**15TH MARCH, 2021**

**COURSE DESCRIPTION**

We will focus on the philosophical teaching of the far eastern school of thought represented by the Orthodox school of thought, Buddhist, Zen-Buddhist, Taoist, Confucianism schools of thought.

We will also compare and contrast between the Asian and African thoughts.

Asian Philosophy is under Indian philosophy.

African philosophy and other geographical philosophies came out of the regional view of philosophy-Welt anschaueng (German) - my perspective on the word- philosophy.

**OBJECTIVE OF THE COURSE**

We intend in this course to achieve the following –

* To help us to have an overview of philosophy developed 4,000 years ago in countries like India, China, Tibet, Japan, and other southeast Asia countries.
* To help them understand and explain some major schools of thoughts in far Eastern philosophical traditions, such as Hinduism, Buddhism. Taoism, and Confucianism.
* To ensure that they understand some of the key figures and ideas in Asian philosophy and define specific terms relate to Asian thoughts.
* To ensure that they also identify concepts and concerns that can help them compare and contrast Asian and African philosophy.

**COURSE OUTLINE**

**INTRODUCTION**

1.1Definition of terms

a) The term philosophy

b) Geographical location of Asian continent on the world map

c) The notion of far Eastern Asia

1.2 Defining the terms “Asian philosophy” and Asian Philosopher”

1.3 Summary

**2. The Teachings of the far Eastern schools of thoughts**

2.1 Philosophy in the far South of Asia

2.11 Indian Philosophy (The Orthodox School of thoughts)

2.2 Philosophical teachings in the East of Asia

2.23 Chinese Philosophy

2.24 Japanese Philosophy

Korean philosophy

Summary

**3. Comparative Analysis of Asian and African thoughts**

4. Philosophical Appraisal of the discourse

5. Continuous Assessment/Examination

**INTRODUCTION:** The first civilization in the world was that of Egypt and not even the Early Greek civilization. The next was the East Ancient civilization about 4,000 years ago.The “bara” is the Hebrew word used by God in creation to mean “let there be”. It is used by the Europeans. (Explanation)

* When Ancient Greek philosophy was blossoming on the other side of the world, a different set of philosophical traditions emerged within the Eastern Asian regions of India and China. Like Greece, both of these areas had complex social structures sophisticated cultures and most importantly, writing systems that enabled people to record their thoughts.
* But unlike Greek philosophy which was largely secular, Eastern philosophies were intimately tied to Hinduism, Buddhism, Confucianism and Daoism (Taoism) which deals less with worship rituals and depictions of the gods and more with larger questions with our relation with the cosmos.
* We now analyze the varied layered hermeneutics of the course`s central themes with the definition of the basic terms.

**DEFINITION OF TERMS**

**The term “Philosophy”**

The term emerged from two Greek words “Philos” and “Sophia” (the love of wisdom) that is the love of wisdom (insight, intelligence, knowledge) inherent in the course.

Man develops such love as he wonders about or reflects on the universe (cf. Bodunrin 1981:66).

The early Greek philosophers were captivated by cosmological wonder (objectivity).

* They moved from objective wonder to individual reflection (subjectivity) to discover the universe`s original stuff (the ultimate principle).
* They also attempted to systematize clarity and articulate their experiences.
* Such attempts explain why we characterize philosophical enterprise by struggle, which took the forms of **ARMCHAIR RATIONAL AND FACTUAL STRUGGLES.**
* The effort to resolve an intellectual or factual struggle leads to philosophizing in general (i.e., loose and strict sense).

Armchair philosophizing is an approach to providing new development in a field that does not involve the collection of new information but, rather, a careful analysis or synthesis of existent scholarship especially frivolously or superficially so.

***Read on the difference between “Logocentricism” and “Emotivism”.***

Philosophizing in the Far Eastern Asia just like in Africa was characterized by struggles. On the one hand, Africa, began as a result of the quest to understand the universe and on the other hand, from specific existential challenges like racism, colonization, enslavement, and oppression.

The effort to meet these challenges explains the term philosophy and the act of philosophizing in general (In the loose and strict sense) whether in Asia or in any part of the planet earth.

**GEOGRAPHICAL LOCATION OF ASIAN CONTINETS ON THE WORLD MAP**

The name “Aisa” is one of the seven continents of the planet earth (Africa, Europe, Asia Australia, North and South America, Antarctica).

The term also refers to the east portion of the Eurasian landmass, Japan`s island country and Maritime southeast Asia`s Island nations.

The Arctic Ocean binds the continents in the North, the Pacific oceans to the east, the Indian Ocean to the south, the red sea (and the Island seas of the Atlantic ocean- The Mediterranean and the black) to the southwest and Europe to the West here are six regions in this region namely;

**THE SIX REGIONS IN ASIA**

1. **North Asia** or Northern Asia consists of the Russians federal district of Ural, Siberia, and the Russian Far East.
2. **Western Asia** refers to the Arabian Peninsula and most countries of the Middle East.
3. **Central Asia** includes Afghanistan, Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan. These countries were part of the former soviet republics except Afghanistan.
4. **Southeastern Asia** is in the south of China, east of India and north of Australia. It includes countries like; Brunei Darussalam, Cambodia, Indonesia, Lao PDR, Malaysia, Myanmar, Philippines, Singapore, Thailand, East Timor, Vietnam
5. **East Asia** or Eastern Asia includes countries like; Japan , China, Hon Kong, North Korea, South Korea, Mongolia, Taiwan, Macao
6. **South Asia** includes countries like Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan, Sri Lanka

* Our discourse in this course revolves around the East two regions, which some scholars designate as the “far Eastern Asia.”

**UNDERSTANDING THE TERM “FAR EASTERN ASIA”**

The term refers to the group of people compromising of Mongolia, Japan, East portion of Russia now called Tiberia. In south East Asia, the most predominant philosophies are that of china, Japan, Korea.

The countries within these regions; China- Buddhism, Animism-china, Taoism (a way or life and religion).

In countries like; South Korea has Christianity as the dominant religion and Hinduism in South Korea.

In Japan we have Buddhism and Chintoism

In China, we have Taoism, Confucianism, Animism, Buddhism and Islam.

In South Asia- Indian philosophy. In India we have Hinduism mainly.

The Term “Asian Philosophy” and “Asian Philosopher”

Asian philosophy encompasses various …such philosophies are Chinese philosophy, Indian philosophy, including Hindu philosophy, Jain philosophy, Buddhist philosophy and Sikh philosophy.

**An Asian philosopher is a person who puts up a philosophy that is relevant to the existential condition of the people of Asia.**

Can we use the adjective “Asian” to describe somebody based on the origin of the person

**Who then is an Asian philosopher?** *(Exam question).* The idea goes beyond ones origin or the fact that a person has written works about the philosophy of Asia. It rather consists the fact of the relevance of the works of such a philosopher to the people he writes on. There is an emphasis on “relevance”

An African or Asian philosopher is one who has written works that are relevant to the existential condition of a given people.

Every philosopher tries to make meaning out of his own point of view that must be relevant to a people.

When philosophy studies specific themes that are relevant to a given people (e.g far East Asia) it could be described as an “n-philosophy”.

* If the term describes the content,can we say that any philosophy that involves Asian themes is Asian philosophy?
* If the term refers to the philosophers' identities, then, Asian philosophy is any philosophy by someone of Asian descent.
* The latter argument is baseless since some scholars argue that and Asian philosophers must not be from Asian continent or of Asian descent.
* Beneath the clarification above is a functional commonality and that is the philosopher's quest for meaning and their effort to justify their belief
* Hence when philosophy studies specific themes that are relevant to the sitz in leben of a given people. ( like the Asian people), it could be described as n- Philosophy ( Asian philosophy)

**SCHOOLS OF THOUGHTS OF THE FAR EAST**

1. **Orthodox school of thought or Indian philosophy:** the term “Indian philosophy” is synonymous with the word “Hinduism”which is a derivative of another word- “Hindu. The term Hindu comes from the Persian word “” a name given to the northern India of the Hindus river.

**Hinduism therefore, refers to the religion, culture, and philosophy of a group of people of the Hindus River (found in the Northern part of India). The religion dates back to** 3,500BCE. This is one of the oldest cultures of the world…and it covers a diversity of views of the people of India.

*\*\*\*READ ON POLYGENISM AND MONOGENISM*

There are two major Indian philosophical schools of thoughts: Orthodox (astika) or Heterodox and

**SĀMKHYA AND YOGA**

* Sāmkhya is a dualist philosophical tradition based on the samkhyakarika (c.320-540), the earliest surviving text of this thought school.

**METAPHYSICS**

* Samkhya philosophy regards the universe as two independent realities: ***purușa*** (consciousness or cosmic being, self-consciousness, universal principle) and **pr*akŗti*** (matter or original primary substances).
* This stance means that the **prakrti**  can produce another thing or take the form of another thing (its effect)
* Hence,an effect exists in the potentiality that produces it (i.e., in the cause of act)
* These two substances (**purusa and prakrti)** exist parallel without affecting each other.
* The bonding or union of self-consciouness(**purusa**)with matter ( **prakrti**) is possible in a living being (**Jiva**)

**ETHICS**

This fussion, states the Samkhya scholars, led to the emergence of the intellect (buddist) and ego (ahakara).

The mind and thoughts are part of the matter of the living being

This school describes the universe as one created by self-consciousness-mater entities (*purusha-prakriti*) infused with different elements such as senses, feelings, activity, and mind.

During the state of imbalance, one or more consciousness overwhelms the others, creating bondage, particularly of the mind.

The end of this imbalance and bondage (fusion) is called *liberation* or *kaivalya* by the samkhya school.

Samkhya philosophy is also known for its theory of *gunnas* (qualities, innate tendencies) *Gunnas* are the three modes of matter.

1. The *gunna* of goodness, compassion, calmness, and positivity (sattva)
2. The *guna* of activity, chaos, passion, and impulsivity, potentiality, good or bad (Rajas
3. The *gunna* of darkness, ignorance, dullness, laziness, lethargy, and negativity(Tamas)
4. All matter (prakriti), samkhya teaches, has these three gunas, and in different proportions
5. Each *gunna* is dominant at specific times of day.
6. The interplay of these *gunnas* defines someone`s character and determines life`s progress
7. The Samkhya theory of *gunnas* was widely discussed, developed, and refined by various schools of Indian philosophies
8. Samkhya`s philosophical treatises also influenced the development of various theories of Hindu ethics
9. Samkhya is also a enumerationist philosophy (i.e, a philosophy that presents an ordered listing of all the items in a collection

Its **EPISTEMOLOGY** accept three or six *pramanas* (proofs) as the only reliable means of gaining knowledge. The six proofs include:

1. Pratyaksa(perception or empiricism/sense perception)
2. Anumana(inference)
3. And sabba (aptavacana, meaning, `word/testimony of reliable sources)

Furthermore, they argue that the human knowledge is imperfect due to prejudice, our personalities, and limitedness of our perception, which can see only one thing at a time and not everything.

The latter means that things are more than the way we perceive them.

However, one can overcome prejudices that distort one's knowledge when one becomes liberated (kaivalya, moksha) and more purified spiritually through self-discipline.

Only then can one acquire the right kind of knowledge through the three Pramanas ( proofs )

These schools of Indian philosophy accept the authority of Vedas and their philosophy forms theoretical foundation of yoga (studies how to better oneself).

*Why do you think that these schools of thought belong to the samkhya and Yoga? (question)*

**17TH MAY 2021**

**HETERODOX SCHOOL OF THOUGHT**

* This school of thought existed in India before the 6th century BCE. They do not accept the authority of the Veda, rather they anchor their teachings on non-vedic Sramanic traditions, that promote toil and sufferings.
* Scholars within this school do not believe in the atman (the inner self or self-consciousness)
* Their standpoints are opposed to atomism, materialism, atheism, agnosticism, fatalism, freewill, extreme asceticism, strict ahimsa (non-violence), and vegetarianism.
* Philosophical traditions under this school of thought include Jainism, Carvakas, Buddhism, Ajnanas, and Ajivikas

JAINISM

Jainism is a school of thought under the heterodox school which existed in India before the 6th century BCE. It is a transtheistic doctrine which opposes the idea that God created the universe, and upheld that there are two levels of existence: the livinf or conscious beings (Jiva) and the non-living conscious being (ajiva). Jainism as a transtheistic doctrine means that it is neither a theistic or an atheistic tradition.

Jainism is a transtheistic philosophical tradition (i.e., it is neither a theistic nor an atheistic tradition).

Proponents of this tradition argue that there are two levels of existence, namely, the level of living or conscious beings (jiva) and the level of non-living conscious being (ajiva).

Besides this dualistic metaphysics, they also uphold that ancient Sramana tradition, which co-existed with the Vedic tradition.

Jain school of thought also uphold the mind-body dualism and denies the existence of a creative and omnipotent God.

It does not emphasize the teaching on Karma, the eternal and uncreated universe, non-violence, the theory of the multiple facets of truth, and morality based on the soul`s liberation

An agent obtains such liberation through the three jewels ….

To practice right conduct, they argue, one must engage in five kinds of abstinence, namely, abstinence from lying, stealing, strive, for luxury, strive for possession, unchastity, and injury someone (Ahimsa)

The ethical …

They insist on the relativity of truth, the individualistic nature of the soul, and personal responsibility for one`s decision

They also teach that self-reliance and individual efforts alone are responsible for one`s liberation.

***Nota Bene: Jainism do not see God as a residing existent somewhere but that everyone is the God himself***

Jain philosophical concepts like Ahimsa, Karma, Moksha (i.e., the liberation of the soul from the cycle of rebirth), Samsara (i.e., continuous rebirth of the soul) are common with Hinduism and Buddhism various forms.

**CARVAKAS (Exams)**

**This school of thought denies the existence of deities and the possibility of knowledge and certainty.**

**So it is an atheistic philosophy of skepticism and materialism.**

**Carvaka epistemology holds that perception is the primary source of knowledge or the surest way of proving the truth of anything.**

**They rejected inference which they consider as an invalid way to knowledge**

**Westerners regard this stance as a realism and empiricism**

**BUDDHISM The founder of Buddhism in India was a Hindu monk named Gautama Siddhartha (563-483 BCE), or Buddha (i.e., the enlightened one).**

**He was from a wealthy family in what is now the country Nepa, where his father was a feudal lord.**

**In a latter stage in life, he abandoned his family`s estate to pursue a life of religious devotion.**

**That was sequel to his influence by five Hindu monks, who taught him the practice of self-denial.**

**So austere was the practice that Buddha could not pull through**

**When he started eating again to regain health, his ascetic colleagues left him in disgust.**

**Disheartened by his failures, he sat under a fig tree, vowing not to rise until he achieved supreme awakening.**

**He stayed up all night, and at the first glimpse of the morning star, he became enlightened.**

**He eventually drew a large crowd of followers and set up monasteries in every major city**

**Buddha became dissatisfied with Hindu teachings due to his early experience although, his philosophy draws heavily from Hinduism**

**The oldest accounts of Buddha`s teacings are in the Pali Canon, compled during the first five centuries after Buddha`s death**

**The writing in the next is related to Sanskrit text called “pali”, hence the designation called “pali canon”.**

**Buddhsm rejects the Vedic concepts of Brahman (ultimate reality) and Atman (soul, self) which are fundamentally in Hindu philosophies.**

**It accommodates some stances in India philosophy like the belief in Karma, Samsara (i.e, ideas about cyclic deaths and rebirths), dharma (i.e., ideas about duties and values), impermanence of all material things and of the body, and possibility of spiritual liberation (nirvana or moksha).**

**A major difference of Buddhist philosophy from Hindu and Jain philosophies is its rejection of an eternal soul (atman) in favour of anatta (non-self) and its rejection of the vedic concepts of Brahman (ultimate reality).**

**There are four noble truths at the base of the Buddhist ethics, they are;**

**The truth that life is suffering or dislocation. This stance means that the root of all sufferings involves some twisting or distortion of our true nature.**

**The truth that the cause of suffering is desire: this means that it is the craving for the gratification of the passions, the craving for a future life, or the craving for success in this present life leads to sufferings.**

**The truth that one can reach the end of suffering by distinguishing or getting rid of one`s desire (i.e, nirvana, which means “to extinguish”)**

**The truth that we can deal with our desires by adopting some moral attitudes, beliefs, and actions, which Buddha collectively calls the eightfold path: The noble eightfold path.” Include:**

**Adoping the right views that are free from superstition or delusion**

**Possession of right that are high and worthy of the intellignent and earnest person**

**The practice of right speech, which is kindly, open, and truthful**

**Performance of rigt conduct**

**Adoption of a right livelihood.**

**Putting forth the right effort in self-training and self-sontrol**

**Having the right mindfulness so long as we are fully**

**SUMMARY**

**Buddhist thought is trans-regional and trans-cultural.**

**It is a dominant philosophical tradition in country**

**es like Tibet and South**

**AJIVIKA SCHOOL(EXAM)**

**DISCUSSIONS ON EXAM**

1. What are the basic criteria for the classification of the Indian philosophical school of thought?
2. State whether your study of Asian philosophy is worthwhile
3. Compare the Epistemological doctrines of Samkhya and Carvaka
4. Compare the epistemology from the orthodox school and Epistemology from African perspective
5. Explain why Buddhist thought is alien to the Chinese scholars
6. Confucianism focuses on humanistic values. Do you agree to this?

**What are the basic criteria for the classification of the Indian philosophical school of thought?**

**1.0 INTRODUCTION**

**2.0 The notion of Indian Philosophy:**

The term “Indian philosophy” is synonymous with Hinduism which is a derivative of another word- Hindu. The word Hindu is derived from a Persian word called “Sindhu”, a name given to the northern part of India Hindus River. Therefore, Hinduism is defined as the religion, culture, and philosophy of a group of people belonging to the northern part of India.

Indian philosophy can also be referred to as the system of thoughts and reflections as produced or developed by the civilization of the Indian people. The traditional systems include both the Orthodox (astika) and the Heterodox (Nastika) schools of thought. Indian thought has been concerned with philosophical problems, among which are the nature of the world (Cosmology), the nature of knowledge (Epistemology), the nature of reality (Metaphysics), logic, ethics and philosophy or religion.

However, Indian philosophy is concerned basic concepts like the “Self-consciousness” or soul (atman), work (Karma), and liberation (Moksha). The vedic sage Kapila (10,000 BCE +), son of Devhuti is regarded as the father of Indian philosophy.

**3.0 Criteria for the classification of Indian Philosophy:**

1. Believe in the Vedas as a valid or reliable source of knowledge
2. Believe in the premises of the Brahman and the Atman
3. Believe in Afterlife

**Believe in the Vedas as a valid source of knowledge:** The word “Vedas” means knowledge. The Vedas are considered as the most sacred books of India. They are the original scriptures of Hindu teachings containing spiritual knowledge encompassing all aspects of life. It was regarded as exhaustive and the most authoritative scriptures because each time there were doubts or disputes, it was often referred to for solutions. It was taught in Gurukuls and teachers of the Vedas were known as “Gurus” and the students- Shishyas.

**Believe in the premises of Brahman and Atman:** Another criterion was the belief in the premises of the Brahman and Atman. The premise of the Brahman consists in the belief in the one true Brahman, the eternal origin who is the cause and foundation of all existence. On the other hand, the premise of the Atman (self-consciousness) consists in the universal self identical with the eternal core, the view that after death, the self either transmigrates into a new life or attains liberation (moksha) from the bonds of existence.

**Believe in Afterlife and Davas (**such as heaven and divine entities)**:** There is a belief that humans are in a cycle of death and rebirth called Samsara. When a human dies, the atman is reborn into another body. Some believe that rebirth happens immediately after one`s death, while some others believe that after death, the atman goes to exist I another realm.

**EVALUATION/CONCLUSION**

**Compare the Epistemological doctrines of SamkHya and Carvaka**

* 1. **INTRODUCION**

**2.0 WHAT IS EPISTEMOLOGY**

Epistemology is a branch of philosophy which studies questions about knowledge and rational belief. It is a philosophical study of the nature, origin, and limits of human knowledge. The term “epistemology” is derived from two Greek words: episteme (knowledge) and logos (reason) and accordingly the field is sometimes referred to as the theory of knowledge.

* 1. **THE EPISTEMOLOGICAL DOCTRINES OF SAMKHYA AND CARVAKA**
  2. **Samkhya School** is one of the six astika schools of India philosophy. Samkhya`s epistemology accepts three of six pramanas (proofs) as the only reliable means of gaining knowledge. These include: perception (pratyaksa), inference (anumana) and Verbal Testimony (sabda).

**Perceptio**n on the Samkyha account is a complex process. The sense (such as sight) cognize objects (color and shape) through the physical organs (such as eye). And these senses are themselves the objects of cognition of the psyche in turn comprised of three faculties namely: the mind (manas), the intellect (buddhi) and ego (ahamkava)

Following, through the intellect, ego, mind and the senses, the external object is apprehended by the subject. When an object incites the senses, the manas constructs or arranges the sense impression into a percept, the ego refers it to the self and the intellect forms the concept.

**Inference:** This is the knowledge of one term of relation, which is not perceived, through the other which is perceived and known to be invariably related to the first. In it, what is perceived leads to the knowledge of what is unperceived through the knowledge of universal relation (vyapti) between the two. However, inference is either from past experiences (purvavat) or from present experiences (sheshavat). And when inference is from what is not perceived it is called “samanyato-drishta”.

**Verbal Testimony:** this consists of verbal statements of people intended to express certain facts. There are two types of verbal testimonies: the human and the transhuman. This classification comes from two kinds of verbal knowledge. The first is that which relates to perceptible objects and the second is that which relates to imperceptible objects. The first is limited to the ordinary sensible objects of this world which cannot be known by perception.

Apparently, the first head include the trustworthy assertions of ordinary persons, saints, and the scriptures. And this concerns the human classification of verbal testimony. The second includes the trustworthy assertions of saints, prophets and scriptures as they bear on supersensible realities. And this relates to the transhuman classification of the verbal testimony.

**3.2** **CARAVAKA EPISTEMOLOGY**

Carvaka also known as Lokayata is a system of Indian philosophy that is known for its philosophical skepticism. It is classified under the heterodox system (Nastika).

However, Carvaka epistemology holds that perception is the only pramana or dependable source of knowledge, while inference is held as prone to being either right or wrong and therefore conditional or invalid.

For them, perception is of two kinds: external and internal. The immediate knowledge arising out of the contact of senses and object is called external perception. In the other hand, the internal perception is the immediate perception of the mental states like pleasure, pain etc. perceptual knowledge is so vivid that there arises no questions about its validity. The world of perception is the world of carvaka`s knowledge.

**4.0 COMPARISON OF THE EPISTEMOLOGICAL DOCTRINES OF SAMKHYA AND CARVAKA**

1. Both Samkhya and Caravaka deal with empiricism as a means of acquiring knowledgesince both of them accept perception (Pratyaksa) as a reliable means of gaining knowledge.

2. Samkhya accepts three pramana (proofs) as the only reliable means of gaining knowledge. Such three proofs are pratyaksa (perception), Anumana (inference), and sabda (verbal testimony); while Carvaka`s episteme accepts perception as the surest way of acquiring knowledge.

3. Carvaka`s episteme rejects inference which they regard as an invalid source of knowledge, Samkhya episteme accepts inference as one of the reliable means of gaining knowledge.

While Westerners regard the episteme of Carvaka as realism and empiricism, Samkhya`s episteme is not

**5.0 EVALUATION/CONCLUSION**

Carvaka by accepting that perception is the primary source of knowledge, entails that there could be other sources of knowledge, but Samkhya accepts only three of the six pramanas (proof) as the only reliable source of knowledge**.**

**Confucianism focuses on humanistic values. Do you agree to this?**

1. **INTRODUCTION**

Yes, it is true that Confucianism focuses on humanistic values given the fact that its philosophical tradition is utterly centered on moral living and human integrity. The main idea of Confucianism is the importance of having a good moral character, which can then affect the world around that person through the idea of “cosmic harmony”. If the emperor has moral perfection, his rule will be peaceful and benevolent.

1. **the notion of confucianism**

Confucianism is a philosophical movement built around the Chinese sage Kung-Fu-Tzu whom the Western authors wrongly call Confucius. He was both the author of this philosophy or religion and its inspiration. This philosophical thinking is more on moral living. It is the traditional moral philosophy of the Chinese.

In Confucianism, we see Confucius collecting and redacting the moral wise bluebrints of the ancient Chinese sages into a new and dynamic code of moral living. He was an itinerant teacher, and thus went about preaching the moral recipe created by his ancestors in a new mode that suited all times and styles of life, especially among the Chinese. Confucius was as it were a moral reformer and crusader. His moral revivalism gave the Chinese a resurgent rectitude of behaviour that has become both philosophical as well as religious paradigm.

Confucius projected the idea of the perfect man as the morally complete person. The paragon of morality according to him and the principles of Confucianism must have the requisite contained in this confucianist teaching. These noble and virtuous ethics demand that the perfect man must in all intent and living be

1. **Confucianism and humanistic values**

Confucian humanism pursues a desirable kind of humanity and involves features such as belief in the goodness of human nature, confidence in the power of education and self-cultivation in actualizing human goodness, and emphasis on traditional community and family values, the requirement of altruist love and affection, and a strong belief in the organismic unity of man and nature.

Confucianism, the main concern of which is the well-being of humanity. The contemporary value of Confucian humanism states that the goodness of the agents whole life rather than focusing on moral acts. Its consideration is is centered on the character and virtue that a person must have in order to live happily or to flourish. The Confucian humanistic values concern in the finding of the human Dao, that is, the path a person`s life should take, and the dao is through the cultivation of ren, the virtuous disposition based on humanity. The Confucian views that the ren is what makes a human being a true human being.

Confucian humanistic values emphasize not only rationality but also emotion and human rationality. It is in elaborating the notion of ren that Confucianism reflects and discusses issues such as human nature and its fulfillment, the role of social custom and traditions, moral character and cultivation, emotion, habitualization and education, friendships and the role of values in politics and so on.

1. **evaluation/conclusion**