

Religious expressions critical thinking example

[Experience](#), [Belief](#)



Religion can be described as an organized collection of cultural systems, beliefs and world views which relate to human order of existence. Many religions have symbols, narratives and sacred histories which are intended to explain life meaning or more so explain origin of universe origin and origin of life. It is from the beliefs about human nature and cosmos that people derive ethics; morality and religious law that sums up to preferred lifestyle. Most of the religions have well organized behaviors and clergy who defines what membership or adherence constitutes. For example, Daoism was associated with Laozi, a legendary scholar. He was believed to be contemporary of Confucius. He had a view of peace restoration in the collapsing social order of China from that differed from that of Confucius. According to him, the best way of escaping from politics and war entanglement was through retreating into seclusion and also by embracing the harmony of nature. Through the nature, contemplation one was believed to be attuned to the right way. Daoism also has a view of the relationship between governments and human that differs from that of Confucius. A less active role is suggested by Daoism for government together with freedom for the people. As a result of such retreated attitude towards society and politics, Daoism evolves gradually into popular religion, which absorbs its organizational forms and rites from local superstitions and Buddhism. To the Chinese people, the word Confucius is received with a lot of respect. This has resulted to molding of their mind and character in ways and to extent which has never been equaled by any single figure in major historical civilization. Confucius was optimistic and a moralist, and believed that people were fundamentally good. With proper education and good leadership, Confucius believed that an ideal society

would be realized.

As a result, the popular Chinese culture encompassed Daoism, Buddhism and Confucianism till the twentieth century before communism disruption. Confucius was regarded as an official sage, and was to be admired and enumerated. Confucius's life, however, was far from safe or easy. Confucius made common people feel that they had to wade through bustle and hustle of daily life without any difficulties. The Chinese also often turned to Laozi's defensive wisdom making Laozi their daily Sage (even in the Chinese culture today there is an influence of both sages). On the other hand, Islam religion seems to have offered a set of civilization practices that were to be drawn upon, and freely combined with, other religions. Many of the expressions have fed into the globalizing trends beyond the state's reach. However it becomes difficult to determine the beginning and end of the Islam practices in any Muslim society, more so because the teachings encourage Muslims at all times to be mindful of God as well as fellow believers (Jeffrey, 15).

The Muslim traditions and beliefs have ascribed great weights to the believer's personal intention, more than to the outward appearance. On the contrary, Christianity is basically founded on Jesus Christ's life, teachings, death as well as resurrection. The traditional Christian beliefs were that one was supposed to analyze culture and decide on the proper actions and reactions that were within it. Lastly, traditional Christian beliefs include belief in one God and a lot of its emphasis is on belief that faith in Christ is the basic component of religion. In different ways, each religion maps approval terms and conditions as well as disapproval. Culture may therefore be thought to be the casual agent that affects the evolutionary process through

the unique human means while religion brings about revelation of human existence spiritually.

Works Cited

Arthur Jeffrey, trans. " Islam, Muhammad and His Religion." New York: Liberal Arts Press, 1958.

pp 15-17.

Creel, Haalee Glessner. Confucius and the Chinese Way. New York: Harper, 1949. Print.

Legge, James, trans. The Chinese Classics; with a translation, critical and exegetical

notes, prolegomena, and copious indexes. Hong Kong: Hong Kong University Press, 1960.

Print.

Muller, Edited by F. Max. The Sacred Books of the East. Oxford: Clarendon Press, n. d. Print.

Woodhead, Linda. Christianity: a very short introduction. Oxford: Oxford University Press,

2004. Print.