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Confucianism five relationships

What is the major goal of feudalism and the five relationships of confucianism. Describe and explain the five key relationships from confucianism. Five constant relationships of confucianism. Five relationships of confucianism explained.

Confucianism five relationships role. Five human relationships in confucianism.

Why does confucianism have the five basic relationships. Confucianism five relationships pdf. Five basic relationships of confucianism ppt. What are the five relationships of confucianism quizlet. According to confucianism what are the five key relationships. What are the five relationships and filial piety in confucianism. Why are the five relationships of confucianism important. Five basic relationships of confucianism. List the five relationships in confucianism.

Confucian teaching Part of a series onConfucianism Early history Spring and Autumn period Confucius Warring States period Mencius Xunzi Western Han Dong Zhongshu Gongsun Hong Fundamental concepts Tian Ganying Zhengming Xiao Sangang Wuchang Li Ren Xin Yi Schools Neo-Confucianism Han Learning Taigu school Lingnan Confucianism New Confucianism Progressive Confucianism Hermeneutic schools Old Text New Text Confucianism by country Korea Japan Indonesia United States Confucian texts Ruzang Five Classics Classic of Poetry Book of Documents Book of Rites Book of Changes Spring and Autumn Annals Four Books Analects Mencius Doctrine of the Mean Great Learning Other texts Three Commentaries Rites of Zhou Ceremonial Rites Classic of Filial Piety Erya Organization Confucian ritual religion Temple of Confucius Confucian churches and sects Holy Confucian Church Indonesian Confucian Church Universal Church of the Way and its Virtue Phoenix churches Xuanyuanism Shengdao vie In Confucianism, the Sangang Wuchang (Chinese: 三綱五常; pinyin: Sāngāng Wūchāng), sometimes translated as the Three Fundamental Bonds and Five Constant Virtues or the Three Guiding Principles and Five Constant Regulations,[1] or more simply "bonds and virtues" (gāngcháng 綱常), are the three most important human relationships and the five most important virtues. They are considered the moral and political requirements of Confucianism as well as the eternal unchanging "essence of life and bonds of society." [1] History The expression of Sāngāng Wūchāng is no older than the Han dynasty, when it was first articulated by Dong Zhongshu (179–104 BCE), and was not commonly used until the 10th century CE. From the 11th century onward, Neo-Confucianism heavily emphasized the three bonds and five virtues, believing that humans could become sages through perfecting these relationships and virtues.[2] Meaning Three Bonds The three bonds are between father and son, lord and retainer, and husband and wife and they constitute three of the five relationships (五倫; wǔlún) described in the Mencius.[3] According to Hsu Dau-lin, the concept of the Three Bonds was originally a Legalist idea.[4] The lord is yang 陽, the retainer is yin 陰; the father is yang, the son is yin; the husband is yang, the wife is yin. The way of yin cannot proceed any where on its own.... Therefore, the retainer depends on his lord to gain merit; the son depends on his father; the wife on her husband, yin on yang, and the Earth on Heaven....

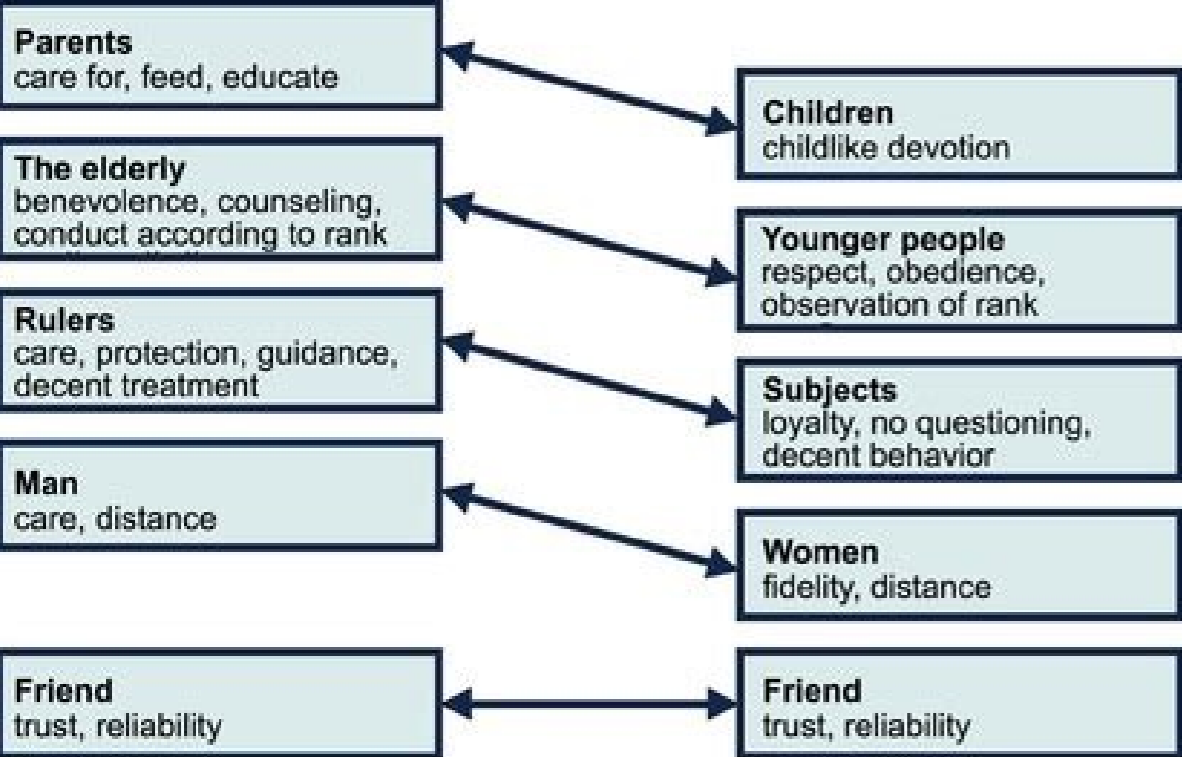


Figure 2: The five cardinal relationships according to Confucius

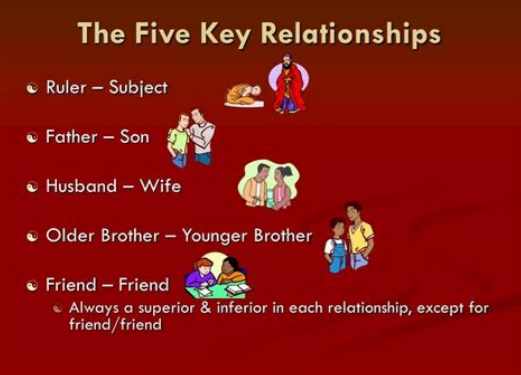
The Three [Fundamental Bonds] of the kingly way can be sought in Heaven.[2]—Chapter 53 of the Book of Han Five Virtues The five most important virtues are benevolence (ren 仁), righteousness (yi 義), propriety (li 禮), wisdom (zhi 智), and trustworthiness (xin 信). The first four virtues were grouped together in the Mengzi. The fifth virtue, xin, was expressed primarily in writings that conceptualize the friendship schema of social relations, or that offer advice to elite young men on how to choose friends. It deals less with how the friendship relationship was conceived within the constellation of human relations and what the ideal type of friendship was supposed to be. Second, these authors I consider wrote primarily for an elite audience. They were not completely disconnected from the world of Lee McIsaac's sworn brothers or Adrian Davis's murderous ones. Confucian essayists wrote, for example, on the dangers of forming sworn brotherhoods.[8] But the men who worked in the factories, coal mines, and on the waterfront docks in Chongqing did not and could not read these essays, which were intended for an audience of elite Chinese males. Fourth, while this argument begins with Confucius and ends with Confucian thinkers in the nineteenth century, it must be recognized that Confucian writers were the products of their times, and societal developments inevitably affected the ways they conceived of human relations. Attitudes toward friendship changed over time, and as more is written on this topic those differences will become apparent: some are merely suggested here. There were important differences, for example, between the Confucian thinkers of the pre-Song period and the Neo-Confucian thinkers of the Song and after; those who constructed a revitalized Confucianism meant to answer Buddhism's challenge to the Chinese worldview. So the generalizations presented here are no more than just generalizations—true for most, but not all, periods.[9] This was especially the case in historical periods that Confucian thinkers would subsequently describe as decadent. A classic symptom of decadence was human relations, and most particularly the five bonds, out of order. During such periods, even orthodox Confucian ideology was influenced by changed social relations. This caveat aside, there is, by and large, remarkable continuity in writings about friendship, even across a span as long as the one followed here. One area in which change was evident concerned utility in friendship. Confucians always trod a narrow line when it came to this issue, on the one hand eschewing crass utility or profit in any human relationship, on the other mitigating the power of the friendship bond by making it clear that friendship should serve useful ends for the family and society. Even some of the earliest writings on friendship evidence this tension. The following description offers one of the most idealistic depictions of friendship in the Confucian canon: [Friendship is] when the Confucian shares an intent and conduct, and when one's achievements bring happiness to the other. Friends do not spurn each other because of higher or lower station, and when they do not see each other for long periods and hear gossip they do not give it credence. They walk together in the path of virtue, and when they share these things they are friends, when they do not, they part. This is the Confucian's way of forming friendship.[10] Even in this idealistic vision, however, the requirement that friendship be useful is not far below the surface. It is firmly lodged in the notion of shared intent (hezhi). For the Confucian, that shared intent is a shared commitment to moral improvement and service of family and state. At the other extreme is another passage from a well-known early text, which states that if one serves one's parents diligently and yet does not enjoy a reputation for filial piety, it is the fault of one's friends.[11] It is a friend's duty to maintain our reputation for filial piety—which is, after all, more important than friendship in the society. An oft-quoted passage from a commentary to a poem in the Book of Poetry similarly asserts the utilitarian quality of friendship: "From the emperor to the commoner, all need friends to succeed." [12] Over time, views of the role of utility in friendship changed. Neo-Confucian authors, particularly those of the Song, placed greater emphasis on friendship's role in perfecting morality and serving the state. Confucian writers from the Ming (1368–1644) and Qing (1644–1911) dynasties wrote during a period of increased competitiveness and social change. Their essays, it will be suggested, reflected those dual forces. Third, the notions of hierarchy and equality presented in this essay require explanation. The hierarchy between two and friends was neither clear nor absolute; instead, it was complex, at times even negotiated and situational. In a family, position and birth order tended to make hierarchy clear. Between friends, however, differences in such factors as social status, age, learning, and virtue all helped determine hierarchy. One might take as a superior friend a younger man, though he occupied a superior official position, for example. But although hierarchy was complex, it was still essential. Hierarchical differentiation best permitted friends to advance. Even the most idealistic Confucian male sought friendship with one of superior virtue, so that he could become more virtuous, or of superior learning, so that he could become better educated. For the more career-oriented, friendship with a superior meant an easier advancement in one's official life. When friendship was not based on mutual advancement, one possibility was the presence of an equal friendship. Equality, like hierarchy, was neither clear nor permanent, but its presence signaled retreat from the accepted notion that one should focus by hierarchy—a withdrawal that was dangerous to the Confucian view of human relations. Associated with it were friendships that were based on affection rather than self-improvement. That friendship was considered potentially dangerous is clear from the variety of writings that warned about its power for improving or contaminating the individual. Many authors warned of the contaminating power of friendship through analogies. The well-known expression, "He who touches vermilion will be reddened, while he who touches ink will be blackened," was one way of expressing it.[13] To befriend a man of virtue was to "enter a room fragrant with orchids. After some time one does not smell them [but smells of orchids oneself]." In contrast, to befriend a small man is to "enter a place where fish is smelt. After some time one does not smell the foul odors, but is emitting them." [14] Confucian writers who discussed youtdao, the "way of friendship," sought to undercut the power of the friendship bond. While the five bonds were not necessarily ranked, writers made it clear that the fifth and last bond, friendship, was to be kept inferior to the others. Mourning rituals, those all-important signifiers of the relative importance various relationships held in society, mandated that friends not observe formal mourning for each other. One paid condolence calls on the family of a deceased friend, felt sad for the loss of him, but was not permitted to wear the traditional hempen gown on his behalf.[15] In other ways, too, Confucian writers tried to lessen the power of friendship, particularly when it did not serve the needs of the hierarchical state-family. In their arguments, writers stressed that friendship should serve the larger needs of the society or help in the advancement of the individual; it should not serve emotional needs. This perspective on friendship can be traced to the writings of classical authors, although it would achieve much greater force in later periods.

In the Analects, Confucius steers a middle path, recognizing the emotional aspect of friendship but deemphasizing it all the same. The second sentence of the Analects asks, "To have friends coming from distant places—is that not delightful?" [16] At the same time, Confucius is careful to emphasize friendship's inferiority to other social relations. The text juxtaposes, for example, Confucius's treatment of the ruler with his treatment of a friend. When the ruler called for him, he left immediately to answer his call without even waiting for his ox to be yoked. But when a friend sent him a gift, even if it were a valuable gift such as a carriage and horses, he would not bow in thanks.[17] Rulers, like

The Five Basic Relationships

- According to Confucius, each person had a specific place in society and certain duties to fulfill.
- Confucius hoped that if people knew what was expected of them they would behave correctly
- He set up five principal relationships in which most people are involved. These relationships were:
 - ruler and subject
 - father and son
 - elder brother and younger brother
 - husband and wife
 - friend and friend.
- All, except the last, involve the authority of one person over another. Power and the right to rule belong to superiors over subordinates
- The "superior," however, owes loving responsibility to the inferior.

In Yao, Xinzhong (ed.). Encyclopedia of Confucianism. Abingdon, UK: Routledge, pp. 501–503. Knapp, Keith K. (2009). "Three Fundamental Bonds and Five Constant Virtues" (PDF). Berkshire Encyclopedia of China. Vol. 5. Great Barrington, MA: Berkshire Publishing Group. pp. 2252–2255 - via Chinaconnectu.com. Thacker, Tod Cameron (2003a). "San qiang 三綱 (Three Cardinal Guides)". In Yao, Xinzhong (ed.). Encyclopedia of Confucianism. Abingdon, UK: Routledge. p. 522.



Thacker, Tod Cameron (2003b). "Wu chang 五常 (Five constant virtues)". In Yao, Xinzhong (ed.). Encyclopedia of Confucianism. Abingdon, UK: Routledge. p. 660. Thacker, Tod Cameron (2003c). "Xin 信 (Trust, faithfulness)". In Yao, Xinzhong (ed.). Encyclopedia of Confucianism. Abingdon, UK: Routledge. pp. 685–686. Tiwald, Justin (19 March 2020). "Song-Ming Confucianism". In Zalta, Edward N. (ed.). Stanford Encyclopedia of Philosophy (Summer 2020 ed.). Yao, Xinzhong (2000). An Introduction to Confucianism. Cambridge University Press. ISBN 978-1-139-43144-6. Retrieved from "Of the "five relationships" in Confucianism, the five bonds that men in Chinese society were to observe and respect, was the fifth, friendship. The others, those that bound father and son, ruler and minister, husband and wife, older and younger brother, were overtly concerned with the maintenance of China as a guojia, literally a "state-family"—a state modeled on the principles of family organization. [1] They denoted hierarchical, obligatory bonds of mutual devotion that together formed the web of Confucian social relationships that was to provide the source of parallel devotions to family and state. Sons, in the traditional formulation, learned to be capable ministers by turning their devotion to their parents into loyalty to the emperor.[2] The state in turn was modeled on the family, with the emperor's management of his own family serving as the basis for his running of the state. Friendship was different. It was neither a family bond nor a state bond, and therefore lay outside the web of parallel devotions that bound these together. Moreover, it was voluntary. One was obliged to serve one's family (and preserve it by producing offspring) and obliged to serve a virtuous ruler, but there was no requirement that one make friends.[3] Finally, friendship was the one bond that could be non-hierarchical, and it was this feature that dramatically set it apart from other social relations. In exploring the character of the friendship bond, and the particular status of friendship in Confucianism, this essay makes several contentions. First, despite the Confucian admiration and respect for friendship, many writers remained deeply wary of it.

1 Confucius had 5 relationships which ruled society: 2

- Between father and son.
- Between older and younger brother.
- Between husband and wife
- Between ruler and subject.
- Between friend and friend.

- As long as these relationships were in harmony, society would be in harmony.
- One of his important rules: "What you do not wish for yourself, do not unto others"

Friends well chosen could improve one's morality, thereby serving the needs of the state and family. On the other hand, poorly chosen friends tempted one with evil pursuits such as drinking and gambling. They also removed one from the world that was centered on service to family and state. This caution is evident across much of Chinese history. It can be found in the writings of early Confucians, including Confucius himself, but becomes most apparent in the works of later, and in particular Neo-Confucian, writers of the Song dynasty (960–1279) and after. Second, this essay argues that these Confucian writers were wary of friendship at least in part because of its potential for creating a human relationship that was not hierarchical.

So geared was the Confucian schema of social relations around the hierarchical needs of the state-family that equality in friendship was potentially subversive. Finally, this essay argues that where the possibility of equality in friendship existed in the writings of Confucians, it was undercut by ways of writing about friendship that stressed the fleeting, even momentary, nature of intense, non-hierarchical friendships, or that such friendships were life stages.

Confucianism

- Confucius, born in 551 B.C. was China's most influential thinker.
- Confucius's teachings, collected in The Analects, taught people to accept their given places in society.
- These individual places were expressed through five key relationships

Those who sought more than hierarchy in human relations were thus offered moments of contentment, while being reminded that such relationships could neither remain stable nor threaten the other more important social bonds. Friendship was thus constructed as the one bond whose function was the service of the others. Having a good friend should make one a better son, brother, or official.

The general place of hierarchy in Confucian thought is a subject too complex to be fully dealt with here. It is certain, though, that from the Confucian Analects forward hierarchy was essential to the functioning of the Confucian system. It was the common element in the five bonds, the cement that held them together and made them part of a unified system. From the Han dynasty (202 BCE–220 CE), hierarchy was well integrated into cosmological theories by connecting it to yin and yang, the two elemental forces that underpin the universe.[4] In all things, there had to be an upper and a lower, and this applied to human relations. The power of the friendship bond by making it clear that friendship should serve useful ends for the family and society. Even some of the earliest writings on friendship evidence this tension. 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