However, it is because of the ability of mankind to reason far more proficiently than any other species that it has hitherto survived and achieved reproductive success. Discarding its ability to reason would surely threaten its survival, as people would be made easy prey without their cleverness. Could one live, in the interim of such a loss in reason and his or her death, a life of goodness? No. A Darwinian society is a stressful society, in which the need for one’s over-sized adrenal glands, a necessary adaptation for humanity’s primitive and stone-wielding ancestors, would become far more pressing than in a society which allows for humans to reason.

Confucius take a completely opposite attitude towards human reasoning. Everything that the Confucian does is in accordance with a ritual propriety s/he constructs and learns through reason, practice, and intention. The writer discusses the problems of ritual propriety later, but it is evident that with ritual propriety social Darwinism is not a valid criticism as it most clearly is for wuwei. Furthermore, the passivity that wuwei encourages conflicts with findings of modern science, and Taoism, as a result, becomes unfeasible.