als vollständige Übersetzung als Erkenntnisquelle über den chinesischen Buddhismus für Interessierte und als Lehrmaterial für diejenigen, die ihn lehren müssen. *Monumenta Serica* 45 (1997): Peter Gregory's is a name that I, as a layman, vis-à-vis academia, am always happy to see attached to a text, as I feel confident that the work will be of genuine interest and that my understanding will be limited only by my knowledge rather than by my ability to penetrate a forest of jargon, obscure theorizing, and convoluted writing. *Buddhism Now* (November 1996): Gregory's translation is a truly remarkable accomplishment reflecting his superb command of literary Chinese and his thorough familiarity with the relevant scholarly literature on Chinese thought in Western languages. Stanley Weinstein, professor of Buddhist Studies, Yale University. *Research in Education*, 1973.

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